

CENSUS OF INDIA 1981

Part X-C

SERIES 22

UTTAR PRADESH

SURVEY REPORT ON VILLAGE

RAJDERWA THARU

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FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross-cultural and cross-regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the Census Organisation in connection with the 1961 Census.

The villages thus studied were selected on purposive sampling basis in order to give representation in the sample to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen, etc., villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. It was envisaged that this study would provide bench-mark data on the living conditions of the people inhabiting different geographical areas of the country under diverse socio-economic conditions.

After independence, the country pursued the path of planned development for improving the quality of life of her citizens and this transformation was sought to be achieved through the implementation of Five Year Plans. Economic emancipation, the main thrust of Five Year Plans was to be realised by increasing agricultural and industrial output as well as by generating more employment opportunities. While enhanced irrigation facilities and improved methods of farming were introduced to boost up agricultural production, generation of employment opportunities and increase in industrial output were to be realised largely through industrialisation. Besides, a number of other social welfare programmes were implemented to provide additional facilities in the area of education, health, transport and communication, drinking water and power supply. Of late, family welfare programme was also introduced to check population explosion which had all along been nullifying the results of planned development.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs. The main focus of this study, apart from probing deep into the patterns of change taking place in the life cycle events and economic pursuits, was to question penetratingly into matters relating to availability of amenities and services in the villages covered under these studies, attitude and opinion of the villagers in regard to education, health care activities and attitude, awareness and acceptance of family planning methods. In short, the study was aimed at to bring to relief the socio-economic processes taking place in the rural environment under the influence of planned development as well as industrialisation and urbanisation.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

Although 78 villages were initially identified for the re-study, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as an adjunct to the 1981 Census.

The research design, tools for data collection, formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B. K. Roy Burman, who was then heading the Social Studies Division, as Deputy Registrar General. His successor Dr. N. G. Nag, assisted by Dr. K. P. Ittaman, the present Deputy Registrar General, extended technical guidance to the Directorates of Census Operations for undertaking the re-study of the villages. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of the draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M. K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K. P. Ittaman. Shri Jain was assisted in this task by Investigators, Shri V. K. Jain and Shri Sudesh Chander Madan. I am thankful to all of them.

The present report is based on a re-study conducted on the village in 1961 by the Directorate of Census Operations, Uttar Pradesh, Lucknow.

I take this opportunity to thank all my colleagues in the Directorate for the efforts taken by them for bringing out this publication.

V. S. VERMA
Registrar General, India

NEW DELHI
November, 1988

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PREFACE

In Uttar Pradesh the Census Organisation selected a number of villages for study of the processes of change in the social cultural and economic life of the rural community. The selection was made in accordance with the principles and criteria laid down by the Registrar General, India. Rajderwa Tharu, a village situated in the interior of the *tarai* forest in district Gonda was selected for re-study in 1981 Census. It was earlier studied in 1961 because of predominance of a tribe known as 'Tharu'.

The present volume deals with social demography and vital statistics during a span of 20 years that might have occurred due to various socio-economic, demographic and cultural factors influencing the culture and economy of the Tharu people living in village Rajderwa Tharu, situated in the remote area of sub-montane region where outside influences are slow to penetrate and slower to react. The village lacks reasons to make deliberate efforts at change and more to remain conservatively stuck to its past-traditions and culture. It was, therefore, imperative to know transformation effect on the people of this far-flung village.

The present volume deals with social demography and vital statistics economy and social and cultural life of the inhabitants of Rajderwa Tharu village. Besides, it also gives certain basic details regarding settlement and neighbourhood pattern, migration and other related matters.

The research methods used in this study have consisted of canvassing of schedules and questionnaires, village records, census data, interviews and group discussions. The local investigation was carried out by the field staff comprising Investigators, Statistical Assistants and Computors of this Organisation. Late Akhlaque Ahmad, the then Deputy Director of Census Operations and in-charge of Social Studies Section of this Directorate provided the initial guidance in the conduct of the survey. He was later succeeded by Shri R. K. Singh, Deputy Director of Census Operations. Late Akhlaque Ahmad, had also prepared the basic draft. On his expiry Shri N. M. Alvi, Assistant Director revised the draft by incorporating suitable suggestions given by the Social Studies Division of the office of the Registrar General, India. Sri Alvi is also responsible for marshalling the statistical evidence and analysing the data.

Shri R. K. Singh, Deputy Director gave some touches to the draft. The maps and charts presented in this volume were prepared in the Map Section under the supervision of Shri J. C. Srivastava, Research Officer ably assisted by S/Shri Dashrath Singh, Senior Geographer, V. K. Jain, Senior Artist, J. P. Verma and Smt. Poonam Chaturvedi, Draftsmen. I congratulate them on the completion of this study.

I am grateful to Shri V. S. Verma, Registrar General, India, Dr. K. P. Ittaman, Deputy Registrar General (Social Studies) and Shri M. K. Jain, Senior Research Officer for their valuable suggestions and guidance in conduct of the survey and finalising the draft report.

In the end I am also thankful to Shri B. P. Jain, Deputy Director of the Office of the Registrar General, India and S/Shri R.K. Singh, Deputy Director, R. S. Pandey, Assistant Director and R. K. Saxena, Senior Technical Assistant (Printing) of this Directorate who had kept a constant watch upon the quick printing of this report.

CHANDAN GOPAL
Director of Census Operations,
Uttar Pradesh

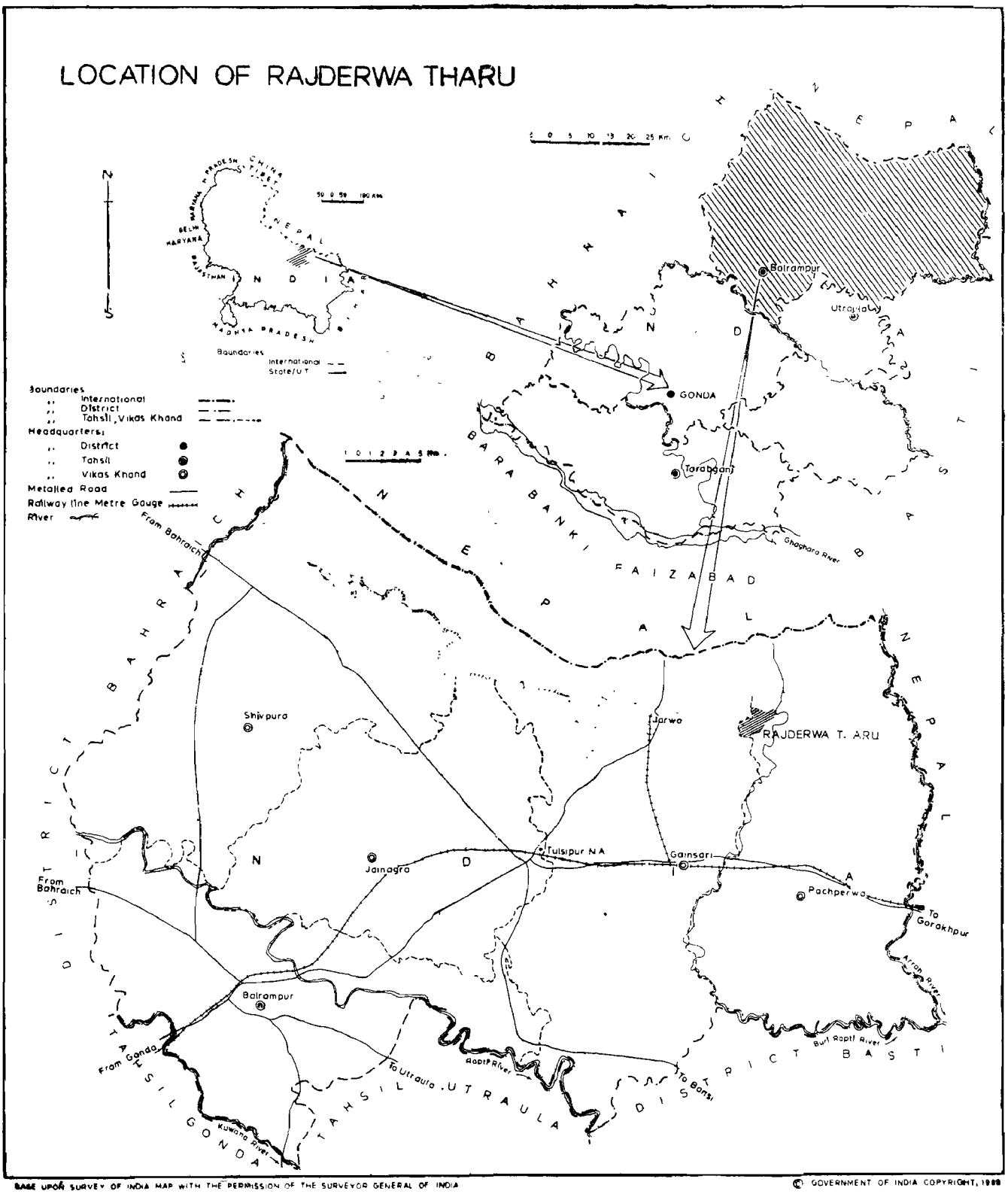
LUCKNOW
November 7, 1988

Village at a glance, 1981 Census

1. Area		
	(i) Total	163.50 hectares
	(ii) Forest	38.04 hectares
2. Population		
	(i) Total	604
	(ii) Scheduled Tribe	594
	(iii) Literates	34
	(iv) Workers	157
3. Density		369 persons per sq. km.
4. Sex ratio		942
5. Number of houses		49
6. Number of households		49 households
7. Average size of household		12.33 persons
8. Agricultural Land Area		119.39 hectares
	(i) Un-cultivable area	6.00 hectares
	(ii) Major crops	Paddy

9. Distance from Rajderwa Tharu		
	(i) District Headquarters (Gonda)	92 kms.
	(ii) Tahsil Headquarters (Balrampur)	67 kms.
	(iii) Nearest town (Pachpedwa)	16 kms.
	(iv) Nearest Railway Station	16 kms.
	(v) Nearest Bus Station	16 kms.
	(vi) Nearest Bank	16 kms.
	(vii) Nearest Dispensary (Bishrampur Bishram)	4 kms.
	(viii) Nearest Post Office & Telegraph Office	6.4 kms & 16 kms
	(ix) Nearest Veterinary Centre, Pachpedwa	16 kms
	(x) Nearest Police Station	16 kms
10. River		Bhambar *nadi* and Ghogral *nadi*
11. Availability of Electricity		Not yet
12. Educational Institution		One Primary School (Pathshala)
13. Religious Institution		Temple of Lord Shiva
14. Means of Transport		Cycle-rickshaw

LOCATION OF RAJDERWA THARU



BASE UPON SURVEY OF INDIA MAP WITH THE PERMISSION OF THE SURVEYOR GENERAL OF INDIA

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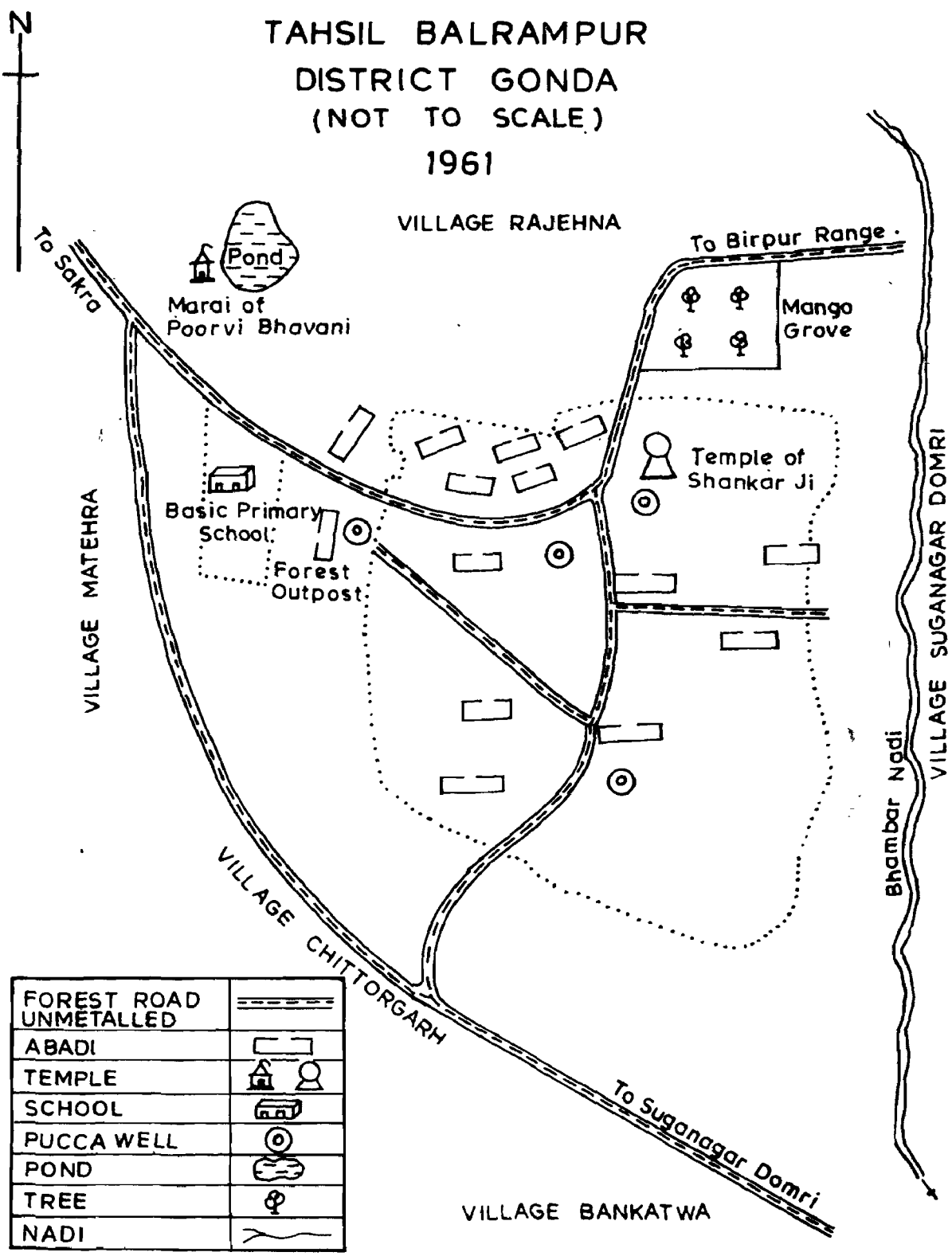
VILLAGE RAJDERWA THARU

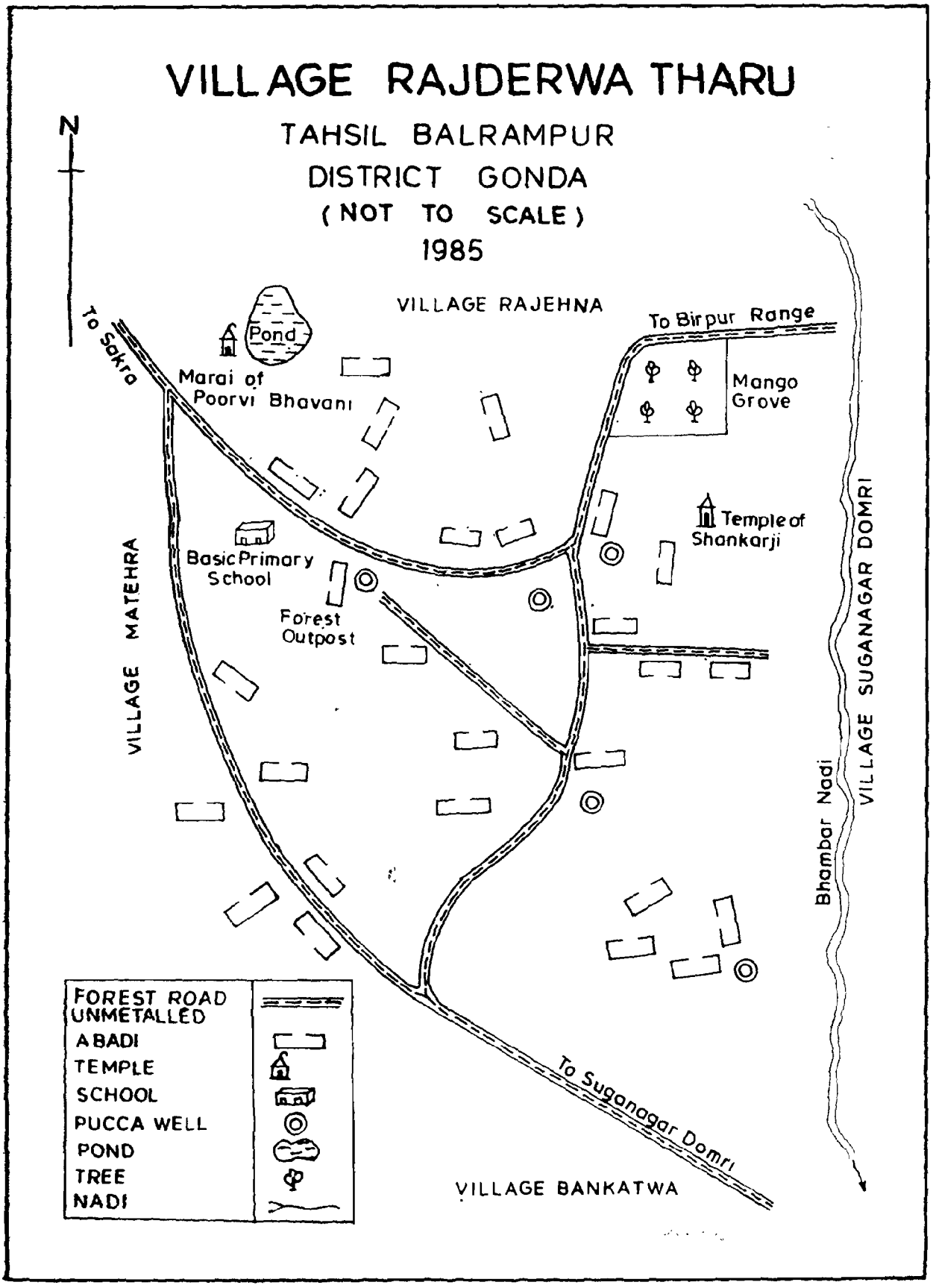
TAHSIL BALRAMPUR

DISTRICT GONDA

(NOT TO SCALE)

1961




VILLAGE RAJDERWA THARU
TAHSIL BALRAMPUR
DISTRICT GONDA
(NOT TO SCALE)
1985
N
VILLAGE RAJEHNA
To Birpur Range
To Sakra
Pond
Marai of
Poorvi Bhavani
Mango
Grove
Temple of
Shankarji
Basic Primary
School
Forest
Outpost
VILLAGE MATEHRA
VILLAGE SUGANAGAR DOMRI
Bhambar Nadi
FOREST ROAD
UNMETALLED
ABADI
TEMPLE
SCHOOL
PUCCA WELL
POND
TREE
NADI
To Suganagar Domri
VILLAGE BANKATWA

CHAPTER 1

INTRODUCTION

Location

Rajderwa Tharu is a forest village situated at the eastern fringe of Rampur forest range of tahsil Balrampur in Gonda district. The village is bounded on the north by village Rajehna, on the west by village Matehra, on the south by village Bankatwa and on the east by village Suganagar Domri. Bhamber *nadi* separates it from Suganagar Domri and Ghogrol *nadi* from village Matehra. The village is located in the Tarai belt at the feet to the Himalayas. Nepal border is 8 kilometres away from the village while distance to the Himalayan range is about 10 kilometres.

The village was a part of Tahsil Utraula before 1960. With the creation of tahsil Balrampur in that year it is now within the jurisdiction of that tahsil. Balrampur, the tahsil headquarters, is situated at a distance of 67 kilometres from the village. Revenue functionaries, Supervisor Qanoongo and Lekhpal under whose jurisdiction the village falls, stay at Balrampur although the former's headquarters is at pachpedwa ,16 kilometres away from the villages. The village lies in the jurisdiction of police station, Pachpedwa.

For reaching the village one has to get down at Pachpedwa railway station which is at a distance of 49 kilometres from tahsil Balrampur and 92 kilometres from Gonda on the loop line of the North Eastern Railway connecting Gonda and Gorakhpur. The village is 16 kilometres away from Pachpedwa Railway Station.The distance can be travelled on foot or by one's own vehicle or by cycle-rickshaw. There is no bus route connecting this village to other places. Sometimes a visitor has to bank upon the courtesy of truck drivers of forest contractors casually plying between Pachpedwa and Rajderwa Tharu and other villages. The village can also be reached by the route that connects the village from Chandanpur forest outpost. This is a longer route but convenient for the vehicle owners or those wanting to reach the village by vehicles. Chandanpur is at a distance of 16 kilometres from Pachpedwa.

Topography

Rajderwa Tharu is a small village squeaking with some activity in isolated tranquility of jungled surroundings. Except on its east, the forests are deep and dense. The settlement site is a level plain with slight undulation in the north-west, where forest guard post and school are situated, and perhaps this is the highest level obtaining in the local surroundings. Fields on the eastern side slope gently towards Bhambar *Nadi* while those on the southern side have steeper gradient before passing into low lying area that merges into the forest. Land on the northern side also slopes gently towards the forest and runs finally into Bhambar *nadi* that meanders towards south. Land on the western side is characterised by frequent undulations. It consists of mainly low lying areas. Land on the southern side is ideal for raising paddy crops.

Clay is the main soil of the village accounting for about 86 per cent of the total area. Low lying land that remains waterlogged during rainy season constitutes 47 per cent and the level land that accounts for 39 per cent of the total land area, have clay soil texture. Upland shares 13 per cent of the total land area; three-fourth of which is made up of loam and one-fourth of sandy soil. The clay soil found in the low lying area is largely used for cultivation of paddy because of its high retention capacity of moisture. The second crop of musso, pea and huxa are raised during *Rabi* season on clay soil. Upland is cultivated for raising maize, barley, wheat, gram, rapeseed, mustard and sugarcane. Small millets, wheat, vegetable and pea crops are sown and harvested on the level land.

Climate

Climate of the village is moderate. There is no severe cold in the winter nor the village faces extreme hot conditions in the summer season. Heavy melting of snow in the Himalayas and sometimes excessive rainfall in the village and its catchment area result in flood conditions. But because of its terrain and forest surroundings such natural calamity rarely occurs. On the other hand low rainfall or no rain in the area cause drought conditions as had happened in 1986 and 1987. There is no meteorological observatory, nearby the village and therefore data on average rainfall in a year is not available.

The nature of terrain of the village is fertile. Ghogrol *Nadi* which forms one of the natural boundries of the village and Bhambar *Nadi* are the main source of irrigation. Drinking water is, however, available without any inconvenience at the four walls in the village. The high annual rainfall, proneness to inundation during rainy season, the richly wooded cover and excessive breeding of mosquitoes make the climate unhealthy.

Transport and Communication

The village is surrounded by Bhambar and Ghogrol *nadis* and forests running into the Shivalik hills. The communication can be had mainly from the east outlets after crossing Bhambar *Nadi*. This outlet provides link with Pachpedwa town. The village is still not connected with mechanised transportation. The villagers can avail themselves of bus and railway

facilities not nearer than Pachpedwa town. Postal facilities can be had from branch Post Office of Bhangusari which is 6.4 kilometres away from the village. This post office was established in 1952 and can be approached through Kohargaddi village. Telegraph Office at the Pachpedwa Railway Station is the nearest to the village.

Communication facilities improved when Pachpedwa was connected by metalled roads in 1967 with Balrampur and Basti through Badhni. Communication to the village was facilitated with metalling of Pachpedwa-Chandanpur forest road by Public Works Department in 1982 upto Kohargaddi under the Tharu Development Project.

Rajderwa Tharu is also directly connected with yet another town, Tulsipur through fair weather forest road and the route connects the village on its west side passing through thick forest. It is situated at a distance of 22 kilometres enroute to Balrampur, the tahsil headquarters.

Demographic Trends

Rajderwa Tharu had a population of 337 in 1961 which increased to 461 in 1971 *i.e.* 36.80 per cent It increased further to 604 in 1981. Thus, the decade 1971—81 saw an increase in population by 31.02 per cent. At the time of the survey the population of the village was recorded as 681 in 1985 which indicated an increase by 12.75 per cent during 1981—85. The growth of population in the village has been of normal rate over the last decade and is attributable to the number of births surpassing the number of deaths as also in migration in the village.

Out of 681 persons enumerated during the 1985 survey females were 330 thereby giving a sex ratio of 940 females per one thousand male population. As the village does not have economic potentialities, adequate accessible means, places of interest and other attractions and above all the Tharus do not like infiltration of non-Tharus to their village the scope of outsiders settling down in the village is almost zero.

Occupation

Rajderwa Tharu village is in the midst of the forest. The villagers are invariably exposed to the ravages of wild animals and other forest hazards. It offers nothing in terms of trade or business or any commercial activity. It is in remote areas and moreso has nothing to attract the outsider to it. Tharu men and women are seen engaged mainly in cultivation of land. paddy being the main produce. Nearly 70 per cent of the working population is engaged in agricultural pursuits. The rest of the population earns its livelihood by working as agricultural labourers, cattle grazers, labours in transport service (carrying logs on their bullock-carts from the forest to Pachpedwa Railway Station), carpenters, fire watchers, etc. Some people also work as lumbermen in the forest; they also transport timber from the forest to outside places. Illiteracy is rampant in the village and accounts for 84.90 per cent of the population. There is no electricity and tubewell in the village. Surface water of Bhambar and Ghogrol *Nadis* is not being fully exploited for irrigation purposes although a pump set has been supplied by the Tharu Development Project to one person under the Agriculture Development Programme.

The village has an area of 163.51 hectares. With the rise in population the density of population went up from 155 persons per square kilometres in 1961 to 369 persons per square kilometres in 1981. Thus per capita agricultural land has decreased from 0.35 hectare in 1961 to 0.23 hectare in 1981. It declined further to 0.17 hectare in 1985 when the survey was conducted.

Village forest is under the Government control. One person employed by the Forest Department as Forest Guard is posted in the village. Three persons are employed as Fire Watchers and one as plantation worker. Forest Department supplies wood free of cost to each household of Tharus once in 3 years for construction or repairing houses. The Department also provides grazing facility on payment of a nominal amount of money per animal annually. Forest Department has, however, completely prohibited hunting in the forest since 1976.

Level of Development

As already mentioned a vast area of the village is under forest. One third area of Pachpedwa block is also under forest. Cultivation is largely rain fed and the irrigation is confined mainly to use of water that flows down from the hills. The greatest constraint on the irrigational potential in the area is its rocky base. It has been found that the level of water can not be reached even after boring as deep as 700 feet. As a result, tube-wells can not be installed for taping under ground water for the purpose of irrigation. Kohargaddi dam which was constructed in 1925-26 has a cultural command area of 8,923 hectares. There are four canals under this system running to a total length of 38 kilometres. The system consists of five distribution outposts, three of which are situated in Bishanpur Bishram and Chandanpur areas and two in Pachpedwa area. Besides, there are several small check dams in the neighbouring areas constructed under Drought Prone Area Programme. One of them is in village Songarha constructed by the Project office of the Tharu Development Project in 1982–84. It has total length of 294 metres and cultural command area of 87.53 hectares. Another dam constructed by the same agency in 1982-83 at Narahwa runs to a total length of 284 metres with a cultural command area of 37.5 hectares. There is another dam under construction at a distance of 6 kilometres from Rajderwa Tharu at Chittaurgarh village and is known as Chittaurgarh Dam. This is likely to be completed by 1990. When commissioned, it will cover a cultural command area of 22.834 hectares.

Economy of the village is based on agricultural and forest produce. Main crop of the area is paddy. Other crops sown and harvested in and around the

village include maize, rapeseed, gram, masoor, linseed, wheat and sugarcane. Of the total area of 56,023 hectares of Pachpedwa block over one third is under forest and more than half is cultivated.

Cattle and buffaloes are generally reared for the purpose of raising calves which are used as draught power in agricultural operations. In earlier times Tharus resisted milching so that sufficient milk could be available for the calves. But now they have changed their attitude. Quality of stock remains poor. Milk yield is very low. This is mainly because of poor feeding which is totally based on grazing. But because of pretty a large number of cattle and buffaloes in the village milk production is in surplus and exported outside the village in form of both milk and milk product, *Khoya*. One veterinary hospital and two stockman centres are running under the Tharu Development Project. While the hospital is situated in the project complex the centres are in Balapur and Songarha villages.

Development Programmes for the Tharus

A tract consisting of 46 villages was identified as Tharu belt in early seventies. Of 46 villages, 35 fall in Pachpedwa block and 11 in Gaisari block. Moreover, only one village is a non-Tharu while 45 villages are predominantly inhabited by the Tharu tribe. This tract was brought under the Tharu Development Project in 1981. The Tharu Development Project is a part of the Development Programme undertaken by Tarai Tribal Development Corporation, Uttar Pradesh, Lucknow established in 1975 with its headquarters at Bishanpur Bishram. The project aims at overall development of the area. It covers agriculture, minor irrigation ,medical and veterinary facilities, financial assistance for self employment, education, development of infrastructure by providing link roads to the villages, making potable water available and coordination of the work of various agencies. Recently the activities under the project have been intensified. But the fact remains that the benefits of such activities have yet to reach the village despite the fact that the programmes do include provision for financial resources for purchase of seeds, fertilizers, agricultural tools and implements and pair of bullocks. Under the agricultural development programmes financial grant is made available to farmers growing cash crops. Plants and seeds are provided for development of orchards. Financial help is also accorded to the villagers interested in piggery and poultry. There is also provision for financial assistance to the persons willing to digging of ponds and fish seedling for development of fishery. Rope making machines and *kolhus* are also made available, on demand, for development of cottage industry in the Tharu belt by the Tharu Development Project. Under the human resources development programme, training in carpentry, knitting, stitching, typing and weaving on hand operated looms is imparted to the Tharus. Marketing facilities are provided under the Large Area Multipurpose Society (LAMPS) to the people of the belt with its base at Bishanpur Bishram. A Primary Health Centre is also established in the same village by the tharu Development Project under Minimum Needs Programme. For the purpose of drinking water handpumps are being installed in the villages.

Socio-economic Characteristics

Rajderwa Tharu predominantly inhabited by the Tharu tribe is visible from a distance of about 1.6 kilometres as a cluster of huts of grass and thatch. As one reaches the village one can see Tharu men and women doing cultivation or other work while their children in dirty and nude conditions can be seen playing about in dust. Since the village is rarely visited by outsiders any stranger visiting the village invites suspicion among the Tharus. The visitor is called *Bajia* (Bajee being the word used by them for a non-Tharu) and becomes a subject of whisper and discussions particularly among the Tharu women. They are known as expert in witchcraft and would put the visitor to unnecessary trials and tribulations. Normally, the villagers are shy by nature. They are simple and God-fearing people, having a firm faith in deities, demons, goblins and evil spirits. They worship in temples and also offer sacrifices to propitiate the deities.

Tharus speak Hindi language though with some elisions and local twists to pronunciation. The standard of literacy and education is very low. They prefer to conduct marriages within the village. If a suitable groom is not locally available, one is searched out in the neighbouring Tharu village. As far as possible matrimonial alliance in far off places is avoided. Because the Tharus believe that in such cases closer relations between the two families would be difficult to maintain. Marriages are performed according to the convenience of the parents and the availability of suitable groom; age of the spouses being no consideration.

Reason for selection of the Village

Since the village came to be known as Rajderwa Tharu it has been a Tharu village. Tharus constituted almost cent per cent of the village population. The purpose of selecting this village for survey in 1961 was to study the way of life of the Tharu tribe and to find out the nature and speed of changes in this remote village of Uttar Pradesh because outside influence had been slow to penetrate this submontane region. The village was again selected for the study in 1981 with a view to studying the changes in the way of life of the Tharu tribe and knowing the impact of socio-economic development after the lapse of twenty years. The village has few reasons to make deliberate efforts at change and more to remain conservatively stuck to its past. It was, therefore, felt necessary to know transformation effect on the people of this far flung village. How far improved variety of things have been made available to the tribal population and at the same time to what extent Tharus have adapted themselves to the present changing set up becomes an interesting part of the study.

Origin of the Village

It is not exactly known as to when did the village come into existence. The village and the forest that

surrounds it used to be the property of Balrampur Estate till the enforcement of the U.P. Zamindari and Land Reforms Act in July, 1952. The members of the royal family used to visit nearby forests for games while the ruling prince camped in the village because the site was at a higher level than the surrounding area and water from Ghogrol and Bhambar *nadis* was easily available. In their hunting expeditions the ruling prince and the members of the royal party were served by the Tharus who were themselves good at games. Since this site was used for camping purposes by the *Raja* (Prince) people started calling it as *Raja ka derwa*, camping ground of the Raja. When the Tharus settled there at the instance of the Raja, the village began to be called Rajderwa Tharu. Appendage Tharu signifying Tharu charactor of the village.

Tharus have been living in the area for many generations. There were two households settled earlier more than five generations, two households between four to five generations ago, twenty one households between two to four generations ago. The present 62 households belong to the present generation.

Settlement pattern

Settlements are lumped into one sprawl and there are no dwellings away from the central settlement. It seems that Tharus are forced to settle at one place for fear of wild animals. Barring six houses which have brick walls and tiled roofs all structures are made of thatch material and give an improved look. Masonary structure is found only in the house of the village headman which was built in 1960. Dwelling units, at times, consist of not only one structure but many structures providing separately for cattleshed and *Bathka* (drawing room). Kitchen and sleeping rooms are generally made in one structure.

Various Facilities Available

Drinking Water : Drinking water needs of the villagers are met by seven masonary wells and also by the deepbore handpump sunk by Jal Nigam. However, most of the wells get dried during summer season and pose problem for drinking water.

: *Medical and Health* : Medical and health facilities are available through Primary Health Centre at Pachpedwa and a hospital in Bishanpur Bishram which is run by Tribal Development Project : Office. Rajderwa Tharu is about 4 kilometres away from the Project complex.

In the Tharu belt consisting of 46 villages electricity supply has been made available in 40 villages. Rajderwa Tharu, is, however, yet to be benefited from this modern necessity. Kerosene oil is used by the villagers for the purpose of lighting and fire-wood for cooking. The villagers are provided with thatching grass and wood once in 3–5 years by the Forest Department. Some of the villagers have, however, a grudge that they are used as *Begar* (bonded labourers) for repairing forest road as and when any forest officer visits the forest. They are not paid in cash. They are only permitted to carry some forest wood in lieu of their labour.

Worshipping : Tharus worship in the temple of Lord Shiva which is raised to the height of 400 feet tepering upward into cone, characteristic of the temple structure in North India. Concrete structure was raised in 1979 with masonary work. The temple contains small stone images of *Ganesh, Parwati, Khadanan, Nandeshwari Mata, Santoshi Mata, Hanuman,* etc. The inner wall is decorated with stylish floral design in stucco which is filled by water bound colours.

Education : There is only one primary school, Pathshala, in the village. The school which is under Basic Shiksha Adhikari, Gonda imparts education free of cost. There is only one Tharu teacher who hails from Matehra Village and looks after the school single handed. The school has a concrete structure with thatched roof. It is contained in one room with doors and windows having no shutters. The school had a strength of 135 students at the time of the survey in 1985.

Shopping : There are no shops in the village neither any *hat* or *bazar* is held in or around the village. Pachpedwa is the nearest shopping place. However, some shops selling goods and articles of daily use have been set up under the Large Area Multipurpose Programme Society (LAMPS) in villages, Bishanpur Bishram, Imilia Koder and Songarha. The shops are under the control of Assistant Registrar Co-operative Society, Gonda. Tharus generally buy kerosene oil, sugar, cloth, salt and other daily use items from these shops. Fertilisers, seeds and agricultural implements are also sold at 50 per cent subsidy by the Project Office.

Flora and Fauna

The village is set in rich and varied floral environment. All types of trees and wild animals are found in the village and the surrounding forest. Forests around the village are known for timber wood of commercial importance. The principal species of commercial value found in the nearing forest are the *sal* (*Shorea robusta*), *asaina* (*Terminalia tomentoss*), *dhau* (*Anogeissus latifolia*) and *haldu* (*Adina cordifolia*). Other trees are of *sheesham* (*Dalbergia sissoo*), *khair* (*Acacia catechu*), *mahua* (*Phyllanthus emblica*), *semal* (*Bombax helpthtaphyllum*), *jamun* (*Eugenia jambolana*), *aonla* (*Bassia latifolia*), etc. The village has a mango grove and some guava trees.

The forest provide habitat for wild animals. Among them tiger, leopard, bear, wolf, wild pig, *sambhar,* spotted dear, black buck, hogdeer, *nilgai* (blue bull), porcupine, jackal, fox and hare occur in the forest. Birds like peacock, jungle fowl, bustard, partridge, quail and bill pigeon are frequently seen in the forest area. Snakes, scorpion and chameleon in the family of reptile are also found in abundance. Water lakes, reservoirs, rivers and streams abound in local variety of fish.

Ethnic composition

As the name suggests, the village is inhabited by Tharus, an aboriginal tribe found in the remote wooded surroundings of the Tarai belt in the districts of Lakhimpur Kheri, Bahraich and Gonda of Uttar Pradesh state. In Gonda, largest population of this tribe is found in tahsil Balrampur. The Tharus are a jungle tribe and there has been a preponderance of this tribe in Rajderwa Tharu village since it began to be known by that name. In 1961 out of the total population of 337 persons consisting of 185 males and 152 females, the number of Tharus was 329 or 97.63 per cent, whereas out of the remaining population six persons were Brahmins and two Muslims. The village had 27 households of Tharus, two households of Brahmin and another two households of Muslims. Thus *Bajees*, as the non-Tharus are termed by the Tharus, constituted very small population and consisted of rank outsiders. The number of *Bajees* declined subsequently, as per 1981 Census. Tharus constituted 99.49 per cent of the total population of the village. There were 62 households in the village and out of that only one household belonged to non-Tharu of Brahmin community. Out of a population of 681 recorded in 1985 survey Tharus constituted 677 persons (350 males and 327 females) whereas remaining one household of Brahmin consisted of only 4 persons (1 male and 3 females). Thus the proportion of non-Tharus declined from 2.37 per cent in 1961 to 0.51 per cent in 1985. This is because all the non-Tharu households except one were government officials who have now been transferred to other areas.

Tharus have been living in the remote jungles highly insulated in their ethos and superstitions. They are believers in magic and power of their gods and goddesses. They are short-statured with flat nose, and yellow-brown complexion with poor growth of moustache and beard. The Mongoloid features continue to be paramount and one can easily discern a Tharu from a non-Tharu by mere visual observations. The assimilation with the local population is slowly picking up because of various projects initiated by the Government resulting in growing socio-economic activities in the area. This is affecting their life style as also bringing change in ecological balance. Deforestation is causing loss to vegetational richness. This is telling upon the climatic conditions in the area.

Romanticism pervades the etymological origin of the word 'Tharu'. According to some, the word Tharu is derived from Hindi *Thahrey* (halted) because they are said to have halted after the alleged flight into the forest; others attribute the origin to the Hindi word *tarhua* (wet) in allusion of the swampy tracts in which they live. Others say that the name simple means 'residents of the Tarai'.

Tharus of Gonda district are divided into three main *pads* (sects) namely, Rana, Dangwaria and Katharya. Matrimonial alliances are confined to one's own sect. Tharus of Rajderwa Tharu village belong to Dangwaria sect which is considered to be the lowest sect among the Tharus. They are supposed to have come from a place known as Dang in Nepal which is about 65 kilometres north of this village. They claim to be of Rajput descent, but their features betray a Mongolian origin.

Tharus till 1967 were not in the category of either Scheduled Castes or Scheduled Tribes. It was only in 1967 that they with other four tribes, namely Buxa, Bhotia, Raji and Jaunsari were notified as Scheduled Tribes in the state of Uttar Pradesh. The higher castes do not hold Tharus in high esteem socially even now. In fact the Brahmin, the Rajput and the Vaish do not accept water from the hands of the Tharus. Even the lower castes do not accept food touched by a Tharu.

The Tharus speak a separate dialect known as *Tharuhat* that is a corrupt form of *Avadhi Bhojpuri* dialect with a liberal sprinkling of Nepali words. Bhojpuri effect is liberally found because of proximity to the Bhojpuri, an eastern dialect in Hindi area around district of Basti. One of the striking features is their invariable pronunciation of the letter 't' as it is pronounced in the words cat or rat. *Bajee* is the most popular word drawn from *Tharuhat*. As mentioned earlier it is used by Tharus for non-Tharus. The word is used more in derogation than in respect.

Rice is their staple food. They also make beverages from it such as *Mand* and *Jand*. *Mand* is obtained from boiling rice and straining liquid from it. This is nutritious beverage and is taken by adding salt and chilly powder. *Jand* is light alcoholic beverage obtained from fermentation of cooked rice. It is a form of rice beer. The Tharus also consume wheat, maize, barley, small millet (*kodon, sanwan*). *Huxa*, peas and pulses are generally consumed by them. These are produced in sufficient quantity in the village. They consume foodgrains from the stock of their own production. In case of shortage of any of the foodgrains for their consumption, they obtain it from other households within the village either through barter system or by loan or from some businessmen in Pachpedwa block by hypothecating a part of their produce of the ensuing crop. They are exploited by the traders as they barter commodities with costlier items by weight to weight. For example, a kilogram of salt is bartered by a kilogram of turmeric. The system appears to be all right to the Tharus notwithstanding they are most frequently cheated in the process.

A general feel of the village

As mentioned earlier Tharus constitute 99.49 per cent of the total village population. Of 62 households in the village only one belongs to a non-Tharu of Brahmin community. Thus the Tharu culture continues to prevail in the village. Since the village is remote and there is no proper transportation link with outside areas because its forest surroundings as also the village not offering anything for tourists' interest there has been very little individual mobility in or around the village. Tharus of the village have not

been able to mix or to come in contact with non-Tharus from other parts of district Gonda. They are not aware of the developments taking place elsewhere because of their illiteracy, poor mobility and shy nature. It is also believed that Tharu women are fully conversant with witchcraft which they use on non-Tharus who happen to come across them. Therefore, the non-Tharus think twice before going to the village. Tharus are deeply sensitive to their age old traditions, customs and culture and would not like to part with them. Economic compulsions, low per capita land under cultivation because of increasing members in their households and growing deforestation have lead them to take up certain other works (non agricultural) for earning their livelihood. Talk of various developmental schemes make them suspicious of the intention of the outsiders. They do not regret to remain within the boundaries of their village. They feel more than satisfied when there is good rain and bumper harvests or they have sufficient means to meet the necessities of life. Education does not attract them because they feel that it would not fetch money for them although number of children attending school is increasing. Their ways of living are almost unchanged. However, in certain households one can see better quality of utensils, clothes, ornaments, cattle, etc.

Gonda district has all those characteristics which are symbolic of backwardness and underdevelopment. With poor industrial base, infra-structure, irrigation potentialities and preponderance of illiterates, poverty stricken rural masses this part of Uttar Pradesh has been lagging much behind in socio-economic development. Lesser impact of modern outlook, technological development and industrialisation would be visible in Gonda district. The poor people of this area have not been able to ameliorate their conditions. Neither has there been any movement for uprising. The people are, by and large, shy and of peaceful nature. They are conservative, orthodox and traditional in their socio-economic approach. Urban influence is little percolated in Rajderwa Tharu.

Tharus are not prepared to part with their age old traditions, customs and ways of life. That is another thing that a couple of them who go to other areas for earning livehood are gradually trying to adapt themselves with the new environment. The village is far from the urban conglomeration. It does not attract the outsiders. Thus chances of receiving urban touch appear to be bleak. Moreover, difficult accessibility of the village is another reason for its being ignored for frequentation. There has been no political activity in or around the village either. Tharus being illiterate, poor and shy in nature have no qualms for politics nor political parties have ever tried to woo them as their population has been only a couple of hundreds and as such most often they are taken for granted. It is a Tharu village and hence none from other caste is in a position to raise any hue and cry against the Tharus. Neither has there been any upsurge of scheduled castes or scheduled tribe.

There has not been any outstanding events or developments in the area which deserve a mention in the annals of the village. This is a village of peace and tranquility. Pace of progress is very slow. Because of its remoteness, developments taking place at far off places have made no dent on the socio-economic transformation in the village. The village is not at all, seething with life as necessary ingredients for that are conspicuously lacking. Pace of progress is dead slow and so is the life of the villagers. It can be said that the village is conservatively stuck to its past.

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

Population Trend

There have been ups and downs in the population of Rajderwa Tharu village since 1911. The village had a population of 196 persons in 1911 which came down to 163 in 1921. It increased 173 persons in 1931 but considerably dipped to 79 in 1941. Since then the population has maintained its constant growth. Following table shows the trend in population in the village during the last eight decades.

TABLE 2.1

Trend of population in village

Year	Persons	Males	Females	Percentage decadal variations
1	2	3	4	5
1911	196	102	94	—
1921	163	88	75	(—)16.84
1931	173	94	79	+6.13
1941	79	42	37	(—)54.34
1951	289	162	127	+265.82
1961	337	185	152	+16.61
1971	461	271	190	+36.80
1981	604	311	293	+31.02
1985(Survey)	681	351	330	+12.75

The population of the village decreased by 16.84 per cent during 1911—21. The influenza epidemic of 1919 was responsible for this fall. The population increased in 1931 by 6.13 per cent, but there was a marked fall, 54.34 per cent in 1941. It is said that cholera broke out in this village in an epidemic form in the late thirties and took the lives of about 30 persons. This heavy toll of human lives scared away the population and hence there was a large-scale emigration from this village. . Consequently, only 79 persons were found residing in this village in 1941.

The Tharus were of great help to the Raja of Balrampur and his guests when they used to come to the forest of this area on hunting expeditions. After the depletion of Tharu population the royal visitors felt great inconvenience. Hence the Estate encouraged Tharus of other places to settle down here by offering them land for cultivation. Thus the population of Tharus increased almost four fold, 265.82 per cent in the ensuring decade as in 1951 it was recorded as 289 persons. During the period of next ten years it went up by 16.61 per cent which was the rate of normal growth. The percentage growth of population was 36.80 in 1971 and 31.02 in 1981 as can be seen in the table. Corresponding figures for rural part of tahsil Balrampur and that of district Gonda were 7.42 and 10.14 per cent in 1961—71 and respectively 20.68 and 20.96 per cent in 1971—81.

Density : The village had a density of population of 155 persons per square kilometre in 1961 that is when the first survey was done. It increased to 282 in 1971. With the constant rise in population the density of population was 369 in 1981. As against this rural part of tahsil Balrampur and that of Gonda had a density of 258 and 360 persons per square kilometre respectively in 1981.

Literacy : Literacy rate in Rajderwa Tharu was 7.12 per cent in 1961 which was low in comparison to that of the district which was 9.82 per cent for rural population. It, however, improved in subsequent years. It was 15.10 per cent for the village in 1981 as against 11.58 and 14.50 per cent respectively for the rural areas of tahsil Balrampur and those of district Gonda. This difference in terms of percentage may be attributable to the low proportion of population in the village when compared with that of tahsil Balrampur and district Gonda.

Work Participation rate : Data of work participation rate as available in census record for 1961 and that for 1981 may not be comparable because of difference in concept and definition of the working force. While in 1961 there were 195 persons returned as workers out of a total population of 337 (i.e. 57.86 per cent) the strength of workers reduced to 25.99 per cent in 1981 as only 157 persons out of 604 could be identified as workers.

Nearest Villages Growth Rate : Pachpedwa town which is 16 kilometres away from the village is the nearest town. For the purpose of study and analysis of population characteristics of various other nearest villages of this town, six villages have been selected. Growth rate of population in these villages during 1961—71 and 1971—81 alongwith that of Rajderwa Tharu is given in the following table.

TABLE 2·2

Growth rate of population in nearest villages of Pachpedwa town, 1961–71 and 1971—81

Village	Distance from Pachpedwa town (kms.)	Growth of population	
		1961—71	1971—81
		(Percentage)	
1	2	3	4
1. Rajderwa Tharu	16	36.80	31.02
2. Manoharapur	4	10.24	29.76
3. Turkauliya	6	7.79	17.19
4. Motipur Harhawa	6	19.48	18.69
5. Bahuti	5	30.96	34.15
6. Bishunpur Tantanwa	2	11.18	16.61
7. Bhaggaur	3	13.16	14.00

Rajderwa Tharu is the farthest village from Pachpedwa town while six nearest villages are at a distance between 2 and 6 kilometres as can be seen from the table 2.2. It would appear that the village had highest percentage of growth rate of population (36.80) during 1961—71 while the lowest (7.79) was recorded for Turkauliya in the same period. Second highest percentage of growth rate of population was noticed in case of Bahuti village in 1961—71 which became first with 34.15 per cent growth rate of population in 1971—81 pushing Rajderwa Tharu to second position which had growth rate of population of 31.02 per cent during the same period. In seven villages the growth rate of population varied between 7.79 per cent (Turkauliya) and 36.80 per cent (Rajderwa Tharu) during 1961—71. But in the next decade lesser variation was found as lowest growth rate of population of 14 per cent was recorded for Bhaggaur village and the highest 34.15 per cent was in case of Bahuti village. It was in case of two villages *i.e.* Rajderwa Tharu and Motipur Harhawa that the growth rate of population declined in 1971—81 when compared with that of 1961—71. In the remaining five villages the growth rate increased by 0.84 per cent in Bhaggaur to 19.52 per cent in Manoharapur as is evident from the figures given in the said table. Comparing the growth rates of population of all the villages listed in the table for the two periods namely 1961—71 and 1971—81 it is found that population more than doubled itself in Manoharapur and Turkauliya in 1971—81 while in other villages it was a normal growth rate. During the course of the survey it was found that the main reason of higher growth of population in these villages during 1971—81 was migration of people from the neighbouring areas in a large number because of flood conditions in mid seventies. These villages have mixed population and the inhabitants of different castes live in harmony. Motipur Harhawa, Bahuti and Bishanpur Tantanwa are on the road and on the northern and the western side of the town while the other villages are on the south of the town. In 1961—71, rate of growth of population for rural part of tahsil Balrampur was 7.42 per cent and for that of Gonda 10.14 per cent. It increased to 20.68 and 20.96 per cent respectively in 1971—81.

Sex ratio

Sex ratio is indicative of number of females per one thousand males. This has been in favour of males in the country as a whole. Except in state of Kerala, number of females per thousand of males has always been lesser in all states and Rajderwa Tharu has been no exception to this general trend. Not only this village but the villages surrounding Pachpedwa town have also a sex ratio in favour of males as can be seen from 1981 Cansus data presented in the following table.

TABLE 2·3

Sex ratio, 1981 Census

Village	Total Population			Sex ratio
	Persons	Males	Females	
1	2	3	4	5
1. Rajderwa Tharu	604	311	293	942
2. Manoharapur	545	291	254	873
3. Turkauliya	941	503	438	871
4. Motipur Harhawa	1143	601	542	902
5. Bahuti	766	393	371	939
6. Bishunpur Tantanwa	2632	1414	1218	861
7. Bhaggaur	550	280	270	964

In Rajderwa Tharu sex ratio improved in favour of females during the last two decades. In 1961 when the first survey was done there were 337 persons in the village. Of this females had constituted 152 as against 185 males. Thus there were 820 females to every 1000 males. In 1981 the population increased to 604, consisting of 311 males and 293 females and so was the sex ratio; 942 females for every one thousand population of males. There has been greater rise in population of females in the village during 1961—81 than the males. While population of males grew by 68.11 per cent in the last two decades corresponding increase in female population amounted to 92.76 per cent in the same period. Rise in female population as compared to that of males can be attributed to birth of more females and more women coming to the village as brides, the latter being the major factor for an appreciable increase in female population.

Bhaggaur is the only village where female ratio to male is higher than that of Rajderwa Tharu. Sex ratio is the lowest in Bishunpur Tantanwa. There were 861 females for every one thousand of males in 1981 as can be seen in Table No. 2-3. When compared with sex ratio (849) of rural areas of tahsil Balrampur and that (893) of district Gonda it is found that the village has better sex ratio (942) in favour of females.

Size of Average Household

In 1961, there were 31 households comprising 337 persons giving 10.87 persons as average size of a household in Rajderwa Tharu. The average increased to 12.33 in 1981 as the number of households went up 49 with a population of 604. At the time of the survey while the

population further increased to 681 and the number of household 62 the average size of household reduced to 10.98 but still higher when compared with that of 1961. Average size of the households based on 1981 Census data for the six selected villages nearest to Pachpedwa town is given in Table 2.4 below.

TABLE 2·4

Average size of Households, 1981

Village	Population	Number of Households	Average size of Households
1	2	3	4
1. Rajderwa Tharu	604	49	12.33
2. Manoharapur	545	94	5.80
3. Turkauliya	941	155	6.37
4. Motipur Harhawa	1143	195	5.86
5. Bahuti	766	130	5.89
6. Bishunpur Tantanwa	2632	498	5.28
7. Bhaggaur	550	98	5.61

Average size of household in the selected villages varies between 5.28 (Bishunpur Tantanwa) and 6.37 (Turkauliya). These villages are not the Tharu villages and therefore average size of households is almost the same as is found in other rural parts of Gonda. Tharus are known for having large size of households as they tend to adhere to the joint large family system.

Working Population

The economic activity of the population is reflected by the proportion of working force in the total population and dependency ratio of the infants and young population and also those who are aged, infirm and the female spouses who are staying at home and looking after domestic work and managing households. Distribution of population by economic activity in the village as also the selected village based on 1981 Census is given in Table 2.5.

TABLE 2·5

Distribution of population by Economic activity as per 1981 Census

Village	Total population	Total workers	Percentage of workers	Cultivators	Percentage	Agricultural labourer	Percentage	Household industry	Percentage	Others	Percentage
1	2	3	4	5	6	7	8	9	10	11	12
1. Rajderwa Tharu	604	157	25·99	134	85·35	21	13·38	..	..	2	1·27
2. Manoharapur	545	179	32·84	145	81·00	22	12·29	3	1·68	9	5·0
3 Turkauliya	941	289	30·71	196	67·82	85	29·41	..	..	8	2 77
4. Motipur Harhawa	1143	527	46·11	361	68·50	130	24·67	1	0·19	35	6·64
5. Bahuti	766	348	44·51	296	85·86	50	14·37	...	..	2	0·57
6. Bishunpur Tantanwa	2632	910	34·57	412	45·27	406	44·62	33	3·63	59	6·48
7. Bhaggaur	550	256	46·55	94	36·72	142	55·47	..	..	20	7·81

It would appear from the Table 2.5 that percentage of workers varied between lowest 25.99 in Rajderwa Tharu and highest 46.55 in Bhaggaur. The lowest participation ratio in the village speaks of its highly Tharu character as the Tharu community still remains poor and backward both economically and socially. This may be ascribed partly to the factor of second highest sex ratio in the village where most of the women folk chose to stay at their homes and partly to the non-availability of opportunity for men to work. Bhaggaur village which is only 3 kilometres at a distance from Pachpedwa town has the highest sex ratio (964) but at the same time it is destined with the highest percentage of workers. A large number of men and women are found working as agricultural labourers in the village. Bhaggaur village has the second lowest (550) population among the selected villages as also the second lowest number of workers (256). But in terms of percentage it has the highest percentage of workers among all the seven villages listed in Table 2-5.

Cultivation is predominating sector of economy of the area engaging overwhelming labour force either as cultivator or as agricultural labourer. These two agricultural occupations together constitute more than 90 per cent of the total working population in seven villages whose data has been presented in the aforesaid table. Percentage of cultivators was minimum 36.72 in Bhaggaur while it was maximum 85.86 in Bahuti village. Agricultural labourers constituted 12.29 per cent of the total working population in Manoharapur which was the lowest while the highest percentage of 55.47 was recorded for Bhaggaur village. Out of the seven villages only three villages had a few persons engaged in household industry as can be seen from Table 2.5. However, persons engaged in other economic pursuits constituted from 0.57 per cent in Bahuti village to 7.81 per cent in Bhaggaur village. No body was found working in household industry in Rajderwa Tharu and only two persons constituting 1.27 per cent, the second lowest, of the total working population were seen earning their livelihood from non-agricultural sector. These two persons have been working under the Forest Department.

Females proportion to males appreciably improved in 1981 when the former were found 942 to every one thousand males. It is a fact that work participation among females has a great bearing on economic development of any society. Rajderwa Tharu was very poor in this respect as out of 157 persons identified as workers in 1981 Census female had constituted only one. Position with regard to females' participation in the selected village is given in the following Table 2.6.

TABLE 2·6

Work participation of females as per 1981 Census

Village	Total workers			Percentage	
	Persons	Males	Females	Males	Females
1	2	3	4	5	6
1. Rajderwa Tharu	157	156	1	99·36	0·64
2. Manoharapur	179	155	24	86·59	13·41
3. Turkauliya	289	289	..	100·00	..
4. Motipur Harhawa	527	341	186	64·71	35·29
5. Bahauti	348	287	61	82·47	17·53
6. Bishunpur Tantanwa	910	844	66	92·75	7·25
7. Bhaggaur	256	178	78	69·53	30 47

A comparison of statistical data presented in Table 2.6 with that of Table 2.5 in relation to percentage of workers would prove that higher participation from females' side put appreciable weight in the total working population. Motipur Harhawa had the highest females participation, 35.29 per cent and this had a bearing on total participation rate which constituted 46.11 per cent slightly less than the highest (46.55 per cent) found in Bhaggaur. Rajderwa Tharu with only 0.64 per cent of females participation to total working population had the lowest participation rate 25.99 per cent among all the selected villages.

Position at 1985 Survey

Figures given in the following table would give a vivid picture of total population divided between workers and non-workers on the basis of data collected during the 1985 survey.

TABLE 2·7

Workers and Non-workers, 1985

Category	Persons	Males	Females	Percentage		Proportion of working persons to their respective population		
				Male	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9
Population	681	351	330	51·54	48·46	..	..	..
Workers	258	188	70	72·87	27·13	37·89	53·56	21·21
Non-workers	423	163	260	33·53	62·47	61·11	46·44	78·79

At the time of the survey those who were identified as workers mostly found engaged in agricultural operations though a slight change in the workers' occupational pattern was noticeable. More than 70 per cent of the total working force engaged itself in raising crops. In addition, 10.85 per cent of the working population sustained itself by working on agricultural land as labourers. Animal husbandry was the next important source of livelihood in the village. Those who made a living from rearing of animals accounted for 11.24 per cent of the total population. There were four government employees engaged in forestry as forest guard and fire watcher. Table II.7 indicates that females' share to working population rose to 27.13 per cent in 1985 from 0.64 per cent in 1981. This was because of the fact that more women joined the age-groups of working population. Growing economic hardship was another factor which compelled the women folk to do some economic activity.

Population structure

The village had 31 households with a total population of 337 persons, of which 329 were Tharus, 6 Brahmins and 2 Muslims in 1961. Thus Tharus constituted 97.62 per cent of the total population in the village. They improved their preponderance in 1985 that is at the time of the survey when the percentage of their population to the total population of the village increased to 99.41. While the number of households in the village doubled during the last more than two decades, from 31 in 1961 to 62 in 1985 the number of households belonging to non-Tharus came down from six to one in the same period. The Tharus have been categorised as Scheduled Tribe in 1967 in state

of Uttar Pradesh. Barring one household of Brahmin community there are no persons of other castes living in the village.

Statistical data on population by age-group and sex collected during the survey conducted in 1985 is given in Table 2.8.

TABLE 2·8

Distribution of population by sex and age-group, 1985

Age-group	Persons	Males	Fem les
1	2	3	4
0—4	125	65 (18.52)	60 (18.18)
5—9	119	64 (18.23)	55 (16.66)
10—14	73	42 (11.97)	31 (9.39)
15—19	80	37 (10.54)	43 (13.03)
20—24	60	27 (7.69)	33 (10.00)
25—29	50	26 (7.41)	24 (7.27)
30—34	36	16 (4.56)	20 (6.06)
35—39	34	18 (5.13)	16 (4.85)
40—44	30	14 (3.99)	16 (4.85)
45—49	26	16 (4.56)	10 (3.03)
50—54	14	9 (2.56)	5 (1.52)
55—59	10	4 (1.14)	6 (1.82)
60+	24	13 (3.70)	11 (3.34)
All ages	681	351 (100.00)	330 (100.00)

NOTE: Figures in parenthesis are percentages.

The survey population revealed that in age-groups, 15-19, 20-24, 30-34, 40-44 and 55-59 years number of females in each group surpassed the number of males as can be seen in the table. This is attributed to more emigration of women to the village partly because of marriage and partly because of their settling down in the village alongwith other women. Total number of females in the aforesaid age-groups taken together comes to 118 as against 98 of males.

Clubbing all the age-groups into three broad age-groups, namely 0-14, 15-59 and 60 + years and comparing the percentage of population falling under each group with that of 1961 it would appear that little change has occurred in the age-group, 15-59 years in the last more than two decades as is clear from the comparative figures given in Table 2.9 below.

TABLE 2·9

Percentage of population into broad age-groups 1965 and 1985

Age-group (Years)	Percentage of population	
	1961	1985
1	2	3
1. 0—14	44.81	46.55
2. 15—59	49.85	49.93
3. 60 and above	5.34	3.52
	100.00	100.00

In the age-group of 0-14 years children belonging to 0-4 years of age constituted the bulk as out of 681 persons enumerated in 1985 they accounted for 125 (18.36 per cent) followed by 5-9 years age-group which accounted for 119 persons (17.47 per cent) and these two groups together had a population of 244 which was 35.83 per cent of the total population of the village. Another interesting feature in the age-group, 0-14 years was that female children accounted for 146 out of a total female population of 330 (44.23 per cent) as against 171 (48.72 per cent) of males out of their total population of 351 as can be seen in Table 2.5. This was because of lesser survival of female, children and higher mortality rate among the fair sex. This conforms to general demographic trend elsewhere in the state.

More females were found in the age-group of 15-59 years as out of a total female population of 330 this age-group constituted 173 or 52.42 per cent whereas in case of males the percentage in this group was 47.58. In the age-group of 60 years and above percentage of males was 3.70 as against 3.34 of females. Number of persons in this age-group was 18 (9 males and 9 females) in 1961. It increased to 24 (13 males and 11 females) in 1985 when the survey was conducted. Of these, there were 6 persons in the village who were more than 70 years old. The oldest among them was an 80 years old man. Of the remaining five, one was male and four were females.

Workers by sex and occupation

A change in the economic diversification of the population was also noticed during the course of the survey. While cultivators and agricultural labourers continued to form the bulk of the working population their percentage, however, came down to 81.78 in 1985 from 98.73 in 1981. During the five years 1981-85 population of the village increased by 77 persons whereas working population recorded an increase of 101 persons. Number of male workers increased from 156 in 1981 to 188 in 1985 and that of females from 1 to 70 in the same period. Enquiries revealed that phenominal increase in the female working population was due to the growing economic burden on the households. Further, more women came

under the working age-groups when the survey was conducted. Following table provides statistical data on distribution of workers by sex and occupation obtained during the 1985 survey.

TABLE 2·10

Distribution of workers by sex and occupation, 1985

Occupation	N.C.O. Code	Workers			Percentage to total workers	Percentage	
		Total	Male	Females		Male workers to total male workers	Female workers to total female workers
1	2	3	4	5	6	7	8
1. Cultivation	61	183	132 (72·13)	51 (27·87)	70·93	70·22	72·85
2. Agricultural labourer	63	28	21 (75·00)	7 (25·00)	10·85	11·17	10·00
3. Carpenter	81	4	4 (100·00)	—	1·55	2·13	—
4. Rearing of animals	62	29	21 (72·41)	8 (27·59)	11·24	11·18	—
5. Wood collection	66	2	—	2 (100·00)	0·77	—	2·86
6. Truck, cleaner	96	1	1 (100·00)	—	0·39	0·53	—
7. Fire watcher	66	3	3 (100·00)	—	1 16	1·60	—
8. Forest guard	66	1	1 (100·00)	—	0·39	0·53	—
9. Domestic servant	53	2	1 (50·00)	1 (50·00)	0·77	0·53	1·43
10. Wood cutter	66	1	1 (100·00)	—	0·39	0·53	—
11. Servant in shop	40	1	1 (100·00)	—	0·39	0·53	—
12. Plantation worker	64	1	1 (100·00)	—	0·39	0·53	—
13. Betel shop	40	1	—	1 (100·00)	0·39	—	1·43
14. Clerk	35	1	1 (100·00)	—	0·39	0·53	—

NOTE: Figures in parenthesis are percentages of male and female workers in each occupation.

The majority of female workers numbering 51 out of 70 engaged themselves as cultivators. They mainly assisted their spouses in various agricultural operations like sowing, weeding, irrigation, harvesting, threshing, winnowing, etc. Animal husbandry included rearing of animals and poultry for the purposes of draught power, milk, meat and eggs. Animal husbandry was not pursued exclusively for the purpose of earning one's own livelihood. It was a part of the integrated economic unit of the household that included cultivation, animal husbandry and other occupations. There were certain members in some households who took their cattle and other animals for grazing or looking after their feeding exclusively and the income so earned by them going to entire household. Rearing of animals in the village covered livestock which included cattle and buffaloes, goats, pigs and poultry. Piggery and poultry happened to be the important source of earning livelihood for certain households of Tharus. Poultry was considered to be exclusively the property of females. A husband would not acquire it without payment or permission from his wife. Non-workers 423 persons out of 681 constituting 62.11 per cent of the total population were not involved in any gainful economic activities during the course of the survey. Sexwise break up was 163 males and 260 females; percentage being respectively 38.53 and 61.47. Proportion of non-working females to their population in the village worked out as 78.79 per cent while that of males accounted for 46.44 per cent.

Statistical information collected with regard to non-workers, type of activity, age-group and sex during the course of the survey in 1985 is presented in the following table.

TABLE 2·11

Distribution of non-workers by sex age, and type of activity, 1985

Particulars		Age-group								
		0-14	15-19	20-24	25-29	30-39	40-49	50-59	50-59	60+
1		2	3	4	5	6	7	8	9	10
Non-workers	P	284	52	21	16	19	14	6	11	423
	M	149	10	3	—	—	—	—	1	163
	F	135	42	18	16	19	14	6	10	260
Full time students	P	51	10	3	—	—	—	—	—	64
	M	50	10	3	—	—	—	—	—	63
	F	1	—	—	—	—	—	—	—	1
Household duty	P	39	14	18	16	19	14	6	3	129
	M	10	—	—	—	—	—	—	—	10
	F	29	14	18	16	19	14	6	3	119
Dependant	P	174	28	—	—	—	—	—	8	210
	M	80	—	—	—	—	—	—	1	81
	F	94	28	—	—	—	—	—	7	129
Infant	P	17	—	—	—	—	—	—	—	17
	M	9	—	—	—	—	—	—	—	9
	F	8	—	—	—	—	—	—	—	8
Disabled	P	3	—	—	—	—	—	—	—	3
	M	—	—	—	—	—	—	—	—	—
	F	3	—	—	—	—	—	—	—	3

Non-workers constituted 62.11 per cent of the total population and of these nearly 50 per cent constituted dependants. Among the dependants 82.86 per cent were in the age-group of 0—14 years. Dependency was more prevalent among females as out of 210 their number was 129 and similar was the case among the persons doing household duty.

Marital status

The following table shows the marital status of the population according to various age-groups at the time of first survey done in 1961.

TABLE 2·12

Marital status by Age-groups, 1961

Age-group (Years)	Total Population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
0—14	151	89	62	83	57	6	5	—	—
15—19	30	18	12	15	4	3	8	—	—
20—24	27	13	14	2	—	11	14	—	—
25—29	30	15	15	—	—	14	15	1	—
30—34	26	14	12	1	—	13	12	—	—
35—44	27	15	12	—	—	15	12	—	—
45—54	20	8	12	—	—	6	9	2	3
55—59	8	4	4	—	—	3	2	1	2
60+	18	9	9	—	—	6	3	3	6
All ages	337	185	152	101	61	77	80	7	11

Comparative figures compiled during the 1985 survey are given in Table 2.13 below :

TABLE 2·13

Marital status by Age-groups, 1985

Age-group (Years)	Total Population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
0—14	317	171	146	171	144	—	2	—	—
15—19	80	37	43	11	8	26	34	—	1
20—24	60	27	33	1	1	22	32	4	—
25—29	50	26	24	—	1	25	22	1	1
30—34	36	16	20	—	—	15	19	1	1
35—44	64	32	32	—	—	27	30	5	2
45—54	40	25	15	—	—	25	14	—	1
55—59	10	4	6	—	—	4	6	—	—
60+	24	13	11	—	—	9	3	4	8
All ages	681	351	330	183	154	153	162	15	14

Comparative figures for the two surveys namely 1961 and 1985 mentioned in Tables 2.12 and 2.13 respectively prove that marriage at early age was on decline. In the age-group, 0—14 years 7.28 per cent persons were married in 1961 whose percentage came down to 0.63 in 1985. No female was found unmarried at the age of 20 and above in 1961 while one female each in the age-groups of 20—24 years and 25—29 years was returned as 'never married' in 1985. Fifty per cent males were found widower in the age-group of 60 years and above in both the surveys as is evident from the two tables. However, widowhood among the females increased from 66.67 per cent in 1961 to 72.73 per cent in 1985. Marital status of the population in both the surveys can well be judged by comparative figures for 1961 and 1985 worked out as below in Table 2.14.

TABLE 2·14

Comparative figures, marital status, 1961 and 1985

Marital status	1961			1985		
	Persons	Males (Percentage)	Females	Persons	Males (Percentage)	Females
1	2	3	4	5	6	7
Never married	48·07	54·60	40·13	49·49	52·14	46·67
Married	46·59	41·62	52·63	46·25	43·59	49·09
Widow	5·34	3·78	7·24	4·26	4·27	4·24
TOTAL	100·00	100·00	100·00	100·00	100·00	100·00

Number of spouses dying after having attained the age of 35 years and above was higher and this trend was common in the village. Out of 29 persons as many as 20 (68.97 per cent) were found having lost their life partners. Not much difference was, however, noticed between males and female in this category of marital status as can be seen in Table 2.14. Proportion of males being in the category of 'married' increased from 41.62 per cent in 1961 to 43.59 per cent in 1985. Percentage of females being 'married' which was 52.63 in 1961 came down to 49.09 in 1985. But it increased from 40.13 in 1961 to 46.67 in 1985 in case of unmarried females. Reverse position can be noticed in case of males.

Table No. 2·15 below gives statistical informations regarding age at marriage and time of marriage

TABLE 2·15

Age at marriage and time of marriage, 1985

Duration of marriage	Average age at marriage		Number of males and females married at the age															
			Below 10		10—12		13—15		16—18		19—21		22—24		25—29		30+	
	Male	Female	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Within 15 years	12·1	12 1	—	—	11	11	31	63	—	—	—	—	—	—	—	—	—	—
15—29	16 5	16·4	—	—	—	—	37	18	71	56	17	24	—	4	1	—	—	—
Total	14 3	14·3	—	—	11	11	68	81	71	56	17	24	—	4	1	—	—	—

It would appear from Table 2.15 that average age at marriage is betwen 14 and 15 years. No marriage was reported in the age below 10 years. Eleven males and even number of females in the age-group of 10—12 years were married. The largest number of females got married in the age-group of 13—15 years while the largest number of males got married in the age-group of 16—18 years. All the persons were married by the time they reached 29 years of age.

During the course of the 1985 survey information with regard to educational level of the spouses married at different age and time of their marriage was also compiled. They were divided between illiterates and literates and the persons in the latter category were further identified as those literates through non formal means and formal means. Figures for both males and females were compiled separately. Table 2.16 given below indicates average age at marriage by sex, education level and time of marriage.

TABLE 2.16

Average age at marriage as related to sex, educational level and time of marriage, 1985

Educational level	Number of ever married		Average age at marriage of ever married males who married		Average age at marriage of ever married female who married	
	M	F	15—29 years	Within 15 years	15—29 years	Within 15 years
1	2	3	4	5	6	7
A. Illiterate	139	174	16·5	12·1	16·4	12·1
B. Total literates	29	2	16·3	12·2	16·4	12·0
1. (a) Non formal	—	1	—	—	16·4	—
(b) Formal	4	—	16·2	12·3	—	—
2. Primary	11	1	16·3	12·5	—	12·0
3. Middle	11	—	16·5	12·0	—	—
4. Matriculation/Higher Secondary	2	—	16·0	12·1	—	—
5. Higher Secondary/Intermediate/ Pre-University	1	—	16·5	—	—	—
Total	168	176	16·5	12·1	16·4	12·1

Average age at marriage of literates and illiterates does not vary much from each other as can be seen from the above table.

Table No. 2.17 below presents data on age at first marriage by present age.

TABLE 2·17

Age at first marriage as related to present age, 1985

Age-group of married males/females	Present age of married persons (years)								
	Upto 19	20—24	25—29	30—34	35—44	45—59	60—64	65+	Total
1	2	3	4	5	6	7	8	9	10
Average age at marriage									
Male	12·5	14·7	14·2	16·0	16·0	16·0	16·8	16·5	14·3
Female	12·2	14·1	15·1	14·3	15·5	16·0	15·0	18·2	14·3
Males married at the age									
Below 15	15	6	13	5	3	3	1	—	46
15—17	13	14	11	3	20	14	2	2	79
18—19	—	4	3	4	11	8	5	1	36
20—24	—	—	1	1	1	2	1	—	6
25—29	—	—	—	—	—	—	—	1	1
30—34	—	—	—	—	—	—	—	—	—
35+	—	—	—	—	—	—	—	—	—
Females married at the age									
Below 15	24	16	9	6	9	3	3	—	70
15—17	15	10	10	9	16	9	—	1	70
18—19	—	4	3	2	5	7	2	2	25
20—24	—	—	3	—	5	2	—	1	11
25—29	—	—	—	—	—	—	—	—	—
30—34	—	—	—	—	—	—	—	—	—
35+	—	—	—	—	—	—	—	—	—

Males who were 19 years old or below were married at the average age of 12.5 years and the females at the age of 12.2 years. The age at first marriage seemed to have come down among persons who were below 30 years of age while those who were 30 years and above were married for the first time at older age of 16 to 16.8 years in case of males and 14.3 to 16.00 years in case of females. Those who were of the age of 65 years and above were married between 18-19 years. Younger Tharus were getting married at younger ages than the older ones. This tendency is attributable to their identification with the main stream of Hindus of intermediate castes with whom they interacted most. Table 2.18 below presents age at first marriage and that at effective marriage. The figures mentioned in the table are based on the data compiled during the 1985 survey.

TABLE 2·18

Age at first marriage as related to age at effective marriage and time of marriage, 1985

Age at first marriage (years)	Number of ever married		Average age at effective marriage of ever married males who married		Average age at effective marriage of ever married females who married	
	Males	Females	15—19 years	Within 15 years	15—19 years	Within 15 years
1	2	3	4	5	6	7
Below 10	—	—	—	—	—	—
10—14	42	71	15·4	13·2	15·3	13.2
15—19	119	95	17·8	—	17·4	—
20—24	6	10	21·0	—	22·2	—
25—29	1	—	26·0	—	—	—
30—34	—	—	—	—	—	—
35+	—	—	—	—	—	—
Age not stated	—	—	—	—	—	—
Total	168	176	17·6	13·2	17·1	13·2

The males who were married in the age-group of 15-19 years had their marriage consummated at the average age of 17.8 years while those who were married below the age of 15years consummated their marriage at the average age of 13.2 years. The females who were married in the age-group of 15-19 years had average age of effective marriage of 17.4 years while those who were married below 15 years of age had their marriages consummated at the average of 13.2 years.

Literacy and Education

Education and literacy are important parameters for measuring the development of any social groups or society. The illiteracy and lack of education seems to go hand in hand with backwardness and poverty. Not much improvement was found in this field during the last 25 years.

In 1961, out of the entire population of 337 there were 313 persons or 92.88 per cent of the total population who were illiterate and only 24 persons or 7.12 per cent were literate. Thus the percentage of literacy in the village was low in comparison to the literacy percentage of the district which was about 10 per cent for rural population. Out of 185 males and 152 females in the village only 22 males or 11.89 per cent and 2 females or 1.32 per cent were literate. Out of those 22 literate males in the village, 19 were Tharus and 3 were non-Tharus. Both the females returned as literate were non-Tharus.

At the time of the re-study in 1985 there were 48 persons, 47 males and 1 female, recorded as literate out of a population of 681. Thus the literates constituted 7.05 per cent and the illiterates accounted for 92.95. It is, however , noteworthy that while the number of literates rose from 24 persons in 1961 to 48 in 1985 the percentage of literates to the total population declined from 7.12 per cent in 1961 to 7.05 per cent in 1985.

Educational needs of the villagers are met only upto primary level by a primary '*pathshala*' situated in the village itself. The school had 27 students enrolled in 1961 of which 15 were from outside the village. At the time of the re-study there were in all 135 students, 116 males and 19 females, studying in different classes. Details are given in the following Table 2.19.

TABLE 2·19

Class-wise position of students, 1985

Class	Number of students		
	Males	Females	Total
I	2	3	4
II	77	15	92
III	9	—	9
IV	22	3	25
V	5	—	5
	3	1	4
TOTAL	116	19	135

From the above details it is clear that the education is still not common among the females as they constitute only 14.07 per cent of the total strength of the students. Further, there is no consistency in the strength of students from one class to another. The number of students drops sharply in higher classes. Only one female student was in the 5th class and the number of male students was also the minimum in this class as can be seen in the above tables. Tharu have not yet realised the importance of education. They do not mind sending their wards to school upto the age they grow enough to become their helping hands in economic activities. Tharus withdraw their children from the school partly because of their poverty and partly because of their attitude towards education. They do not think that their wards would be able to support them financially if the latter are provided with higher education. Educational facilities for basic standard are available in the adjacent village Bishanpur Bishram just across the Bhambhar rivulet. However, education for high school and intermediate standards can be had at Pachpedwa. The students commute from the village on bicyles although hostel facilities for Tharus are also available. The hostel was established in 1980. Nearest place where the facilities for graduation are available is Balrampur.

In order to have a comparative picture of the level of literacy and education it is necessary to have the figures of illiterates and literates of 1961 and those of 1985. Table 2.20 gives these figures in some details for 1961.

TABLE 2.20

Literacy and Education, 1961

Age-group (years)	Total population			Illiterate			Literatre without Educational level			Primary or Basic (literates)			High School (literates)			Total		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—14	151	89	62	143	82	61	7	7	—	1	—	1	—	—	—	8	7	1
15—34	113	60	53	100	48	52	7	7	—	5	4	1	1	1	—	13	12	1
35—59	55	27	28	52	24	28	3	3	—	—	—	—	—	—	—	3	3	—
60 and above	18	9	9	18	9	9	—	—	—	—	—	—	—	—	—	—	—	—
All ages	337	185	152	313	163	150	17	17	—	6	4	2	1	1	—	24	22	2

In the age-group 0-14 years, out of 151 persons only 8 persons or 5.30 per cent were literate, in the age-group 15-34 years, out of 113 persons only 13 persons or 11.50 per cent were literate, in the age-group 35-59 years, out of 55 persons only 3 persons or 5.45 per cent were literate and in the age-group of 60 years and above there was no literate at all. .

As mentioned earlier. in 1961 there were three communities living in the village. These were Tharu, Brahmin and Muslim. Literacy among each of them is described in the following Table 2.21.

TABLE 2.21

Literacy by caste, 1961

Caste	Population			Literates			Percentage
	Persons	Males	Females	Persons	Males	Females	
1	2	3	4	5	6	7	8
1. Tharu	329	181	148	19	19	—	5·78
2. Brahmin	6	2	4	3	1	2	50·00
3. Muslim	2	2	—	2	2	—	100·00

Literacy among the Tharus was only 5.78 per cent. Education was not compulsory. The Tharus were not convinced of the utility of education. Like others they had held the view that education would not bring any fortunes for them. Even after education they would have to till the soil. Their children either went on playing about or were employed for miscellaneous domestic duties in connection with cattle rearing and agricultural pursuits not because the Tharus had paucity of workers and wanted to be assisted by the younger generation. but just because they were ignorant of the utility of education.

In 1981. non Tharu households reduced to only one and all remaining 61 households belonged to Tharus. Position of educational level at 1985 re-study is given in Table 2.22 below.

TABLE 2·22

Distribution of population classified by age, sex and educational level, 1985

Particulars of age and sex (Years)		Educational level								
		Illiterate	Literate with out educational level	Non formal	Formal	Primary	Middle	Matriculation/Secondary	Higher Secondary/ Intermediate/ Pre University	Total
1		2	3	4	5	6	7	8	9	10
5— 9	M	33	26	13	13	5	—	—	—	64
	F	54	1	1	—	—	—	—	—	55
10—14	M	23	14	4	10	4	1	—	—	42
	F	31	—	—	—	—	—	—	—	31
15—19	M	22	4	2	2	6	5	—	—	37
	F	42	—	—	—	1	—	—	—	43
20—24	M	22	1	1	—	1	—	2	1	27
	F	33	—	—	—	—	—	—	—	33
25—34	M	33	1	—	1	3	5	—	—	42
	F	44	—	—	—	—	—	—	—	44
35—49	M	45	1	—	1	1	1	—	—	48
	F	42	—	—	—	—	—	—	—	42
50+	M	26	—	—	—	—	—	—	—	26
	F	22	—	—	—	—	—	—	—	22
TOTBL	M	204	47	20	27	20	12	2	1	286
	F	268	1	1	—	1	—	—	—	270

It can be observed from the above table that literacy had been on the increase in the younger age-groups. The only male who had passed intermediate standard was in the age-group of 20-24 years. Educational level beyond middle standard was not found in the age-group 5 years and above. Table 2.23 on next page presents number of persons studying/not studying by age. sex and occupation of the head of household.

TABLE 2·23

Number of persons by age, sex and study in educational institution by occupation of head of household, 1985

Occupation of head of household (described as per NCO 2 digit)	Age-group	Total		Studying		Not studying	
		Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8
Cultivators (61)	5— 9	53	44	27	1	26	43
	10—14	31	29	12	—	19	29
	15—19	30	37	9	—	21	37
	20—24	24	30	2	—	22	30
	25+	95	89	—	—	95	89
	TOTAL	233	229	50	1	183	228
Agricultural labourer (63)	5— 9	6	4	1	—	5	4
	10—14	5	2	3	—	2	2
	15—19	2	2	—	—	2	2
	20—24	1	2	—	—	1	2
	25+	10	9	—	—	10	9
	TOTAL	24	19	4	—	20	19
Forest Guard (66)	5— 9	—	1	—	—	—	1
	10—14	—	—	—	—	—	—
	15—19	—	—	—	—	—	—
	20—24	—	—	—	—	—	—
	25+	1	1	—	—	1	1
	TOTAL	1	2	—	—	1	2
Carpenter (81)	5—9	2	—	1	—	1	—
	10—14	3	—	1	—	2	—
	15—19	2	1	—	—	2	1
	20—24	—	—	—	—	—	—
	25+	3	3	—	—	3	3
	TOTAL	10	4	2	—	8	4
Fire Watcher (66)	5— 9	2	6	2	—	—	6
	10—14	3	—	3	—	—	—
	15—19	2	2	1	—	1	2
	20—24	2	1	1	—	1	1
	25+	6	5	—	—	6	5
	TOTAL	15	14	7	—	8	14
Domestic Servant (53)	5— 9	1	—	—	—	1	—
	10—14	—	—	—	—	—	—
	15—19	1	1	—	—	1	1
	20—24	—	—	—	—	—	—
	25+	—	—	—	—	1	1
	TOTAL	3	2	—	—	3	2
GRAND TOTAL		286	270	63	1	223	269

The number of persons studying in educational institution in the younger age-group was higher than that in the older age-group. Among cultivators more than 50 per cent in the age-group of 5-9 years were studying. One fourth of the youths among fire watchers, we studying. More that one-ninth of the children and youths whose heads of households were cultivators, were studying. The proportion dropped in the houscholds of carpenters. Less proportion was found in families whose heads of households were earning their livelihood from agricultural operations. Table 2.24 on next page presents literacy by educational level, religion and by age-groups.

TABLE 2.24

Distribution of population by broad age-groups, sex, religion and caste/tribe/community and educational level, 1985

Religion/caste/tribe/community	Broad age-group		Illiterate	Literate without education		Primary	Middle	Matriculation	Higher Secondary/ Intermediate/ Pre-University	Others	Total	
				Non-Formal	Formal						Males	Females
Hindu/Brahmin	5—14	M	—	—	—	—	—	—	—	—	—	—
		F	1	—	—	—	—	—	—	—	—	1
	15—59	M	—	—	—	—	1	—	—	—	1	—
		F	1	—	—	—	—	—	—	—	—	1
	60+	M	—	—	—	—	—	—	—	—	—	—
		F	—	—	—	—	—	—	—	—	—	—
Hindu/Tharu	5—14	M	56	17	23	9	1	—	—	—	106	—
		F	84	1	—	—	—	—	—	—	—	85
	15—59	M	135	3	4	11	10	2	1	—	166	—
		F	171	—	—	1	—	—	—	—	—	172
	60+	M	13	—	—	—	—	—	—	—	13	—
		F	11	—	—	—	—	—	—	—	—	11
TOTAL		M	204	20	27	20	12	2	1	—	286	—
		F	268	1	—	1	—	—	—	—	—	270

Illiteracy was rampant in the village. The literates made only 15.11 per cent of the total population in the age-group of 5 years and above. There were 82 male literates against population of 286. There were only two female literates. One of whom had formal education upto the Primary standard. Of 82 male literates 20 had no formal education. Twenty seven had educational level below primary standard, 20 of primary standard, 12 of middle standard, 2 of matriculation standard and one of higher secondary standard.

Family Planning Practices

The attitude towards family planning practices was complicated examination of cross section of factors with caution and indepth observation. It was a sort of equilibrium that was struck among various factors like education, culture and economic conditions, etc. For some, child was the gift of God and none would dare to stop it from reaching this world because when God invoked the mortal human beings will not meddle up with the matter. For others. additional mouth comes with two hands and when children become helping hands they are more asset than liability. They are a great source of strength in a backward economy in which their help comes handy in running the domestic industry or pursuing traditional occupation. The investment in child is limited to providing two meals and some clothes to cover their person. Education is out of reach for such families. Family planning may be a national issue but not a paying family issue as inhabitants of the village are economically backward.

The following table presents distribution of persons questioned for the results of family planning by literacy and caste.

TABLE 2·25

Knowledge about family planning measures, 1985

Religion/Caste	Educational status	Total number	Number of persons aware of	
	Illiterate, literate upto matric and above		Possibility of prevention of birth	Family planning measures
Hindu/Brahmin	Illiterate	1	1	1
Hindu/Tharu (ST)	Illiterate	102	43	43
	Literate upto Matric	21	14	14
	Matric and above	2	2	2
	TOTAL	126	60	60

There appears a greater awareness about the family planning measures among the literate Tharus. Awareness is cent per cent among those who have educational qualification of matriculation and above. The practice of family planning methods is not very much known to the people of the village. These measures are known to one of the Tharus who has attained the educational qualification of matriculation standard.

During the course of the survey an attempt was also made to elicit information from the married couples about the number of sons and daughters they desired to have. None of the 126 persons desired to have no child or less than two children. Twenty persons admitted desirability for having one son and one daughter whereas 42 persons wanted two sons and one daughter. Table No. 2.26 presents this information in more detail.

TABLE 2·26

Desirable number of sons and daughters as reported by married persons classified by religion and caste/tribe/community and education, 1985

Religion and caste/tribe/community	Educational status	Total Number	Number of reporting desirable number of									
			Nil	One son	One daughter	One son +one daughter	Two sons +Two daughters	Three sons +Two daughters	Two sons	Two sons +One daughter	Three sons	Three sons +Three daughters
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu/Brahmin	Illiterate	1	—	—	—	—	—	—	—	1	—	—
	Literate upto Matric standard	—	—	—	—	—	—	—	—	—	—	—
	Above Matric	—	—	—	—	—	—	—	—	—	—	—
Hindu/Tharu (ST)	Illiterate	102	—	—	—	13	35	2	13	27	5	7
	Literate upto Matric standard	21	—	—	—	7	6	—	2	5	—	1
	Above Matric	2	—	—	—	—	1	—	1	—	—	—
TOTAL		126	—	—	—	20	42	2	16	33	5	8

The figures given in the above table would suggest that there is some bias towards having larger number of sons than daughters in households.

Table 2.27 given below indicates the attitude of the persons by reason of having children.

TABLE 2·27

Reason for considering number of children desirable as reported by persons classified by religion and caste/tribe and education, 1985

Religion/ caste/tribe	Educational status	Total no.	Number reporting desirable children numbering for																				
			One son + One daughter			Two sons+ one daughter			Three sons +one daughter			Two sons			Two sons +Two daughters			Three sons			Three sons +Three daughters		
			HH duties	Bringing up	Cultivation	HH duties	Bringing up	Cultivation	HH duties	Bringing up	Cultivation	HH duties	Bringing up	Cultivation	HH duties	Bringing up	Cultivation	HH duties	Bringing up	Cultivation	HH duties	Bringing up	Cultivation
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Hindu/ Brahmin	Illiterate	1	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—
	Literate upto matric standard	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Above matric	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Hindu/ Tharu(ST)	Illiterate	102	4	3	6	15	3	17	1	—	1	5	2	6	4	11	12	3	—	2	2	3	2
	Literate upto matric standard	21	2	3	2	2	3	1	—	—	—	1	—	1	—	3	2	—	—	—	—	1	—
	Above matric	2	—	—	—	—	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—
TOTAL		126	6	6	8	17	7	18	1	—	1	6	3	7	4	15	14	3	—	2	2	4	2

Most of the persons want children for domestic help and as workers in their household duties and occupation. Very few have answered the question for having children for the purpose of bringing them up properly.

As regards the practice of family planning measures only one male who has attained the educational level of middle standard is practising preventive method by using condomes. Two females one of Brahmin household and another from the Tharu community have undergone tubectomy operation Person who is practising family planning by using condomes is a cultivator by profession. He has been adopting family planning measures since 1983. The wife of the Brahmin has undergone tubetomy operation in 1981 and that of a Tharu in 1982. Tharu woman reported weakness as an after effect of the tubectomy operation.

Births and Deaths

There has not been very much deviation with regard to birth and death statistics in the village from those in other villages. Like elsewhere births of more males than females have been occuring in Rajderwa Tharu as also the mortality among female children being higher than male kids in this village also. Following table shows the figures of births and deaths as were compiled in 1961 for the preceding six years and also those at 1985 survey for the first four years

TABLE 2.28

Number of Births and Deaths as reported in the initial survey report and Since 1981

Year	1961—Survey					
	Births			Deaths		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
1956	7	5	2	5	3	2
1957	10	7	3	4	2	2
1958	9	5	4	7	4	3
1959	15	10	5	9	5	4
1960	13	8	5	5	2	3
1961	26	20	6	9	5	4
TOTAL	80	55	25	39	21	18
	1981—1984					
1931	39	21	18	20	11	9
1932	52	28	24	24	15	9
1933	62	32	30	24	12	12
1934	72	40	32	32	18	14
TOTAL	225	121	104	100	56	44

Although number of male births has been more than that of females in both the periods *i.e.* 1956-61 and 1981-1984 female births multiplied more than four times in the latter period as against more than twice the number of male births in the same period.

At the time of 1961 survey when total of births of males and females was taken for six years male births accounted for 68.75 per cent and the female births accounted for 31.25 per cent. Corresponding figures for 1985 were 53.78 per cent and 46.22 per cent respectively. This resulted in the decline of percentage of female deaths from 46.15 in 1961 to 44.00 in 1985 while male deaths showed an increase from 53.85 per cent in 1961 to 56.00 per cent in 1985. In 1961 percentage of female births (31.25) was less than that of deaths (46.15) whereas in 1985 reverse trend was noticed as female births accounted for 46.22 per cent of the total births as against 44.00 per cent of deaths. However, males continued to outnumber females in both the vital events.

Disease, treatment and sanitation

In 1961 the disease prevalent in the village included malaria and small-pox. In 1985 cases of fever, cold cough, dysentry, etc. were reported.

The nearest allopathic dispensary is at Pachpedwa which is at a distance of about 16 kilometres from the village. For long periods the dispensary remains without any doctor and only the compounder looks after the dispensary. It is only in an emergency that an ailing person is taken to such a long distance. This situation was in existence at the time of the first survey too. Thus no improvement in this direction was in evidence at the time of the re-study. The Tharus continued to have more faith in the *Ojha* locally known as *Sokha* or *Guruwa,* who cures them by his magical art and *mantras.* The old belief of many Tharus that disease and illness come upon them on account of the wrath or displeasure of gods and goddesses continues to exist even now. Hence instead of rushing to a physician, they consider it better to propitiate the deities by pouring liquor on their statues or sacrificing animals in their honour. The *Guruwa* or the Sokha knows the art of propitiating these angry gods and goddesses and hence he is consulted for guidance and action in such matters. They held these traditions and methods about twenty five years back as well and they still have faiths in these methods although young among them have started having some reservations for such old beliefs.

Since the Tharus happened to be a jungle tribe living in *tarai* areas lying away from the hospitals and dispensaries the *Sokha* or *Guruwa* is more readily available to them in time of need. Hence they have naturally to bank upon him. The old people have still a blind faith in their gods and would not rely on any medicines given by a doctor.

The only development one could notice at the time of the re-study was a hospital at Bishanpur Bishram village which is run by Tribal Development Project Office. The hospital is nearly 4 kilometres away from the village.

Maternity cases, even now, are ordinarily conducted by the old and experienced Tharu females. They are un-qualified *dais,* having gained experience in this art in course of time. Even complicated cases are handled successfully by these women. If need be, other women, having greater experience in this line, residing in the neighbouring villages are also requested for.

Sanitation

The village area is generally free from water-logging as it is situated on a higher level than the surrounding plots. However, northern part of the village sometimes gets filled with mud and water in the rainy season. The rain water flows out of the village and goes to the *nadi* Bhambhar which flows to the east of the village. The mud, filth and the rain water make the village life unhealthy during the rainy season. Mosquitoes are in abundance. Grass and dung are burnt to create heavy smoke for scaring them away. These unhealthy conditions are, however, not peculiar to this village alone. Mud, filth and dirt are common features in other villages too.

With the existence of livestocks more dung and mud is found in the surroundings of kutcha houses. The animals are kept in separate structures located near the residential houses which are commonly the abode of old males and the widowers. They sleep in these structures and keep a watch on the animals in the night. The Tharus keep their dwellings very neat and clean. The floor is coated with cow dung by females of the households. In spite of the best efforts of the Tharu households to keep their houses neat and clean, the chicken and children rarely allow it to remain neat and clean for long. During festivals and festivities the dwellings are given face-lifting with different colourful designs and sketches.

There is no shortage of drinking water in the village. In 1961, there were four wells number of which rose to seven at the time of the re-study. Three of these are well built pucca wells plastered with cement and four are ordinary wells of pucca bricks without a mound. In summer season some of them got dried and pose scarcity of drinking water. Otherwise the village is satisfactorily equipped to meet basic and important requirement.

There is no washerman in the village nor have the villagers engaged any washerman of any neighbouring villages to wash their clothes. This work is generally done by the females of the households who wash all their clothes with *reh* (clay salt). In certain households, however, soap of poor quality is used for this purpose as also for bathing purposes. The Tharus ordinarily take their bath daily.

The Tharus prefer to live in open and airy atmosphere. Their houses generally have an open courtyard surrounded by residential rooms, cowsheds, fodder store, etc. Water is seldom thrown inside the house or room. The kitchen water can easily flow outside. Adequate open space is left in and around the houses, but proper window arrangements for allowing fresh air to come into the rooms do not exist. Only small holes with a radius of three inches or so are provided in every room in back portion of the wall to serve as windows. Most of the rooms remain dark even at midday. Of late the Tharus have started enlarging the size of the wall holes and fitting windows to give a decent look to their houses.

Migration

Migration takes place mainly on account of marriage in which case females join families of their husbands. Besides, population also migrates in search of employment opportunities. There are other reasons which include political and non political also. Very few persons were employed outside the village.

Following Table 2.29 presents distribution of households as classified by number of members, migration status and by place of birth of the head of household.

TABLE 2·29

Distribution of households classified by number of members and migration status and place of birth of head of household, 1985

Migration status and place of birth of head of household	Number of households having members				
	Single	2—5	6—10	11 and above	Total
1	2	3	4	5	6
A. Non migrant (Born in the village)	—	10	30	20	60
B. Migrant	—	2	—	—	2
I. Born outside the village in the same tahsil	—	—	—	—	—
(a) Rural	—	—	—	—	—
(b) Urban	—	1	—	—	1
II. Born in other country (Nepal)	—	1	—	—	
TOTAL	—	12	30	20	62

It would appear from the table that out of 62 households, the heads of 60 households were born in the village itself. Only two were born outside the village—one in the urban area (Balrampur) and the other in the bordering country of Nepal.

CHAPTER III

ECONOMY

Economic resources of the village

Land, forest and ground and surface waters are the main resources of the village. Agriculture is the soul of the village's economy as it provides livelihood to most of the people of Rajderwa Tharu.

Land

There has been greater pressure on land as the population of the village has been constantly increasing over the last several decades. As a result, share of land per head has also been coming down. The population doubled itself during 1961—85 when it rose to 681 in 1985 from 337 in 1961. This lead to a decrease in per capita agricultural land from 0.35 hectare in 1961 to 0.20 hectare in the 1981 and 0.17 hectare in 1985. Availability of agricultural land since 1961 is shown in the following table.

TABLE 3·1

Availability of Agricultural Land

Year	Total area of the village (Hectares)	Total population	Agricultural area (Hectares)	Per capita agricultural land (Hectares)
1	2	3	4	5
1961	163·50	337	115·36	·35
1971	163·50	461	116·55	0·25
1981	163·50	694	119·39	0 20
1985 (Survey)	163·50	681	115·72	0 17

There has been no major change in land use pattern although share of agricultural land was lesser in 1971 as compared to that of 1961. The agricultural land had constituted 72.39 per cent of the total area of the village in 1961 which was reduced to 71.28 per cent in 1971. The area increased in 1981, accounting for 73.02 per cent but a decline was noticed again in 1985 when it was worked out as 70.78 per cent. This fluctuating trend can be attributed to changes applied to agricultural sector over the last three censuses.

Land use pattern in the village is presented in Table 3.2 given below :

TABLE 3 2

Land use data

Type of use	Percentage to total area of the village		
	1961	1971	1981
1	2	3	4
1. Agricultural land (Unirrigated)	72.39	71 28	73·02
2. Cultivable waste	0 75	0·55	0 04
3. Uncultivable area	5 36	4 87	3·67
4. Forest area	21 50	23·30	23·27
TOTAL	100 00	100·00	100·00

On the basis of the statistics given in the above table it can be inferred that the agricultural land has slightly increased in 1981 for certain areas from 'cultivable waste' and 'uncultivable area' had been added to it. As a result of this the area under these two categories has declined during the period 1961—1981.

Though the agricultural area has marginally increased yet it is not sufficient to support the burden of additional mouths in the village. Keeping in view the factor of nearly total dependency on agriculture and allied occupations of the population there is reverse relationship between the persons engaged in these occupations and availability of land. In general also the relationship between the two is revese *i.e.* growth of population causes decrease in per capita availability of land in the same proportion in which it increases. But the degree of dependency of the people on land for their livelihood may be lessened to some extent by providing them other sources of employment which make shifting of occupations from cultivation and allied activities to other occupations. In this situation the only hope is to create skills through imparting training to suitable personnel and establishing small scale and village industries in the village conforming to social, geographical and infrastructural environment of the village. There seems to be scope for village crafts like weaving, toy making, basket making and carpentry in the village in which additional hands may be engaged.

Comparison with selected neighbouring villages

The following table reflects the land use pattern of neighbouring six villages alongwith that of the village under study on the basis of 1981 Census data.

TABLE

Showing Land Figures and Use data, 1981

Village	[illegible]	Total area (Hectare)	Agricultural land (Un-irrigated) (Hectares)	[illegible]
1	2	3	4	5
1. Rajderwa Tharu	604	[illegible]	112.39 (73.02)	23.4 (23.27
2. Manoharapur	545	160.2[illegible]	133.96 (83.59)	0.[illegible] (0.[illegible]
3. Turkauliya	941	265.48	193.04 (72.72)	4[illegible] (15.[illegible])
4. Motipur Harhawa	1143	319.17	272.77 (85.20)	
5. Bahuti	766	295.84	228.66 (77.29)	—
6. Bishunpur Tantanwa	2632	411.58	377.98 (91.84)	—
7. Bhaggaur	559	222.59	117.37 (52.72)	[illegible] (36.37)

Village	Cultivable waste (Hectares)	Uncultivable area (hectares)	Per capita agricultural Land (hectares)
1	6	7	8
1. Rajderwa Tharu	0.07 (0.04)	6.00 (3.67)	0.20
2. Manoharapur	15.78 (9.85)	10.12 (6.31)	0.25
3. Turkauliya	6.07 (2.28)	26.30 (9.91)	0.21
4. Motipur Harhawa	8.50 (2.77)	38.44 (12.03)	0.24
5. Bahuti	23.07 (7.80)	44.11 (14.91)	0.30
6. Bishunpur Tantanwa	13.36 (3.24)	20.24 (4.92)	0.14
7. Bhaggaur	8.09 (3.63)	16.19 (7.27)	0.21

NOTE : Figures in brackets are percentages to the total area of the respective villages.

It would appear from the above table that Rajderwa Tharu had the second lowest area (113.50 hectares) after that of Manoharapur (160.2[illegible] hectares) as also it was the last but one at the bottom in the matter of agricultural land (119.39 hectares). Bhaggaur is the village which had the minimum area (117.37 hectares) under agriculture. The village under study was the third in respect of proportion of agricultural land to the total area as may be seen in the table. Per capita agricultural land in the village was 0.20 hectare which is the second lowest (0.14) in Bishunpur Tantanwa. Three villages had no forest area. Bhaggaur had the highest 36.37 per cent of the total area under forest followed by Rajderwa Tharu (23.27 per cent) and Turkauliya (15.09 per cent). Manoharapur had only 0.25 per cent of the total area under forest. Very little area (.04 per cent) was under cultivable waste in the village. It was highest (9.85 per cent) in case of Manoharapur. While the village also had the minimum area (3.67 per cent) under uncultivable category it was the highest (14.91 per cent) in Bahuti. The villages (Motipur Harhawa,

Bahuti and Bishunpur Tantanwa) which had no forest area had the maximum percentage of land under agriculture *i.e.* 85.20, 77.29 and 91.84 respectively. This had its impact on socio-economic conditions in these villages. The figures mentioned in the table indicate different land use pattern in the villages listed therein.

Ownership of resources

The re-study figures reveal that land and forests are main natural resources of the village. Forest is under the government control. The total area of the village is 163.50 hectares. Of this 116 hectares is agricultural land under the possession of 52 households while the remaining 10 households are landless. The average size of land holding per household is about 2.0 hectares for the village as a whole while average size of land holding per cultivator household is 2.2 hectares. Agricultural land distribution among the 52 households according to the ownership of different size of holdings is given in the following Table 3.4.

TABLE 3·4

Distribution of agricultural land according to the ownership of different size of holdings, 1985

Size of Holding (Hectares)	Number of house-holds owning land	Percentage
1	2	3
Below 0·50	—	—
0·50— 0·99	9	17
1·00— 1·99	26	50
2·00— 2 99	3	6
3·00— 3 99	10	19
4·00— 4·99	1	2
5·00— 7 49	2	4
7·50— 9 99	—	—
10 00—19·99	1	2
TOTAL	52	100

At the time of the second survey in 1985 there were 62 households. Of these 61 belonged to Tharus and one household was of a Brahmin. It was a migrant and its head was a Government servant who worked as Forest Guard in the village Forest Post. He was landless.

Out of 61 households of the Tharu community 52 had agricultural land and constituted 83.87 per cent of total households of the village. The remaining 9 households of Tharus had no agricultural land. Heads of six households out of 9 worked as agricultural labourers, two were carpenters and one was engaged as domestic servant. Out of 52 households possessing agricultural land as many as 49 belonged to cultivators. 4 were of fire watchers and one household belonged to a carpenter.

Agriculture is base of the village economy. However, agricultural resources did not appear to have been evenly available to all the households. It would appear from the above table that 67 per cent of the households had less than 2.00 hectares of land while 31 per cent were in the possession of land between 2.00 and 7.49 hectares. Only one household or 2 per cent had more than 10 hectares land. For the purpose of comparison with the pattern of ownership existed in 1961 figures for that period are given in Table 3.5 below.

TABLE 3·5

Distribution of agricultural land according to the ownership of different size of holdings. 1961

Size of holding (Hectares)	Number of house holds owning land Tharu (Hindu)	Percentage
1	2	3
Below 0·50	3	12 00
0·50— 1·99	3	12·00
2·00— 3·99	10	40·00
4·00— 7·49	6	24·00
7·50—10·00	1	4·00
10·10—12·15	1	4·00
12·55 and above.	1	4·00
TOTAL . .	25	100·00

In 1961 out of the total area under cultivation 93.00 hectares were in the possession of the residents of Rajderwa Tharu village and the remaining 25.36 hectares were cultivated by residents of village Matehra. Not much unevenness in the ownership of the land was evident when the first survey was conducted as can be seen in the above table. There were 12 per cent households who had land below the size of holding 0.50 hectare while the even number and percentage of the households were in the possession of land upto 2 hectares. The largest number of households 10, constituting 40 per cent of total households, 25 had holdings of land between 2 and 3.99 hectares. Second largest number of the households were in possession of land ranging from 4 hectares to 7.49 hectares. One household each was owner of land in subsequent higher size groupings of the land.

Number of households owning land increased more than twice from 25 in 1961 to 52 in 1981. With an increase of population pressure on the land it changed the pattern of ownership of land. While 24 per cent of the households has in their possession land holdings upto 2 hectares in 1961 their percentage rose to 67 in 1981. On the other hand the percentage of households owning land between 2 and 4 hectares was 40 in 1961 which reduced to 25 in 1981. Figures presented in the table would suggest

that in 1961 there were 36 per cent households which had land holdings in higher size groupings as against 8 per cent in 1981. This was because the holdings had been continually sub-divided on every succession, in accordance with the law of inheritance. As a result of this continuous process, some of the holdings became too small to support the holders and their families. Hence the cultivator had either to acquire fresh land or to reduce his standard of living. If did neither, he would have to run into debt and ultimately to join the rank of landless labourers.

Size of holdings

At present, there are 52 operational holdings covering an area of about 116 hectares. The average size of an operational holding in the village has been worked out as 2.2 hectares, made up of more than 10 fragments on an average. Survey of 1961 had revealed that the average size of holding was 4.78 hectares. Thus there is a decline in the average size of operational holdings. This has happened due to rise in population. Comparative figures are presented in the following Table 3.6.

TABLE 3·6

Size of holdings, 1961 and 1985

Size group (Hectares)	1961			1985			
	No. of holdings	Percentage	Area	No. of holdings	Percentage	Area	Percentage
1	2	3	4	5	6	7	8
Below 0·50	3	12.0	N.A.	—	—	—	—
0·51—1·99	3	12.0	N.A.	35	67·31	49·87	35·32
2·00—9·99	17	68.00	N.A.	16	30·77	57·18	49·41
10·00—19·99	2	8.00	N.A.	1	1·92	17·67	15·27
TOTAL	25	100·00	119·55	52	100·00	115·72	100·00

N.A.: Not available.

Land Reforms

With the enactment of the U.P. Zamindari Abolition and Land Reforms Act, 1950 tenancy reforms have provided security of tenure to the village tenants. Now they have to pay a fixed land rent and to work in better tenancy conditions, Implementation of law regarding protection of tenancy rights under the Act seems to have been achieved in Rajderwa Tharu.

In the first survey in 1961 it was revealed that nearly 68 per cent of the total village area was under the *sirdar* tenants who had to pay a certain amount of rent to the land owners. At the time of second survey in 1985 it was noticed that no such tenancy system was in existence. The villagers had *bhoomidari* rights and, therefore, were sole determinants of their cultivation and fortunes. Thus the tenancy reforms brought an end to the exploitation of the poor villagers as the reforms ensured social justice by redistributing ownership of holdings. The village, however, still awaits the reorganisation of operational holdings through consolidation of agricultural land. Besides, the consolidation of land holdings would facilitate adoption of modern methods of agricultural operations and thereby reduce the cost of inputs and operations.

It may be worthwhile to mention that before the abolition of Zamindari, the village was under the then Balrampur Estate. The Tehsildar of the Estate used to live at Pachpedwa and the village was under the Talukdari system. The Estate Ziledar and the Tehsildar were responsible for collection of the revenue during those days. In 1961 the annual land revenue of the village was Rs. 463.91. In 1985 it was found that rent on per hectare land was Rs. 12.50. Total collection of land revenue during the period 1985-86 amounted to Rs. 1093.75.

Occupational structure

The occupational structure of the village is closely allied to the level attained by its economy. In the village per capita income is very low signifying the presence of all pervasive primary production *i.e.* agriculture, animal husbandry, forestry, etc. Since 1961 till the date of the re-study it may be said that there has grown more dependent population than the economic activity in the village. In 1961 about 92.00 per cent of the village working population was engaged in the primary sector and 1.00 per cent in the secondary sector. Corresponding figures worked out during 1985 were 94.57 and 1.55 per cent respectively. Agriculture continued to be the sole occupation of the village and hardly any secondary occupation has come up after 25 years of development in the village which could be regarded a source of subsistence for the poor population of the village. Dependence of a large percentage of village population on agriculture is indicative of prevalence of under-employment and low per capita labour productivity resulting in wide spread poverty in the village.

Following Table 3.7 gives comparative statistical data on participation rate for 1961 and 1985.

TABLE 3.7

Participation rate in 1961 and 1985

Particulars		Persons	Males	Females
1. Total population in 1985		681	351	330
2. No. of workers in 1985		258	188	70
3. Total population in 1961		337	185	152
4. No. of workers in 1961		196	123	73
5. **Participation rate :**				
(a) Percentage of workers to total population	1985			37.89
	1961			58.16
(b) Percentage of male workers to total male population	1985			53.56
	1961			66.49
(c) Percentage of female workers to total female population	1985			21.21
	1961			43.03

The figures for 1961 and 1985 mentioned in Table 3.7 may not be comparable in strict sense as the definition and concept adopted in 1961 for working population were different from those followed in successive censuses. In 1961 Census concept of 'work' and 'labour' was used more liberally and thus more and more persons were included in the working population. Definition and concept changed from 1971 Census and able bodied persons in certain age-groups found involved in economic activities only formed the working population. That is why while the population for the country increased during 1961—71 participation ratio came down substantially. No changes with regard to concept and definition of labour force were affected in 1981 Census and the same concepts were followed at the time of 1985 survey. However, main occupation of the working population remained the same in 1961 and 1985 as would appear from the following Table 3.8.

TABLE 3·8

Persons engaged in different occupations 1961 and 1985.

Occupation	Number of workers engaged							
	1961				1985			
	Persons	Males	Females	Percentage to Total	Persons	Males	Females	Percentage to Total
1	2	3	4	5	6	7	8	9
1. Cultivation	133	70	63	67·86	183	132	51	70·93
2. Agricultural Labourer	22	14	8	11·22	28	21	7	10·85
3. Transportation by Bullockcart	5	5	—	2·55	1	1	—	0·39
4. Cattle grazing	25	25	—	12·76	29	21	8	11·24
5. Carpentry	2	2	—	1·02	4	4	—	1·55
6. Government service	4	4	—	2·04	5	5	—	1·94
7. Domestic service	5	3	2	2·55	2	1	1	0·77
8. Other occupations	—	—	—	—	6	3	3	2·33
TOTAL	196	123	73	100·00	258	188	70	100·00

NOTE : One person engaged in tran sport service during 1985 as truck driver is shown against item No. 3 of the table.

Cultivation

This has like elsewhere been the traditional occupation of the village people. In 1961, out of a total of 196 working persons this occupation had kept engaged 155 persons constituting 79 per cent of the total working force in the village. While 133 persons were returned as cultivators 22 persons were identified as agricultural labourers. In 1985 when the re-study was conducted this occupation comprised about 82 per cent of the working force as in all 211 persons, consisting of 183 cultivators and 28 agricultural labourers were recorded under this occupations. The number of households pursuing this occupation went up from 25 in 1961 to 52 in 1985.

Agricultural labourer

The proportion of agricultural labourers to total working population was 11 per cent in 1961 which remained static in 1985 although in terms of numbers it increased from 22 in 1961 to 28 in 1985.

An increase of 2.78 per cent in agriculture and its allied occupations over a period of about 25 years was due to the fact that certain traditional village occupations ceased to exist in the village. For example, transportation by bullockcart did not attract many people. There was rather a decline in the number of persons engaged in this occupation from 5 in 1961 to only one that too as truck driver in 1985. Similarly, grazing of cattle was the occupation of 12.76

per cent of the working population in 1961 as against 11.24 per cent in 1985. Percentage of domestic servant also came down from 2.55 in 1961 to 0.77 in 1985. It appeared that other occupations could not provide subsistence to the needy people for a long time and at last they were forced to work on the agricultural fields. But agricultural operations are of seasonal nature and persons involved cannot bank upon this occupation only for their subsistence and as such there are persons who choose to work in other fields to supplement their meagre income.

Sectorwise Employment

Economic activities of any society are viewed broadly from three angles namely primary, secondary and tertiary. This is amenable from economic evolution of the mankind. Primary sector generally refers to cultivation of land and other agricultural operations and allied activities carried on for earning one's live lihood. Secondary sector includes mining and quarrying, manufacturing, construction, household industry, industry other than household and other processing industries. Tertiary sector is known by trade and commerce, transport and communication and services. Rajderwa Tharu village is overwhelmingly endowed by agricultural land and forestry. Economic activities of this village are, therefore, confined to the primary sector mainly. A comparison of workers' involvement in the three sectors between 1961 and 1985 would indicate the position of the workers' occupational position.

TABLE 3.9

Distribution of workers by occupation in three sectors

Sector	Percentage	
	1961	1985
1	2	3
A. Primary	**92.00**	**94.57**
1. Cultivators	67.80	70.93
2. Agricultural Labourers	11.20	10.85
3. Livestock, forestry, fishing, hunting and plantations	13.00	12.79
B. Secondary	**1.00**	**1.55**
4. Household Industry	1.00	1.55
C. Tertiary	**7.00**	**3.88**
5. Trade and Commerce	—	0.78
6. Transport, storage and communications	2.50	0.38
7. Other service	4.50	2.72
TOTAL	100.00	100.00

The table 3.9 shows that the village's economy remains backward and poor. Participation of workers in agriculture and allied activities has remained well above 90 per cent even after a span of twenty five years. Not only this participation ratio in primary sector rather increased in 1985 and in case of tertiary sector the percentage dipped from 7.00 in 1961 to 3.88 in 1985. At the time of re-study no bullockcart for hiring purposes was available for transportation of goods. Persons in possession of the bullockcarts use them for themselves. In the absence of alternative employment the poor villagers were forced to get themselves involved in cultivation. The growth of working population during 1961—85 is given in the Table 3.10 below.

TABLE 3.10

Growth of working population (1961 –1985)

Year	Total workers			Growth of workers during 1961—1985	
	Persons	Males	Females	Total workers	Per cent
1	2	3	4	5	6
1961	196	123	73	—	—
1985	258	188	70	62	31.63

In the absence of any worthwhile economic development the additional working population could find source of its livelihood only in the primary sector. Occupational pattern did not show any sign of improvement since the first survey was conducted in 1961. The infra-structure for development of small scale or household industries is conspicuously lacking in the village. Further, growing pressure on land is not being matched by modernisation of agriculture and other agricultural activities. Land used in cultivation has exhausting fertility which is not made up by the use of fertilizers and other chemical manures. While number of workers on the field are increasing total produce is not commensurately increased and this increasing that has reduced the per capita share in production.

Form the figures mentioned in Table 3.11 on the next page it is clear that Rajderwa Tharu village has been predominantly inhabited by the Tharu tribe and this has been engaged in agricultural occupations since long. Comparing data of 1961 with that of 1985 there would not appear much change in the pattern of economic structure. In 1961 there were 2 male Muslims in the village employed in the forest department. One male Brahmin was also employed in the same department whereas one female Brahmin worked as cultivator in 1961. In 1985, at the time of re-study there was no Muslim in the village. Among the Brahmins only one male continued to stay in the village while female cultivator ceased to live in the village. Thus out of a total working population of 258 in 1985 there was only one worker from Brahmin community while the Tharus were 257 in number.

TABLE 3·11

Distribution of workers by caste, tribe, sex and occupation in 1961 and 1985

Occupation/sex	1961 Survey				1985 Re-study			
	Caste/tribe				Caste/tribe			
	Tharu	Brahmin	Muslim	Total	Tharu	Brahmin	Muslim	Total
1	2	3	4	5	6	7	8	9
Cultivator								
Males	70	—	—	70	132	—	—	132
Females	62	1	—	63	51	—	—	51
Agricultural Labourer								
Males	14	—	—	14	21	—	—	21
Females	8	—	—	8	7	—	—	7
Transport by bullock cart								
Males	5	—	—	5	—	—	—	—
Females	—	—	—	—	—	—	—	—
Cattle grazing								
Males	25	—	—	25	21	—	—	21
Females	—	—	—	—	8	—	—	8
Carpentry								
Males	2	—	—	2	4	—	—	
Females	—	—	—	—	—	—	—	—
Government Service								
Males	1	1	2	4	4	1	—	5
Females	—	—	—	—	—	—	—	—
Domestic Servant								
Males	3	—	—	3	1	—	—	1
Females	2	—	—	2	1	—	—	1
Others								
Males	—	—	—	—	4	—	—	4
Females	—	—	—	—	3	—	—	
Total								
Males	120	1	2	123	187	1	—	188
Females	72	1	—	73	70	—	—	70

Household Classification

An average household consisted of about 11 persons in a total of 62 households. In all there were 225 adult workers and 33 minor children making a total of 258 labour force in the village. Average number of workers per household was at variance depending upon the size of the household. Households classified by number of workers are mentioned in the following Table 3.12.

TABLE 3 12

Classification of Household by employment depth, 1985

Number of workers in the households	Number of households by size and number of adults and adult workers					
	All households	1—3	4—6	7—10	11 and above	Remarks
1	2	3	4	5	6	7
1	10(10)	1(1)	7(7)	2(2)	—	33 workers in
2	13(25)	—	4(8)	6(11)	3(6)	the age-group
3	12(35)	—	3(9)	7(20)	2(6)	0-14 years are
4	6(21)	—	1(3)	2(8)	3(10)	also included in
5	5(24)	—	1(5)	2(10)	2(9)	this table
6	1(5)	—	—	—	1(5)	
7	8(45)	—	2(10)	3(17)	3(18)	
8	3(19)	—	—	—	3(19)	
9	2(17)	—	—	—	2(17)	
15	1(10)	—	—	1(10)	—	
18	1(15)	—	—	—	1(15)	
TOTAL	62(225)	1(1)	18(742)	23(78)	20(104)	

It would appear from the Table 3.12 that model size of workers was more than 3 in a household against an average size of household of 11 persons. Most of them (*i.e.* 87.20 per cent) were adult workers. Males and females who formed pair in a household set up participated in economic activities. The participation of children increased with a rise in the size of workers in the households. There were eight households with an average size of seven workers with 11 child workers as against 45 adult workers. The size of the workers increased with the size of then household; working population including the child labour.

Table 3.13 below presents distribution of households as classified by number of unemployed :

TABLE 3.13

Distribution of Households classified by unemployment depth (number of unemployed in the households)

Number of unemployed (including those who are seeking work)	Number of Households by size and number of adults having number of non-workers noted in column 1				
	All Households	1—3	4—6	7—10	11 and above
1	2	3	4	5	6
1 .	28(28)	1(1)	13(13)	11(11)	3(3)
2 .	16(32)	—	5(10)	7(14)	4(8)
3 .	9(27)	—	—	3(9)	6(18)
4 .	3(12)	—	—	—	3(12)
5 .	1(5)	—	—	1(5)	—
6 .	2(12)	—	—	—	2(12)
7 .	2(14)	—	—	—	2(14)
9 .	1(9)	—	—	—	1(9)
TOTAL	62(139)	1(1)	18(23)	22(39)	21(76)

In 62 households number of adult unemployed accounted for 139. There were 16 households with 32 persons as unemployed. There were 2 households each with 12 and 14 persons as unemployed and in one household the number of unemployed persons was 9. On an average more than 2 persons were found unemployed in each household.

The following Table 3.14 presents distribution of households classified by number of members and occupational diversities.

TABLE 3.14

Distribution of Households classified by number of members by main occupational diversity (i.e.different members having different occupations)

Description of occupational diversity		Number of Households	Number of Members
1		2	3
Cultivator	—Agricultural Labourer	4	8
Agricultural Labourer	—Betel Shop	1	1
Fire Watcher	—Agricultural Labourer	1	1
Cultivator	—Shop Attendant	1	1
Carpenter	—Agricultural Labourer	2	3
Cultivator	—Rearing of Animals	22	40
Fire Watcher	—Cultivator	2	3
Cultivator	—Cleaner (Truck)	1	1
Domestic Servant	—Agricultural Labourer	1	1
Cultivator	—Clerk	1	1
Cultivator	—Wood Cutter	1	1
Agricultural Labourer	—Rearing of Animals	2	4
TOTAL		39	65

It can be seen from the above Table 3.14 that out of 62 households there were 39 (*i.e.* 62.90 per cent) who were pursuing occupations other than those followed by the heads of the households. Diversity in occupation was glaringly evident in case of animal husbandry. Out of 39 households 22 (*i.e.* 56.41 per cent) had changed their occupation to rearing of animals. However, it was noticed that in certain households cultivation and agricultural labourers and animal husbandry went together in one household. Those persons who did not have sufficient land were engaged in diverse occupations such as carpentry, domestic service, fire watching in forest department, cleaner, etc. in order to supplement their meagre income. Other members mostly females were engaged as agricultural labourers.

Table 3.15 given below presents distribution of households by subsidiary occupation pursued by other members of the household.

TABLE 3.15

Households classified by number of members and by subsidiary occupational diversity

Description of subsidiary occupational diversity	Number of Households	Number of Members
1	2	3
Agricultural Labourer (Husband)/ Cultivator (Wife) . . .	1	2
Agricultural Labourer (Father)/ Cultivator (Son) . . .	1	1
Village Pradhan (Father)/Agricultural Labourer (Son) . . .	1	1
Cultivator (Father)/Agricultural Labourer (Son) . . .	1	2
Agricultural Labourer (Brother)/ Rearing of Animals (Brother) .	1	3
Sub-Pradhan (Brother)/Agricultural Labourer (Brother) . . .	1	1
Total	6	10

As per figures given in the table on pre page there were 6 households comprising 10 members who had pursued cultivation and agricultural labourer as the most common subsidiary occupation. There were three households whose heads of households were engaged as agricultural labourer on subsidiary basis. In other households, father, son or brother had leadership in their capacity as Pradhan and Sub Pradhan as subsidiary occupation while the main occupation in such households was either cultivation or agricultural labour.

Occupational Mobility

There has been occupational mobility mostly within the village. No Tharu of the village has ever gone to any city or town for service. The occupations of the heads of the households with reference to the occupations of their fathers had been studied in 1961. Out of 31 households in the village occupational mobility took place in 9 households only.

The following Table 3.16 indicates the details of occupational mobility in the village in 1961 and in 1985 :

TABLE 3·16

Occupational Mobility

Caste	Present Occupation	Father's Occupation	Number of House-holds	Cause of Change
1	2	3	4	5
		1961		
1. Tharu	Carpentry	Share cropping in Nepal		Lost father and wife and migrated
	Cultivation	Agricultural Labourer	1	Procured land by purchase
	Cultivation	Agricultural Labourer	1	Income not sufficient for maintenance.
	Agricultural Labourer	Cultivation	1	Lost land due to poverty
	Agricultural Labourer	Share cropping	1	No land available
	Agricultural Labourer	Cultivation	1	Lost land
2. Brahmin	Forest Guard	Cultivation	1	Security in service
3 Muslim	Fire Watcher	Cultivation	2	Security in service
	TOTAL		9	
		1985		
Tharu	Carpentry	Cultivation	1	To supplement income
	Agricultural Labourer	Cultivation	4	Due to poverty
	Agricultural Labourer	Carpenter	1	Insufficient income
	Agricultural Labourer	Domestic Servant	1	Insufficient income
	Cattle Rearing	Cultivation	13	To support family
	Cattle Rearing	Agricultural Labourer	5	To support family
	Cultivation	Fire Watcher	2	To support family
	Shop Attendant	Cultivation	1	To support family
	Truck Cleaner	Cultivation	1	To support family
	Service	Agricultural Labourer	1	To support family
Brahmin No Change				
	TOTAL		30	

In 1961 out of 9 households who were taken for consideration in occupational mobility 3 had shifted to service for reasons of security whereas in 1985 cattle rearing became popular occupation among 18 out of 30 households. Only 4 households moved to other than agricultural and allied occupations. Meagre and insufficient income from agriculture compelled them to enter new areas of economic activity.

Non-workers by nature of activity over the period 1961–1985

The total number of non-workers, by all ages, has increased three-fold from 141 persons in 1961 to 423 persons in 1985. In the age-group of 0—14 years, the strength rose from 115 to 284 persons during the same period. There has been a phenomenal growth of non-workers in the age-group of 15—59 years as the number of these non-workers shot up from 18 in 1961 to 128 in 1985.

Table 3.17 below gives comparative picture of non-workers for 1961 and 1985.

TABLE 3·17

Comparative figures of Non-workers

Age-group/Year	Total non-workers			Full time students or children attending school			Persons engaged only in household duties			Dependent infants children not attending school			Retired persons		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages															
1961	141	62	79	5	5	—	25	—	25	101	55	46	10	2	8
1985	423	163	260	64	63	1	129	10	119	230	90	140	—	—	—
0—14															
1961	115	60	55	5	5	—	9	—	9	101	55	46	—	—	—
1985	234	149	135	51	50	1	39	10	29	194	89	105	—	—	—
15—59															
1961	18	—	18	—	—	—	16	—	16	—	—	—	2	—	2
1985	128	13	115	13	13	—	87	—	87	28	—	28	—	—	—
60 and above															
1961	8	2	6	—	—	—	—	—	—	—	—	—	8	2	6
1985	11	1	10	—	—	—	3	—	3	8	1	7	—	—	—

Reasons for the non-workers multiplying their number from 18 in 1961 to 128 in 1985 in the age-group, 15—59 years, are attributable mainly to the adoption of concept of labour force in 1961 and that taken into account in 1981 Census followed in the 1985 survey. As mentioned in earlier paragraph in 1961 definition of worker and economic activity was viewed with strict sense of the term while it was liberalised in the following censuses. Thus many persons who were, by way of definition, included as workers in 1961 could not be identified likewise in 1971 and in subsequent censuses. This resulted in a large number of persons being declared as non-workers.

The table further reveals that the proportion of students to household duty came down from 1:5 in 1961 to 1:2 in 1985.

Unemployment

Rural based economy does not offer many opportunities of employment. Particularly, in a village like Rajderwa Tharu where agricultural operations are based on primitive and traditional methods coupled with poor irrigation and no infra-structure is in existence creation of employment avenues is a far cry. The village is heavily based on agriculture and thus has many persons who can be termed as disguised unemployed. During the course of the re-study it was found that there were 4 males who had been seeking job but they were not registered with Employment Exchange. One student in the age-group of 15—24 years was also reported as job seeker. But he too was not registered with Employment Exchange. Discussions with the villagers revealed that there were three male workers who were under employed. While one was in the age-group of 15—24 years two fell in the age-group of 25—34 years. The former belonging to the household of a cultivator was seeking employment in the labour market while the latter wanted to be absorbed in the carpentry occupation. All these persons were not registered with Employment Exchange. Not all the youths in the village are aware of Employment Exchange facilities.

Agriculture

Types of soil in the village

Mainly clayey, loamy and sandy soils are found in the village. The soil distribution has remained more or less the same since 1961.

Table 3.18 gives distribution of clayey, loamy and sandy soil in upland, water-logged and flat land.

TABLE 3.18

Distribution of soils

Category of land	Type of soil (area in hectare)			
	Clayey	Loamy	Sandy	Total
1	2	3	4	5
Up land	—	15.98	5.97	21.95
Water-logged	76.26	—	—	76.26
Flat land	—	65.29	—	65.29
TOTAL	76.26	81.27	5.97	163.50

Of the Total 163.50 hectares of village land about 116 hectares has been the cultivated land. The upland sandy and loamy soils have traditionally been

used for growing the crops of *kodo*, maize, *arhar* and barley besides wheat, gram, rapeseed and sugarcane. The water-logged clayey soil has remained traditionally in use for growing paddy (*agahani*) *aksa*, pea and *masoor*. The loamy soil found in flat land has been earmarked for growing the crops of paddy (*kunwari*), *kodo*, vegetables, wheat, *bejhar wheat*+ gram +barley), masoor ,pea, etc.

During the course of the survey it was revealed that the farmers were least concerned with the texture of soil. They were also not aware of the damage which was caused by erosion to the top rich soils in the rainy season. Their approach was primitive and traditional in harnessing the resources for cultivation.

Cropping pattern

Following table shows the cropping pattern followed in Rajderwa Tharu village and changes occurred during 1961—1985.

TABLE 3 19

Corpping pattern, 1961—1985

Name of season/crops	Area in hectares		Percentage variation in the area
	1961	1985	
1	2	3	4
Kharif Crops			
Kunwari paddy (Autumn)	4.07	40.06	(+) 884.28
Agahani paddy (Winter)	89.80	53.52	(—)40.40
Maize	12.81	8.09	(—)36.85
Kodo	4.13	2.83	(—)31.48
Urad	2.02	1.21	(—)40.10
Bhatwas	1.00	N.A.	N.A.
Sugarcane	0.77	0.40	(—)48.05
Fibre	0.04	Nil	—
Turmeric	0.10	0.40	(+)300.00
Arhar	42.73	3.24	(—)92.42
Rabi Crops			
Wheat	1.45	3.64	(+)151.03
Barley	0.38	3.24	(+)752.63
Bejha (Wheat+Barley +Gram)	8.23	46.14	(+)460.63
Peas	1.38	N.A.	N.A.
Masoor	0.57	2.43	(+)326.32
Potato	0.36	2.63	(+)630.56
Rapeseed	7.56	6.48	(—)14.29

NOTE : N.A. stands for Not available.

Among the *Kharif* crops remarkable increase in the area was noticed in *Kunwari* paddy and at the same time it appeared more and more farmers preferred *Kunwari* paddy downward trend was seen in the area of *Agahani* poddy as its area of cultivation increased from 4.07 hectares in 1961 to 40.06 hectares in 1985. Area under *Agahani* paddy on the other hand reduced to 53.52 hectares in 1985 from 89.80 hectares in 1961. This was on account of high yield and easy production of *Agahani* paddy. *Bejhar* recorded more than five times increase in the area during 1961—85 as can be seen from the above table. Among the *Rabi* crops this was the only crop which covered the maximum area as also showed an exorbitant increase from 8.23 hectares in 1961 to 46.14 hectares in 1985. This crop was also liked by the cultivators as it required not much labour, watering and other expensive inputs for its cultivation. Taking paddy, *Kunwari* and *Agahani* together it would appear that not much change in the coverage of land in hectares occurred during 1961—85. In 1961 total area under these two paddy crops was 93.87 hectares as against 93.58 hectares in 1985. *Arhar* showed considerable decline from 42.73 hectares in 1961 to 3.24 hectares in 1985. For *Kharif* crops only *Kunwari* paddy and turmeric indicated an upward change while all other crops shown in the table showed a declining trend. Reverse trend was noticeable for *Rabi* corps. There was a decline of only 14.29 per cent in the area of rapeseed crop while all other crops showed greater improvement which was between 151.03 per cent in case of wheat and 752.63 per cent for barley.

Kharif crops heavily depend on monsoon. In the event of erratic monsoon and poor irrigation facility the villagers appeared to be left with no alternative except to curtail their operation during *Kharif* season. That is why area for crops sown in *Kharif* season started declining over the years. Contrary to this, more and more area was brought under cultivation for *Rabi* crops in order to compensate the loss in the *Kharif* operations. This shows abject dependence of poor formers on vagaries of nature and particularly on rain gods.

Cropping pattern is also somewhat linked with productivity of land. During the course of the survey it was found that except for paddy it remained almost constant in the village. Figures presented in the table given below will bear out this observation. observation.

TABLE 3.20

Land productivity for 1961 and 1985

Commodity	Average yield per hectare in kilograms		Percentage growth
	1961	1985	
1	2	3	4
1. Paddy	1,055.34	1,976.00	(+)87.24
2. Wheat	925.00	988.10	(+)6.82
3. Maize	797.00	988.00	(+)23.96

It may be seen from the table above that while average yield of paddy per hectare increased by 87.24 per cent during 1961—85 as against only a marginal increase in case of wheat increase for maize was evidently lower when compared with that of paddy. This was because more and more

cultivators started getting themselves involved in paddy cultivation as they found it easier to produce as compared to other crops. Another reason for higher production was that rice has been the Tharus staple diet. Moreover, it proved to be an easily acceptable commodity when sold in the market as it has more buyers than any other commodity.

Harvests

Kharif season generally starts with the arrival of monsoon sometime in the middle of June and lasts till September-October. It, therefore, invites sowing of those crops which are rain prone, requiring more watering with certain time intervals for their normal production. Crops like paddy, sugarcane, maize, etc. are, therefore, grown during this period. *Rabi* crops season commences from October and lasts till April. It entails about 200 and more mandays per hectare as against one hundred and fifty per hectare for Kharif. Principal crops under the Rabi harvests include wheat, gram, barley, *bejhar*, potato, etc. This harvesting season has tremendous importance for this Tarai village as the crops sown and harvested during this season are vastly consumable staples as also saleable items in the market. These are the two main crop seasons which have been adhered to by the cultivators till now.

Important Crops

Among the agricultural produce food-grains production has got a prominent place in the village economy. Following Table 3.21 provides statistical data to substantiate this observation.

TABLE 3.21

Production pattern

Item	Output in quintals	
	1961	1985
1	2	3
1. Foodgrains	2,594.42	2,903.91
2. Oilseeds	552.43	34.21
3. Sugarcane	399.61	98.03

Both in terms of production and area coverage food-grains has been occupying top place in the village. Not only this, production of other items like oilseeds and sugarcane considerably came down in 1985 as is evident from the figures mentioned in the above table. This was because of poor incentives in other crops. Among the food-grain crops the prominent of them include paddy wheat and maize.

Paddy

Climate and soil of the village is ideal for raising paddy crop. Largest area is found under this crop. The water-logged clay areas of the village give good crop of *Agahani* paddy and flat loamy land provides a good crop of *Kunwari* paddy. The upland has lesser value for paddy cultivation. Table 3.22 given below shows area and output of paddy in the village for 1961 and 1985.

TABLE 3.22

Area and output of paddy, 1961 and 1985

Year	Area sown (Hectares)	Output (Quintals)	Yield per hectare in Kilograms
1	2	3	4
1961	96.30	1,016.30	1,055.34
1985	93.48	1,847.20	1,976.04

NOTE : Paddy which is transplanted in the month of July—August and harvested in the months of November—December is locally called *Agahani* paddy. The paddy sown in June—July and harvested in the month of October is called *Kunwari* paddy.

It would appear from the table above that the area under paddy had slightly reduced in 1985 when compared with that of 1961 yet paddy constituted 82 per cent of the cultivated area. Seedling was prepared over 2.43 hectares for transplantation, *Kunwari* paddy was sown over 4.07 hectares and *Agahani* paddy over 89.77 hectares. It is grown mostly in *Matiyar* and *Domat* soils. *Dindai, Karendi, Kalanamak, Bandhanwa* and *Harhma* are the varieties of paddy grown in this village.

Plots in which the *Kunwari* paddy is grown are ploughed up five to six times before the seed is sown. In case of *Agahani* paddy, the plot in which seedlings are prepared is ploughed seven to eight times and the locally prepared compost manure given at the rate of 6 bullock carts per *Bigha* (0.41 hectare). Paddy is sown with the onset of monsoon. In case of *Kunwari* paddy seed is sown at the rate of about 91 kilograms per hectare but in the case of *Agahani* paddy seed is sown at the rate of about 141 kilograms per hectare by the broadcasting method. When the seedlings grow to a height of six inches, weeding is done. For protecting themselves from sun, the cultivators use a special umbrella made of leaves and grass. It is locally called *Chhata*. It is supported on three bamboo sticks. Weedng is done in case of *kunwari* paddy only; extra growth is weeded out about three to four times.

Transplantation is done only in case of *Agahani* paddy, when seedlings have grown to a height of 10 to 12 inches. In weeding and transplantation both men and women work. During the operation they are found sitting or bending in mud and water in the field singing songs and cutting jokes in a jovial mood. The labourers engaged for transplantation are paid at the rate of 5 kilograms of paddy or 4 or 5 rupees per day.

Kunwari paddy is harvested in the months of September-October. The plant is cut by the sickle at the lowest part of the stem. When all the plants

are cut, they are collected together and brought to the *Khaliyan* by the cultivators. If there is water in the plots and the stems are sufficiently wet, the harvested paddy plants are first laid to dry on the bund and then stored up in *Khaliyan* where grain is separated from the stems. The yield is about 1 quintal per hectare.

Agahani paddy is harvested in the month of November. It is also cut at the lowest part of the stem by the sickle. The harvest is stacked in the *Khaliyan* where grain is seperated from the stem with the help of bullocks. The Tharus do not weigh the yield but it is estimated more than a quintal per hectare.

During the harvesting season a large number of beggars come to this village for begging. Among the Tharus it is customary to give 1/40 of the total yield of paddy to beggars in charity.

After the *Agahani* paddy, the plots are generally left fallow, to be used for this very crop again.

Wheat

Wheat is not the staple food of the villagers although of late it has shown some improvement as its average yield per hectare increased by 6.82 per cent over a period of about 25 years. It requires sufficient heat and adequate water and moderate climate. The crop needs several ploughings, adequate manuring and other agricultural operations with proper care and technique before one can have a good harvest. In the table given below its growth during 1961—1985 has been mentioned.

TABLE 3-23

Area and output of wheat, 1961 and 1985

Year	Area sown (Hectares)	Output (Quintals)	Yield (per hectare kilogram)
1	2	3	4
1961	1.45	13.41	925
1985	3.65	35.97	988

It is a *Rabi* crop and thus sown in the month of October—November and harvested in the month of April—May. The table above shows an overall improvement in this crop though with a snail's pace.

Maize

Maize is the second most important crop of the village in the *Kharif* season. The plot in which the maize crop is grown is ploughed up five or six times before sowing. Compost at the rate of about 22 quintals per hectare is used in these plots. Seed is sown at the rate of about 20 kilograms per hectare by the drilling method. The grass is weeded out by a *Kudal* when the young plants are about six to ten inches. When there is overgrowth of weeds, ploughing is restored to for their uprooting. For guarding the maize crop from birds and wild animals *Anti* or *Machan* is constructed in the fields. It is a wooden structure on which the watchman sits. The crop is ready for harvesting by the month of September. The stems are cut near the middle. It is stored up at *khaliyan*. The remaining portion of the stem including the root is called *Donda* which is uprooted when the plot is ploughed three or four times for sowing the *Rabi* crop. The *Donda* is used as fuel. The cobs are plucked from the stems and the grain is separated by beating them with a thick stick. The yield of maize is about 750 kilograms per hectare. Area and production of maize have registered a decline since 1961 when the first survey was conducted. However, yield per hectare kilograms has shown an improvement as can be seen from the table given below :

TABLE 3-24

Area and output of maize 1861 and 1985

Year	Area sown (Hectares)	Output (Quintals)	Yield (per hectare in kilograms)
1	2	3	4
1961	12.81	102.11	797
1985	8.09	79.93	988

During 1961—85 growth rate of food-grains production has been about 12 per cent. Most spectular growth was registered in wheat production followed by rice. Following table consist of growth rates of selected crops during the period 1961—85.

TABLE 3-25

Growth rate of production of selected crops during 1961—85

Crop	Percent growth rate of production in 1961—1985
Wheat	(+) 168.24
Paddy	(+) 81.81
Maize	(—) 21.80
All foodgrains	(+) 11.92

During the course of the re-study it was observed that the Tharus have been gradually changing their food pattern. Although *Bejhar* is sown in a vast area because of its low cost production, amenability to soil and climatic conditions the Tharus of late have developed a taste for wheat and would prefer to take loaves made of wheat flour.

It would appear from the table presented above that production rate of foodgrains has gone up over the last twenty five years. But because of higher

rate of growth of population, it doubled itself in 1985 the net availability of food-grains has slumped to nearly half by 1985 when compared with that of 1961. This is more understandable from the figures given in the following table.

TABLE 3·26

Net availability of foodgrains, 1961 and 1985

Year	Population	Net output of foodgrains (Quintals)			Per capita domestic availability (Kilograms)
		Cereals	Pulses	Total	
1	2	3	4	5	6
961 .	337	N.A.	N.A.	2,594.42	770
1985 .	681	2,513.88	390.06	2,903.94	426

It would be worthwhile to have an idea of productivity of land in terms of money each important crop fetched on each hectare. During the course of the re-study figures of gross income per hectare in year 1984-85 for each important crop were worked out. These are given in the following table.

TABLE 3.27

Land productivity, 1984-85

Crop	Gross income per hectare (Rupees)
1	2
Paddy (*agahani*)	11,555.00
Paddy (*kunwari*)	8,915.00
Gram	5,796.00
Maize	2,500.00
Wheat	2,000.00
TOTAL	30,766.00

Manure

Age old process of manuring is still in vouge in the village. Use of chemical fertilizers has not yet picked up by the villagers. The cow dung, filth, leaves and other rubbish collected from the households are made to rot in manure pits dug by the road-side for this purpose to the north, the south and the west of the *Abadi*. Every pit is about three and half feet deep, four feet long and about three feet wide. *Sanai* is sometimes used as green manure specially in the plots where paddy seedlings are prepared. *Sanai* is used more as a fibre rather than a manure. Some of the cultivators also burn the shrubs and grass in the fields; the ashes are ploughed in the soil as manure.

Rotation of crops

Sowing and harvesting of different crops in rotation are still in vogue in the village. In one of the plots maize crop was harvested from it in September, 1984. Before maize crop it had been lying fallow since February, 1984 after *Lahi* (rape), had been harvested. Rape was sown in October, 1983 and harvested in February 1984. Before sowing *Lahi*, maize was harvested in the field which was sown in the month of June-July. 1983. Thus the rotation over this field was maize (*Kharif*, 1983), rape (*Rabi*, 1983), maize (*Kharif*, 1984).

In another plot winter paddy was raised in September, 1984. Before transplantation of paddy this plot lay fallow from December, 1983 till July, 1984. Thus only winter paddy was grown in this plot.

Pests and Crop Diseases

The crops are not free from diseases and pests. Old diseases and pests which used to cause damage to the standing crops continue to threaten the health of field plants. In the *Kharif* season, paddy crop is invaded most often by pests like *Karuka, Dehiya* and *Kapti*.. The crop is also damaged by diseases such as Blast disease of paddy and leaf spot. Maize crop is often consumed to some extent by grass hopper and stem borer. It suffers from the disease of seed borer and smuts. Grass hopper also causes great damage to *Sawan* and *Kodo* crop while crop of *Bhatwas* is widely damaged by Hairaj caterpillar.

Among the *Rabi* crops wheat and barley are subjected to suffering by pests like *Goojbis* and *Gundhi* and disease of smuts. Aphid pest and rust disease cause damage to rape crop.

The cultivators appeared to be helpless for fighting these pests and diseases. They are still at the mercy of nature in the matter.

Agricultural implements

The agricultural implements in use are still prepared locally. The wood is available from the forest free of cost; only iron has to be purchased. The blacksmith at Suganagar Domri shapes the iron for being used in various implements. The wood portion is prepared by the Tharus themselves, without the assistance of a carpenter. It is only the preparation of bullock carts that the services of a carpenter are required. At the time of re-study it was found that all those implements which were in use twenty five years ago, continued to be in use. There was no improvement in the quality of the implements. The following agricultural implements which were used in 1961 were also in use at the time of re-study in 1985.

TABLE 3·28

Agricultural Implements

Local name	English synonyms	Made of	Used
1	2	3	4
1. *Hal* .	Plough	Wood and iron	For tilling the soil.
2. *Hainga*	Leveller	Wood	For breaking the clods.
3. *Iwatha*	Yoke	Wood	For putting a pair of bullocks together for pulling the plough or leveller.
4. *Pher* .	Plough shear Iron	Iron	In plough for tilling the soil.
5. *Kudal*	Along hoe	Iron with a bamboo handle	For digging the earth to an ordinary depth.
6. *Kudari*	A small hoe	Iron with a bamboo handle	For digging the earth to an ordinary depth.
7. *Phaora*	Spade	" " " "	For digging the earth to a greater depth.
8. *Hansia*	Sickle	" " " "	For harvesting and grass cutting.
9. *Khurpa*	Scythe	" " " "	For grass cutting.
10. *Khurpi*	Scythe	" " " "	For weeding out grass from paddy plots.

The new tools coming in use after 1961 was a cultivation harrow. Meston ploughs have also been in use for the last 25 years in the village. The cost of meston plough and cultivation harrow is higher than that of traditional plough. Therefore, its use is very limited.

Involvement of labour in certain occupations in 1961 *and* 1985

There did not appear to be much increase in working force from 1961, when the first survey was conducted, to 1985, at the time of the re-study of the village. The labour force increased in number from 196 in 1961 to 258 in 1985. Female component in the working force, on the other hand, declined from 73 in 1961 to 70 in 1985. Their participation was reduced in occupations like cultivation and other agricultural activities. There were 63 females engaged in cultivation in 1961 as against 51 recorded in 1985. Similarly, female agricultural labourers accounted for 7 only in 1985 as against 8 in 1961. Involvement of labourers in certain occupations in 1961 and 1985 is given in the following table :

TABLE 3·29

Involvement of workers in certain occupations in 1961 and 1985

Occupation	Number of workers engaged					
	1961			1985		
	Persons	Males	Females	Persons	Males	Females
1. Cultivation	133	70	63	183	132	51
2. Agricultural Labourer	22	14	8	28	21	7
3. Cattle grazing	25	25	—	29	21	8
TOTAL	180	109	71	240	174	66

Most phenomenal increase in male workers over the period has taken place in cultivation and agricultural labourer. Male participation in cultivation by 1985 in absolute number has doubled that is (132) as against 70 in 1961. Similarly, agricultural labourer of male sex stood at 21 by 1985 against 14 in 1961.

Casual labour and anti-poverty programme

Labourers of the village work for wages normally in the Forest Department. Irrigation Department also occasionally provides employment opportunities during the construction of dams. At the time of the re-study the work was in progress at Chittaurgarh about 16 kilometres away from the village. Generally, the labourers have to work outside the village for about three months in a year to earn wages. It is the big peasantry in the neighbouring areas which employs these labourers on casual basis. Wood cutting in the forests is stopped during the rainy season and therefore the labourers seek work in other occupations. There is one District Rural Development Agency (DRDA) which looks after inter alia employment programmes under the National Rural Employment Programmes (NREP) in the village in Gonda district.

Though village panchayats have been participating in the deliberations of these agencies yet no dent of their activities was evident in Rajderwa Tharu village.

In 1961 labourers normally used to get Rs. 5/- or 4 kilograms of rice in lieu of their labour put in the field. During the period of the re-study it was found that there was slight improvement in the payment of wages in money terms. In 1985 the big peasants used to pay the male labourer at the rate of Rs. 7/- per day, to a female labour Rs. 6/- and to a child labourer Rs. 5/- per day in lieu of their labour they put in the field. Alternatively, wages were paid in kind at the rate of 2 kilograms of wheat per day to male and female worker and one kilogram to a child labour. Parched rice was given to a male and a female labourer at the rate of 3.50 kilograms and to Child Labour at the rate of 2 kilograms per day. Wages to the labour employed by the Forest Department were paid at the rate of Rs. 8/- per day to a male worker, Rs. 6/- to a female worker and Rs. 4/- to a child worker. Slightly better wages were paid by the Irrigation Department as their rates were Rs. 10/- and Rs. 8/- per day respectively for a male and a female worker. Such opportunities for earning wages were not in existence in 1961.

Family and hired labour in agriculture, 1985

There are 52 operational households in the village. Of these 38 households owning holdings in different size groups work in the field without help of hired labour. Twenty-two households constituting 58 per cent of the total households of this category were in the possession of holdings between 1 and 1.99 hectares. There were 14 households in the village which had hired labour for cultivation job. Household-wise position of labour employment in agriculture is given in the Table 3.30.

TABLE 3.30

Family and hired labour in agriculture, 1985

Size of holding (Hectares)	No. of households	Family workers alone	Family workers/ hired workers
1	2	3	4
Below 0.50	—	—	—
0.51— 0.99	9	8	1
1.00— 1.99	26	22	4
2.00— 2.99	3	—	3
3.00— 3.99	10	7	3
4.00— 4.99	1	—	1
5.00— 7.49	2	1	1
7.50— 9.99	—	—	—
100.00—19.99	1	—	1
TOTAL	52	38	14

Irrigation

There are two sources of irrigation in the village, *viz.*, wells and canal. In 1961 there were 4 wells. One was constructed by the forest department and was in use by that department only while the remaining three wells had served as a source of irrigation also for the adjacent plots. The Tharus had constructed a canal by diverting the water of Bhambar *Nadi* towards the village fields and whenever needed the water was diverted into the canal. Water used to reach the paddy plots through small channels. For irrigating their plots in this way, the village were not required to pay anything even though they irrigated most of their plots with it. The officials did not keep any record of the land irrigated through those channels.

The position appeared to be improved somewhat in 1985 at the time of restudy. There were 7 wells in the village which however, often got dried during extreme hot summer. Recently, the Gram Pradhan, the biggest agriculturist of this village has purchased one pump set with the financial assistance of Tharu Development Project. The irrigated land is negligible. In the record of the village Patwari the whole agricultural land of Rajderwa Tharu is unirrigated. In fact, the agriculture of this village continues to depend on nature.

The source of obtaining fertilizers for the villages is Large Area Multi-purpose Society (LAMPS) which has established its shop at Bishanpur Bishram village in February, 1982. It is about 4 kilometres away from Rajderwa Tharu village.

Seeds

The shop mentioned in the foregoing para also distributes improved quality of seeds of potato and wheat. Nearest government seed-multiplication farm is at Mtipur Harhawa, about 12 kilometres from the village. This was established in 1957.

Agricultural Marketing

Not much improvement in this field was evident during the time of re-study of the village. Marketing procedures continued to remain primitive. Producers are still being exploited by the middlemen. The most common method adopted by the villagers is to sell out their surplus produce to the money lender-cum-trader. Normally, most of the saleable surplus produce is disposed of this way. However, sometimes the villagers take their surplus produce to the weekly *hat* at Pachpedwa for sale.

The villagers do not have proper facilities for storing the grains and therefore, more than 20 per cent produce is eaten away by rats. The farmers are not in the habit of deferring sale of their produce till prices go up. On the contrary they dispose of their produce soon after the harvesting. This deprives them of a good return from agricultural produce. During the course of the survey it was noticed that not many farmers had any marketing surplus. The farmers generally sell their agricultural produce to the money

lenders at very low prices due to their pressing needs, poverty and indebtedness.

Economy of the village is not yet fully monetized. There still exists barter system in the village. Circumstances compell them to exchange their costly produce with money lender's cheap goods. For example, there is exchange of one *maund* (approximately 37 kgs) paddy for equal amount of mustard between the village farmer and the money lender.

Following table shows marketable surplus of agricultural produce in 1961 and 1985.

TABLE 3.31

Marketable surplus of foodgrains in 1961 and 1985

Commodity	Marketable surplus as percentage to total produce	
	1961	1985
1	2	3
1. Wheat	47.89	48.9
2. Rice	27.19	36.01
3. Maize	31.15	19.93
4. Grain	N.A.	40.98

NA.—Not available.

The figures mentioned in the above table indicate that pattern in case of wheat almost remains unchanged over the last 25 years. While more surplus was raised for marketing in case of rice during the period under review it came down substantially for maize. This may be attributed to changing habit of food consumption.

Cash crops

Sugarcane and potato are two principal cash crops in the village. In 1961 about 26 per cent of the total production of sugarcane was sold out while in 1985 there was no surplus. In 1961, 399 quintals of sugarcane with an operated area of 0.77 hectare was produced whereas the corresponding figures at the time of the second survey were 99 quintals and 0.40 hectare respectively.

An increase of about 631 per cent in the sown area of potato was noticed during 1985 over that of 1961. The average yield of potato in 1985 was recorded as 2,471 kilograms per hectare as against 2,132 Kilograms in 1961.

Horticulture has not attracted the villagers even after 25 years. Some mango trees here and there are found in the village. The Tharus do not seem to be interested in growing orchards partly because of bad soil conditions and partly because orchards take pretty longer time to bear fruits. They, therefore, prefer growing food grains so as to meet their immediate needs.

Forestry

Village forest is under Government control. The forest area of the village increased from 21.50 per cent to 23.30 per cent during the decade 1961–71. It rose further to 23.89 per cent in 1985 when out of the total area of 163.50 hectares the forest area accounted for 39 hectares.

Forest department provides to the villagers timber wood for construction of house once in three years in addition to fuel wood they get for their daily consumption. Every household of Tharus collects wood from the jungle. Axe is the most important tool used for the purpose. Some Tharus are casually employed in felling the forest trees, loading the wood in trucks and unloading it at Pachpedwa Railway station, 16 kilometres away from the village. From the railway station of Pachpedwa the wood is sent to different places by train. The Tharus also get casual employment in plantation of the forest. Three Tharus are employed as Fire Watchers and one as Plantation worker. One Brahmin is employed as Forest Guard by the Forest Department.

Prior to 1976 the Tharus also used to hunt wild animals in the forest but it has been prohibited by the Forest Department since then.

Livestock

There is sufficient grazing space in the village. Goats are allowed for grazing free of charge. The Forest Department charges every year at the rate of 25 paise per buffalo and 13 paise per cow as grazing fee. Income from the livestock is very low. Over four-fifth income is generated through milk and milk products. The remaining one-fifth income accrues by way of sale of hides, skin, horns and wool. Average yield of milk per cow is less than a kilogram a day. Livestock contributes only about 10 per cent of the total income generated through various agricultural and allied occupations in the village.

Like elsewhere in this village also the draught animals play an important part in the agricultural economy. They are in fact treated as important members of the household. There is a great sentiment attached to the livestock especially the cow, called mother, and her progeny. They do not even milch the cows and leave the milk for the calf in order to have a strong bullock. The bullocks are used for drawing the plough, tramoling the grain on the threshing floor, pulling the cart and working the cane crushers, besides supplying fuel and manure. All the bullocks are of ordinary indigenous breed. There are no arrangements of improvement in the breed of the bullocks. Cattle are grazed in the forest either by the old men or the children. The bullocks are kept under the open sky and are fed in a manger kept on a raised platform called *dondwa*. Goats are reared for table meat rather than for milk and so are the pigs and poultry. The number of poultry birds is more than even the number of bullocks in the vil-

lage. The following table shows the comparative position of livestock in the village in 1961 and 1985.

TABLE 3.32

Distribution of livestock, 1961 and 1985

Livestock	1961		1985	
	Total No. of house-holds	Total No. of Live-stock	Total No. of house-holds	Total No. of Live-stock
1	2	3	4	5
Milch cattle	8	41	20	93
Draught animals	23	117	40	250
Goats and sheep	18	84	49	210
Poultry	26	142	35	1200
Dry cows	25	103	35	163
Dry She-buffalo .	5	31	20	54
Pig	—	—	15	35
TOTAL	105	518	214	2005

In 1961 one sole Brahmin household had 2 draught animals and the rest households comprising Tharu community were in possession of the livestock mentioned in the above table. In 1985 all the households mentioned in the table belonged to the Tharu community.

The villagers avail facilities of veterinary hospitals at Pachpedwa, 16 kilometres away from the village and at Bishanpur Bishram, 16 kilometres from Rajderwa Tharu. The latter hospital was started in February, 1982 under the auspices of Tharu Development Project. The hospital offers treatment to the aling cows, buffaloes, goats and poultry birds. Vaccination facilities for common diseases of the animals are available at both the hospitals. Diseases generally prevalent among the animals include *Ponkani, Galaghotu, Lengaria, Khurpaka, Munhaoka* and *Ranikhet.*

Fishing

Prior to ban on fishing in 1976 by the Forest Department all the Tharu households used to be engaged in fishing in spare time in Bhambar and Ghogrol *nadis*. They used to catch small size fish which were used for domestic consumption. The ban is still in vogue. Thus while in 1961 fishing was a sort of activity for the Tharus and had met certain domestic needs of the villagers it totally disappeared in 1985 consequent upon the ban imposed in 1976.

Transport

In 1961 most of the Tharu households were engaged in transport of timber wood by bullock cart from the forest to Pachpedwa railway station. There were five males who used to earn their livelihood through this occupation. Besides, there were others who did this work casually as and when they had spare time. There had been the practice of loading the cart in the afternoon carrying the timber to the station in the night, halting there for the day to take payment and resting and returning again in the night for loading the cart again the next afternoon. This occupation had enabled the persons to earn between Rs. 5 and Rs. 8 per trip according to the load in the cart. But at the time of the re-study it was found that the earning through this occupation was no more feasible as the owners of the bullock carts themselves used them for transportation of their own goods and material. In all there were 9 bullock carts owned by 8 households in the village. Of the eight households only one had got the bullock cart on subsidised rate from the Tharu Development Project while 7 households had purchased them. The bullock carts get repaired as and when they are damaged, locally that is in the village itself.

Rajderwa Tharu village is inhabited by the people of primitive habits and old traditions. Socio-economic structure of the village does not permit any sort of industrialisation. Thus there has not been any development which could have reckoning of industrial base. Information collected during the course of the 1985 survey regarding the households found engaged in non-agricultural activities is presented in the following table.

TABLE 3·33

Other Products

Type of product	No. of households engaged	No. of articles made
1	2	3
1. Cart wheel	1	10
2. Tonga	1	3
3. Chair	2	28
4. Table	2	27
5. Door and window	2	100
6. Bullock cart	1	5
TOTAL	9	173

No such household industrial activity was in evidence in 1961. Even in 1985 the above mentioned households were not full time engaged in such activities as mentioned in the said table. These were taken up as subsidiary activities to supplement the family income. Only in case of three households it was found that they were landless and eking out their living by way of making doors, windows and bullock carts. Material used for making these products is wood and iron. Tools used in making furniture and other articles are *kulhari, ari, bancher, vasula, burma, banda* and *rukhani*.. Tonga, door, window and bullock cart are made for sale or exchange in the village as well as outside the village. The rest products are mainly made for domestic use and sometimes for the purpose of sale in the *hat.*

Cattle grazing

There were 25 persons, all males engaged in grazing their cattle in 1961. No one grazed the cattle of others on payment. At the time of re-study in 1985 the number of cattle grazers rose to 29 (21 males and 8 females).

Trade

In 1961 the Tharus had no idea about betel chewing. But at the time of re-study it was found that one Tharu women had started one betel shop in the village. The shop generally catered to the needs of employees working in various government projects around the village. The transaction value per month amounted to about Rs. 350/-. The betel shop owner did not have any land for cultivation. The shop is within the premises of her house. It was revealed that the credit running the shop was provided by a local money lender.

Income and Expenditure

The Tharus are not in the habit of keeping their income and expenditure account partly because of its meagreness and partly because there are not many sources of income or items for expenditure. Thus, the margin of error in the figures of income and expenditure is expected to be greater. The villagers are not inclined either to disclose their financial matters. The residents of the village also feel it unnecessary to maintain such accounts. The position did not appear to be bright even after 25 years when the re-study was conducted in 1985. The village economy is not fully monetized. Most of the transactions are still done through barter system. Following Table 3.34 shows the distribution of households by various occupations and monthly income groups in 1961 and 1985.

TABLE 3·34

Monthly Income of Household by Occupation and number of households, 1961 and 1985

Monthly Income (Rupees)	Occupation by Number of Households											
	Cultivation		Agricultural worker		Service (In Forest Department)		Carpentry		Domestic Servant		Total	
	1961	1985	1961	1985	1961	1985	1961	1985	1961	1985	1961	1985
1	2	3	4	5	6	7	8	9	10	11	12	13
0— 50	2	—	5	—	1	—	1	—	—	—	9	—
51—100	7	—	1	—	2	—	—	—	—	—	10	—
101—150	12	3	—	4	—	—	—	1	—	1	12	9
151 and above	—	46	—	2	—	3	—	2	—	—	—	53
TOTAL	21	49	6	6	3	3	1	3	—	1	31	62

It would appear from Table 3.34 that the cultivation has remained top paid occupation in the village. It has also been the main source of livelihood. Not much economic diversity was noticed in the village even after twenty five years since the first survey was done in 1961.

In 1961, out of 31 households 27 belonged to the Tharu community and two each households were of Brahmin and Muslims. One each of the latter household had an income below Rs. 50/- and between Rs. 51 and Rs. 100/-. Among the Tharu households seven were in the income group of Rs. 0-50, eight between Rs. 51 and Rs. 100/- and twelve were in the income group of Rs. 101-150. Thus the Tharus were comparatively in better position than the Brahmins and the Muslims in 1961. In 1985, out of 62 households only one household that of a Brahmin was in the highest group of income.

Expenditure

During 1961 survey three Tharu households of representative characters were considered for showing the expenditure pattern by income levels. One was a cultivator, others included a share-cropper cum-agricultural labourer and an agricultural labourer. The expenditure pattern during 1985 re-study has also adequately been represented by taking into consideration households of a cultivator, a share cropper-cum-agricultural labourer and of an old agricultural labourer-the three households discussed during 1961 study.

In 1961, gross income of a cultivator (Household A) was Rs. 125/- per month and the expenditure was Rs. 103.75 per month. Thus he had a surplus budget. His son now has 56 members in his family. He cultivates 17.67 hectares of land. In 1982 he had purchased 3.24 hectares of land worth Rs. 10,000/- from one of the villagers. His total monthly income is now Rs. 3,791/-. Gross monthly income of another household (Household B) of a share cropper-cum-agricultural labourer was Rs. 170/- and his expenditure stood Rs. 171.62. His younger brother was of 25 years of age and was engaged in transport by bullock cart earning about Rs. 40/- per month. Now his younger brother is about 50 years old. His family consists of 22 members at the time of the

re-study. He is a landless share-cropper for the last two years. In contrast, his elder brother was a cultivator owning 2.5 hectares of land. The land on which younger brother operates is about 6 hectares. He works on *adhiya* on this land. He has three bullocks for this purpose. He has incurred debt of Rs. 300/- for purchasing rice. He has got the debt from a person of nearby village, Suganagar. His one bullock was purchased in 1984 from Khadgaura at the cost of Rs. 150/-. His gross monthly income is Rs. 940/-.

Agricultural labourer (representing Household C) was 32 years of age in 1961. Now he is 57 years old. In 1961, he was an agricultural labourer and by 1985 his occupation remained intact. In 1961 his household consisted of his wife, two sons and two daughters. Now his family consists of 16 members. His main occupation is cultivation and subsidiary occupation is agricultural labourer. He now operates on 0.81 hectare of land. He got this land in 1984 from a nearby villager of Bankatwa. He works on *adhiya* for another villager. He has been owning six bullocks for the last five years. He has bought livestock worth Rs. 3,800/- and jewellery, etc. amounting to Rs. 1,000/- in 1984. His gross income was Rs. 6,992.50 in 1984-85 which worked out about Rs. 583/- monthly. His monthly expenditure in 1961 was almost nil on the purchase of milk and ghee. But in 1985 his household spent Rs. 150/- on this item. Similarly, in the household of the cultivator milk and ghee were not consumed in 1961 but now it consumes animal protein worth Rs. 190/- yearly.

Expenditure incurred on certain items by these three households, namely A, B & C in 1961 and 1985 are given in Table 3.35 below :

Adhiya : One who ploughs and does threshing operations on rent/hired basis.

TABLE 3·35

Expenditure in 1961 and 1985

Item of Expenditure	Monthly Expenditure (in percentage)					
	1961			1985		
	A	B	C	A	B	C
1	2	3	4	5	6	7
1. Food	45·00	78·00	75·40	55·20	92·00	51·20
2. Light	1·00	0·40	Negligible	1·20	1·00	1·10
3. Clothing & Footwear	10·00	17·44	14·10	5·20	4·40	14·30
4. *Daru* (Country liquor)	4·00	1·16	4·80	1·20	0·40	3·10
5. Other items	40·00	3·00	5·70	37·20	2·20	30·30
Tatal	100·00	100·00	100·00	100·00	100·00	100·00

Household A : Cultivator, B : Share-cropper-cum-Agricultural Labourer. C : Agricultural Labourer

Indebtedness

In 1961 about 61 per cent of total households were in debt. At the time of the re-study it was found that one third households of cultivators were in debt and half of the households of agricultural labourers had been subjected to indebtedness. Causes for incurring debts in 1961 and 1985 are listed in the following Table 3.36 :

TABLE 3·36

Causes of Indebtedness, 1961 and 1985

Cause	Number of Households in debt		Percentage of Debt due to cause to the Total amount of debt	
	1961	1985	1961	1985
1	2	3	4	5
1. House construction or repairs to existing building	2	Nil	15	Nil
2. Marriages	1	1	2	4
3. Ordinary wants	10	17	53	72
4. Agricultural purposes	6	1	30	23
5. Retail Business	—	1	—	1
TOTAL	19	20	100	100

It can be seen from the above table that percentage of the households running into debt came down from 61.29 in 1961 to 32.25 in 1985. But the percentage of the households taking loan for ordinary wants increased from 53 in 1961 to 85 in 1985. This is indicative of their growing poverty as also their increasing wants.

Debt incurred by the villagers pursuing different occupations is given in Table 3.37 below :

TABLE 3.37

Causes of Indebtedness by Occupation of Households in 1985

Purpose	Indebted households by Occupation			
	Cultivator	Agricultural Labourer	Carpenter	Fire Watcher
1	2	3	4	5
1. Marriage	1	—	—	—
2. Ordinary wants	14	2	—	1
3. Purchase of Cattle	—	—	1	—
4. Retail business	—	1	—	—
TOTAL	15	3	1	1

Money lenders have been the main source for advancing loans at exorbitant rate to the needy villagers. Out of 20 borrowers in 1985 nineteen had taken loan from money lenders. There was only one borrower who had taken loan from Bank. In spite of the Banks offering credit at lower rate of interest the borrowers prefer to approach the money lenders who demand no security and agree to get their amount back in terms of money or kinds without bothering much for the formalities.

Although income groups devised in 1961 and those selected in 1985 may not be comparable due to devaluation of rupee in terms of its purchasing power indebtedness prevalent in 1961 among various income groups and in 1985 would give some idea of the village's economic condition. Indebtedness by income Groups in 1961 is given in Table 3.38 below :

TABLE 3·38

Indebtedness by Income Groups, 1961

Income Group (Monthly)	Total Number of Households	Number of Households in Debt
1	2	3
0—50	9	6
51—100	10	6
101—150	12	7
TOTAL	31	19

Following Table 3.39 shows the indebtedness by Income Groups in 1985.

TABLE 3·39

Indebtedness by Income Groups, 1985

Income Group (Monthly)	Number of House holds indebted by Occupation					
	Cultivator	Agricultural Labourer	Carpenter	Fire watcher	Total No. of Households	Total No. of Households in Debt
1	2	3	4	5	6	7
0—50.	—	—	—	—	—	—
51—100	1	1	—	—	9	2
101—150	5	1	—	—	19	6
151 and above	9	1	1	1	34	12
TOTAL	15	3	1	1	62	20

In 1961, on an average every indebted household was in debt to the extent of Rs. 274/-. The average indebted amount per household increased to Rs. 550/- in 1985. The borrowers try their best to repay the amount of loan as soon as possible so that there may not be any problem for taking subsequent loans in future. Old practice and tradition of fixing short and medium term for repayment of loans are still in existence. Table 3.40 given below shows period of recovery for the different households in 1985.

TABLE 3·40

Distribution of House holds by Recovery Period of Loans, 1985

Occupation of Households	Total number of Households	No. of Households in Debt	Recovery Period			
			Within six months	Six months to one year	One to Two Years	Two years and above
1 2	3	4	5	6	7	8
1. Cultivator	49	15	—	6	9	—
2. Agricultural Labourer	6	3	—	1	2	—
3. Carpenter	3	1	—	—	—	1
4. Fire Watcher	2	1	—	—	1	—
5. Forest Guard.	1	—	—	—	—	—
6. Domestic Servant	1	—	—	—	—	—
TOTAL	62	20	—	7	12	1

Source of Finance

A resident of village Suganagar has worked as money lender for this village. He has been active in this field for the last 13 years though money lending has been his subsidiary occupation. His main occupation has been business in grain and grocery items. He does not formally maintain any record of his money lending operations. Generally, poor peasants, agricultural labourers and other needy villagers approach him for financial help.

Multipurpose society opened under the aupices of the Tharu Development Project at Bishanpur Bishram, 4 kilometres away from the village, has not been able to attract the needy persons of the village. The villagers needing money feel harassed by formalities to be gone through before getting the necessary amount of money. There was no co-operative credit society in the village in 1961. There exists none even after twenty five years. There were two Primary Agricultural Credit Societies, one at Pachpedwa and the other at Bishanpur Bishram at the time of re-study. But the farmers of Rajderwa Tharu have not been benefitted from these societies. Everyone in need of loan in cash or in kind for agriculture or other purposes obtains it from money lenders in neighbouring villages. They charge an exorbitant rate of interest. Annual rate of interest sometimes is more than 50 per cent. The Tharus go to these money lenders in spite of the high rate of interest, because they are the only ones who help them in need. They advance loan in cash or in kind, but their preference for its realisation it is in kind.

Rationing and price control

A shop under the Large Area Multipurpose Society (LAMPS) located at Bishanpur Bishram about 4 kilometres away from the village, provides sugar, kerosene oil, cloth and fertilizers at subsidised rate to the needy people. Ration card holders of the village are gradually beginning to get the benefits from this shop. Sugar is distributed at the rate of 250 grams per unit per month and kerosene oil at the rate of 5 litres per card per month. The shop also sells other articles at subsidised price. Apart from offering sale of daily consumption goods at reduced prices the Society also offers loans and fertilizers on subsidised rates. Improved seeds of potato and wheat are also being distributed by the shop.

Village Wealth

The value of total assets purchased during the last 5 years amounted to Rs. 1.20 lakhs. Purchasing of livestock accounted for 56 per cent of total purchases followed by 33.40 per cent of building purchase and 8.34 per cent of land purchase. The items of purchase, number of households involved in such purchases and the amount incurred are shown in Table 3.41 given below :

TABLE 3·41

Purchase of assets during 1981-85

Assets	Value (in Rupees)	Percentage to total purchase value	Households by occupation					
			Cultivator	Agricultural Labourer	Carpenter	Fire watcher	Forest Guard	Total
1	2	3	4	5	6	7	8	9
1. Land	10,000/-	8·34	1	—	—	—	—	1
2. Livestock	66,900/-	55·78	33	2	2	1	—	38
3. Agricultural Implements	770/-	0·65	7	3	—	—	—	10
4. Building	40,050/-	33·40	5	—	1	—	1	7
5. Jewellery and other valuables	2,192/-	1·83	3	1	—	—	—	4
TOTAL	1,19,921/-	100·00	49	6	3	1	1	60

During the same period the assets sold by various households of different occupations are also listed in Table 3.42 given below :

TABLE 3·42

Sale of assets during 1981-85

Asset	Value (In Rupees)	Percentage to total sale value	Households by occupation		Total
			Cultivator	Carpenter	
1	2	3	4	5	6
1. Livestock	2,485/-	97·49	4	2	6
2. Agricultural tools/wooden items	64/-	2·51	1	—	1
Total	2,549/-	100·00	5	2	7

It is clear from the above table that the main saleable asset in the village has been the livestock which mainly includes bullocks and he-buffaloes.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Dwellings

The Tharus build their houses mainly of grass, reeds, bamboo, wood and wattle because this material is in abundance in the nearby forests. As this material is prone to fire they build their houses at some distance. The walls are made of the stems of *arthar* and *ghatera* reed, plastered with clay and dung and the roofs are thatches made of *ghatera* reed and grass, resting on wooden beams (*balli*) supported by wood pillars. The houses are white washed by a water bond solution prepared from mud and cow dung. The houses are spread in a rectangular area from north to south, their width being from east to west. Houses on a square plot are treated as inauspicious.

Old practice of the Tharus keeping living rooms, store room for carts and implements, store room for fodder and straw and cattle sheds in separate structures but in one compound was found in existence at the time of the re-study in 1985. However, some qualitative change was in evidence in the form of introduction of ventilation in their houses, more use of wood instead of grass and provisions of certain aids in kitchen and other rooms. Housing pattern is shown in diagram given on the next page.

At the time of re-study in 1985 certain changes were noted although pattern of the house more or less remained the same. With the decline of bullock carts many of the households had done away with store room for carts and implements. Size of another structure used as store for fodder and straw was found to be smaller in 1985 as compared to that in 1961. As can be seen in the diagram the living portion was separate from the cowshed, the guest room which was also used by the watchman member of the household, the store room for carts and implements and the straw store. A big compound was left for various purposes such as sun-basking, drying of grain, sleeping during the summer, etc. The compound was not surrounded by any walls. The main door of the residential portion faced east. Inside, one row of residential rooms was separated from the other, lest privacy of individual couples be disturbed. Rooms in the same row were not separated by walls but only by rows of corn bins joined together by clay and mud so that one cannot peep through. Adequate space remained between the top of the corn bins and the inner portion of the roofs, enabling one to go from one room to another over the roof of the corn bins if one chose to do so. Every room had got a small hole of about six inches diameter in the back wall as a passage for air and light. At the time of the first survey common practice noticed among the Tharus was to have a separate room for worship. This was treated as the abode of the deity Poorvi Bhavani. The room was kept very neat and clean. The room was not meant for *puja* as such but whenever an animal was to be slaughtered to propitiate the deity by an individual this room was utilised.

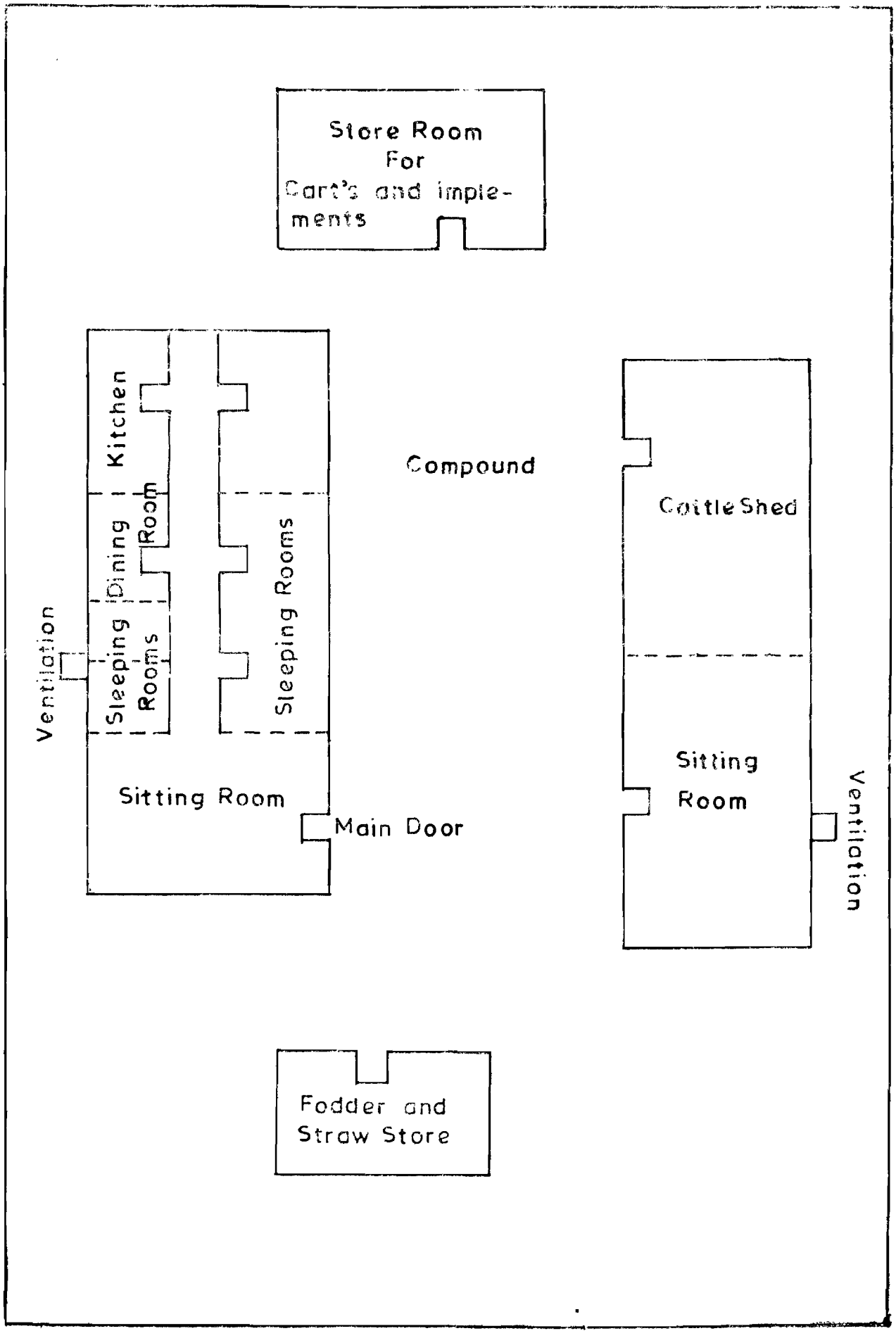
With the increase in the number of households and corresponding population more houses came into existence when the re-study was conducted. But the pattern was not very much affected. Not all the households had separate deity rooms in their houses. Poorest among the Tharus did not have structures for store rooms. A couple of houses had better building material. Distance between the two houses was also found somewhat lesser when compared with that of 1961. At the time of the re-study some house owners had built compound with mudv walls around the structures. Bathing place was hardly found within the premises of the structures. The rooms were generally so dark that even during the midday one could not read or write there without a lamp. This was not the situation at the time of the re-study.

In 1961, an average residential house was constructed in a plot 25 cubit long and 8 cubit wide. The biggest house in the village was 35 cubit long and 12 cubit wide. The area was reduced as the population increased. On an average a residential house in 1985 was found to be 20 cubit long and 6 cubit wide. The biggest house was about 30 cubit long and 10 cubit wide. At the time of the re-study all the 62 households had stayed for more than 20 years in the village. Per capita floor space occupied by different households is given in Table 4.1 below :

TABLE 4·1

Per Capita floor space occupied by different households 1985

Per capita floor space	Number of House-holds	Percentage to Total House-holds	Number of Members	Percentage to total Members
1	2	3	4	5
Upto 1 Sq. meter	26	41·93	369	54·19
2—3 Sq. meter	23	37·10	178	26·14
4—5 Sq. meter	10	16·13	56	8·22
6—9 Sq. meter	3	4·84	78	11·45
TOTAL	62	100·00	681	100·00


Store Room
For
Cart's and imple-
ments
Kitchen
Dining
Room
Sleeping
Rooms
Sleeping Rooms
Ventilation
Sitting Room
Main Door
Compound
Cattle Shed
Sitting
Room
Ventilation
Fodder and
Straw Store

The largest number of 26 households (*i.e.* 41.93 per cent) had per capita floor space upto one square metre with total number of 369 persons that accounted for 54.19 per cent of the total population. Twenty three households with a total number of 178 persons (*i.e.* 26.14 per cent) enjoyed floor space of 2-3 square metres per head. Thus these two categories of households together constituted 79.03 per cent of the total households or 80.33 per cent of the total population in the village. Of the remaining 13 households 10 had 4-5 square metres per head while 3 households had the highest per capita floor space *i.e.* 6-9 square metres.

Comparative statistical data on number of rooms occupied by different households in 1961 and 1985 are given in Table 4.2 below :

TABLE 4·2

Number of Rooms Occupied by Households 1961 and 1985

Number of Rooms	Number of Households		Percentage		Number of Persons	
	1961	1985	1961	1985	1961	1985
1	2	3	4	5	6	7
1	2	19	6·45	30·64	2	142
2	2	15	6·45	24·19	3	146
3	1	9	3·23	14·52	6	91
4	4	9	12·90	14·52	22	106
5	8	10	25·81	16·13	35	196
6 and above	14	—	45·16	—	269	—
TOTAL	31	62	100·00	100·00	337	681

The above table provides reverse picture of the data when they are compared with each other. In 1961, 45.16 per cent of the households *i.e.* 14 households out of a total of 31 had 6 and more rooms whereas in 1985 none of the 62 households had 6 rooms. On the contrary majority of the households *i.e.* 19 out of 62 households (30.64 per cent) had under their possession only one room dwelling as against only two households (6.45 per cent) in 1961. In 1961, more and more households had 4 and more room dwellings as can be seen from Table 4.2 while in 1985 reverse trend was in evidence that is lesser and lesser number of households had 4 rooms and more dwellings. There appeared to be a declining trend in the percentage of households in 1985 as the number of rooms increased upto 4 room dwellings. Slight improvement was noticed in case of 5 room dwellings which were occupied by 10 out of 62 households constituting 16.13 per cent of the total households. In 1961, households having 5 rooms and 6 rooms and more dwellings together formed 22 out of 31 households *i.e.* 70.97 per cent while after 25 years such room dwellings were occupied only by 16.13 per cent or 10 out of 62 households.

Figures of the two periods *i.e.* 1961 and 1985 reveal that there was greater inequality in occupation of different number of room dwellings in 1961 than in 1985, Percentage of households occupying dwellings varied between 3.23 and 45.16 in 1961 whereas corresponding figures for 1985 were 14.52 and 30.64. In 1961 the number of households having 6 and more room dwellings was high because most of the households had a large number of members. There was one family which alone had comprised 41 members in 1961. Households with such large number of members were non existent in 1985. In 1961, there were 41.93 per cent of the households with 75.97 persons of the population having 10 or more family members.

In 1961 there was only one *pucca* house in the village, four partly *pucca* (brick wall and tile roof) while the rest 26 houses were built of reed and grass. Thus 83.85 per cent of the houses were made of indigenous raw material. The only completely pucca house was the government quarter in which the Forest Guard lived. At the time of the re-study the number of partly *pucca* houses increased to 16 (*i.e.* 25.81 per cent) while that of *kutcha* houses declined to 74.19 per cent as out of 62 houses 46 were built of reed and grass. Houses were provided with wooden doors and windows.

The thatched houses were not provided with indoor facilities even in 1985. A tenement unit contained one or more structures. Kitchen, living and bed rooms were provided in one structure. The thatched units were further divided into smaller rooms with a view to providing privacy. These rooms served as bed rooms that were fortified placing *'Dehri'* one after another. The space was left from the front and no shutter was provided. *Dehri* served twin purpose-one of storing foodgrains and another for partitioning the apartment. The *dehri* was hollow place of equipment made of mud and dung that served as container for storing and preserving foodgrains. The container was closed from all sides. These had two openings-one on the top of it and the other in the bottom of one of its walls. The bottom opening was round and small, just sufficient to enter or pass a hand. These two openings also had mud lids. Another container was fabricated in which they made windows by the use of reeds. It was used for preserving commodities like onion, potato, etc. It was known as 'Andheri'. In one corner of the house cooking was done as the kitchen was not separately built. Persons affording drawing rooms had separate structure for them. Similarly, villagers having livestock with them had separate structures constructed for the purpose. Generally, lavotary and bathroom were not provided in the houses. Defecation provision was also outside the premises of the house, *i.e.* in the open. The villagers bathed in the open near well, etc. Among them, women preferred bathing, washing of clothes, etc. near streams and that too in groups.

Pattern of living conditions in rural areas of tahsil Balrampur and those of district Gonda was not very much different when compared with that of Rajderwa Tharu village. However, quality of houses and housing was somewhat better than that in the village. Percentage of pucca house varied between 2 and 7 in the rural part of the tahsil and 4 and 12 in non-urban areas of the district. Similarly, partly pucca structures ranged from 30 to 40 per cent in the rural tahsil and 35 to 50 per cent in the rural areas of the district. kutcha structures was commonly seen in the rural areas of the district.

Some deviation in the type of houses was also noticed in the rural areas of the tahsil and that of the district. The houses there had indoor facilities; there were no deity rooms. Certain houses were found in clusters while others were not at such a distance as was in the village. Since water facilities were available nearby the villagers did not go far for the purpose of taking baths or washing their clothes. However, for defecation and urine they too went in the fields. In certain non-forest villages wood was scarcely used though use of reed and wattle was common there too. Size of rooms and area occupied by different structures was smaller when compared with that of the village. This was because of the comparatively smaller size of the households in those areas. In the rural areas of Gonda houses of *pradhans* and other well off people were well built and better maintained. In certain cases boundary walls were erected around the housing structures. But the poorest in these areas were almost in similar conditions as the Tharus. Nearly half of the households and in certain cases more than fifty per cent had upto 1 square meter per capita floor space. It was about 3 per cent households which were in possession of 6-9 square meter. Similarly, majority of the households say more than 30 per cent, had one room tenement while 6 and more number of rooms were in occupation by less than 15 per cent of the rural population of the tahsil and that of the district. Sinze of households in these areas was not found as large as in the village. This had a bearing on number of rooms in occupation by different sizes of households. Structures used for various purposes were found constructed under one roof; not separated by any compound. Practice of keeping domestic animals within the premises of their houses was common in rural areas of tahsil, Balrampur and district those of Gonda.

In Rajderwa Tharu all the houses were single storeyed. But in rural areas of Balrampur tahsil and Gonda district there were some houses which had storeys. This was due to more houses having been constructed as pucca than in the village. Some villagers were conscious of the cost of building. Since upward extension of the houses was cheaper than ground extension the former was given preference to the latter. Houses were not sparsely constructed as was the case in the village.

At the 1985 survey data regarding per capita floor space occupied by households of different occupations was also compiled. The results are presented in the Table IV.3 given below :

TABLE 4·3

Per capita space occupied by households of different occupations

Per Capita Floor Space	Occupation of Head of Household						
	Cultivator	Agricultural Labourer	Forest guard	Fire watcher	Domestic servant	Carpenter	Total
1	2	3	4	5	6	7	8
Upto 1 Square metre							
Number of Households	22	1	—	1	—	2	26
Number of members	311	22	—	21	—	15	369
2—3 Sq. metre							
Number of households.	18	2	—	1	1	1	23
Number of members	147	12	—	8	5	6	178
4—5 sq. metre :							
Number of households.	6	3	1	—	—	—	10
Number of members .	35	17	4	—	—	—	56
6—9 Sq. metre							
Number of households	3	—	—	—	—	—	3
Number of members	78	—	—	—	—	—	78
TOTAL :							
Number of households.	49	6	1	2	1	3	62
Number of members	571	51	4	29	5	21	681

Cultivators dominate the households' economic and occupational composition in the village. Out of 49 cultivator households 40 (*i.e.* 81.63 per cent) had per capita floor space below 3 square meters. Only 9 households *i.e.* 18.37 per cent were in the possession of floor space above 3 square meters per head. Among the agricultural labourers fifty per cent of their households had per capita floor space between 4 and 5 square meters.

Cost of Building

As mentioned earlier, the village is situated in the surroundings of the forests. It was more so in 1961 when the first survey was done. The Tharus mostly used the material available in forest free of cost for building their houses. This resulted in low cost of building the houses. A house was constructed by members of the household and if necessary, assisted by the other households. The total cost of construction of the residential and other rooms over an area of 25 cubit length and 8 cubit breadth came to about Rs. 60/- in 1961 which went up to more than one thousand rupees in 1985.

In 1961, four households had houses with tiled roofs and pucca brick walls. Bricks and tiles had to be purchased from village Pachpedwa at the rate of Rs. 35/- per thousand and Rs. 25/- per thousand respectively. Cement was also available at Pachpedwa on payment of Rs. 7 to Rs. 10 per bag. Masons had to be imported from other villages and they charged Rs. 2.50 per day as their wages. Materials and wage cost increased exorbitantly over the last twenty five years. At the time of the re-study in 1985 it was disclosed that bricks and tiles cost the villagers respectively Rs. 500/- and Rs. 400/- per thousand. Similarly, one bag of cement was available at the rate of Rs. 40/- to Rs. 60/-. Masons charged at the rate of Rs. 15/- per day.

At the time of the re-study there were 61 houses of Tharus and one house was under the occupation of one Brahmin family. Also all the 61 houses were owned by individual households while one was the government accommodation provided to a government employee by the Forest Department. It would appear from the Table on the next page that according to the evaluation done at the time of the re-study in 1985 the cost of most of the houses ranged between Rs. 5000/- and Rs. 10,000/- and the houses with least cost were those whose valuation was more than Rs. 1000/- but less than Rs. 3000/-. The number of such houses was 5. There was not a single house whose cost was less than Rs. 1000/-. Most of the houses were twenty or more years old. Only 8 houses were constructed between 1980 and 1985. Of these the cost of five houses was Rs. 5030/- each while the average cost of the two houses was Rs. 1675/- each. Of these newly constructed houses five houses belonged to cultivators, while two were in the possession of those who were pursuing occupation of carpentry.

Table 4.4 contains detailed information regarding ownership of houses, cost of construction and occupation of the head of the household as compiled during 1985.

TABLE 4·4

Ownership, cost of construction and head of household's occupation, 1985

Particulars of household	Occupation of head of household					
	Cultivator	Agricultural labourer	Carpenter	Domestic servant	Fire-watcher	Forest guard
1	2	3	4	5	6	7
Total Number of households with houses						
Owned	49	6	3	1	2	—
Government house	—	—	—	—	—	1
Households whose houses constructed at 0—4 years						
Number of households	5	—	2	—	—	—
Average cost (Rupees)	5,030·00	—	1,675·00	—	—	—
5—9 years	—	—	—	—	—	—
10—19 years						
Number of households	1	—	—	—	—	—
Average cost (Rupees)	500·00	—	—	—	—	—
20 and more years						
Number of households	43	6	1	1	2	1
Average cost (Rupees)	1382·00	841·00	300·00	100·00	400·00	3000·00
Households whose houses valued (1985)						
Upto—1000	—	—	—	—	—	—
1001—3000	1	—	1	1	2	—
3001—5000	—	6	2	—	—	—
5001—10000	48	—	—	—	—	1

Following table presents the cost of construction, valuation and construction period as compiled at the 1985 survey.

TABLE 4.5

Construction cost, period and valuation 1985

Construction period	Number of House-holds	Average cost of construction per house (Rupees)	Average value per house (Rupees)
1	2	3	4
Less than 5 years	7	4,057.00	8,143.00
5—9 years	—	—	—
10—19 years	1	500.00	2,000.00
20—39 years	53	1,197.00	5,045.00
40 years and above	1	3,000.00	10,000.00

Sixty one households belonged to the Tharus and one to a Brahmin community. While houses of Tharus numbering 53 had been constructed 20 to 39 years back at an average cost of Rs. 1,197/- each the house of the Brahmin which was an accommodation built by government and had consumed Rs. 3,000- for its construction in the same period. The average value of the houses owned by the Tharus was Rs. 5,045/-. Seven houses which had been constructed less than 5 years earlier at an average cost of Rs. 4,057/- had more than doubled their cost according to the valuation done at the time of the 1985 survey. The cost of the Brahmin's accommodation was estimated at about Rs. 10,000/-.

Position in other villages which were nearer the towns was much different. In tahsil Balrampur, there are certain villages where cost of construction is much higher than that given for the village. Because there the villagers have to buy construction materials as also hire masons, carpenters, etc. at comparatively higher rates. With the growth of the towns and their expansion and the villages falling on the outskirts coupled with the increasing trade and commercial activities prices of land, buildings and construction material are appreciably higher. Only those villages in Gonda which are in interior and are difficult in accessibility cost of construction of houses has not risen exorbitantly. Cost is linked to Valuation of the building is lincked to its cost structure. Higher the cost of the construction of a building more is the valuation of the landed property.

Household Amenities

Household amenities like kitchen, bathroom, lavotary drinking water, electricity etc. were still non-existing after a lapse of 25 years when the first survey was conducted. The Tharus did not have separate kitchen, bathroom, lavotary etc. in their houses in 1961 although they had provision of kitchen in their houses.

During the course of the survey it was found that only two households out of 62 have the facility of separate kitchen. Bathroom and lavotary facilities are not available in any of the 62 housing units in the village. The villagers bathe and defecate in the open. Drinking water facility is shared with others by 59 out of 62 households. There are 3 households which separate drinking water facilities. Washing of clothes is done in the water of rivulets and ponds. Electricity facility is also non-existent. The electricity line has been drawn only in November, 1986. The street lights are yet to be provided.

Detailed information regarding household amenities is given in table 4.6 below :

TABLE 4·6

Households Amenities, 1985

Amenity available	Occupation of Head of Household																	
	Cultivator			Forest Guard			Agricultural labourer			Carpenter			Fire Watcher			Domestic servant		
1	2			3			4			5			6			7		
	(a)	(b)	(c)	(a)	(b)	(c)	(a)	(b)	(c)	(a)	(b)	(c)	(a)	(b)	(c)	(a)	(b)	(c)
Availability																		
Number of households	47	2	—	1	—	—	6	—	—	3	—	—	2	—	—	1	—	—
Bathroom																		
Number of households	49	—	—	1	—	—	6	—	—	3	—	—	2	—	—	1	—	—
Source of drinking water (well)																		
Number of households	—	1	48	—	1	—	—	—	6	—	1	2	—	—	2	—	—	1
Water for washing etc.																		
Number of households	—	1	48	—	1	—	—	—	6	—	—	3	—	—	2	—	—	1
Electric current																		
Number of households	49	—	—	1	—	—	6	—	—	3	—	—	2	—	—	1	—	—

NOTE : (a), (b) and (c) denotes :—

(*a*)—Not available
(*b*)—Available separately
(*c*)—Shares with other households.

Dress

The Tharu male wears a *dhoti* or a *lungi*. The *dhoti* is generally of white colour and about 4 metres in length and 48 inches in width. The *lungi* is smaller in length than the *dhoti* and is available in different shades and colours. Ordinary *markeen* cloth is purchased for being used as *dhoti* or *lungi*. The Tharus do not, however wear the *lungi* as the Muslims do. In 1961 when 2 Muslim households were living in the village this difference between their style of *lungi* was quite evident. At the time of survey in 1985 there was no non-Hindu in the village so the pattern of wearing *dhoti* or *lungi* was almost akin among the Hindus. The *dhoti* was worn occasionally in 1961; their common dress being *lungi*. Underwears also made of *markeen* cloth were used as substitutes of dhoti or *lungi*. The Tharus even the younger ones did not wear trousers or *pyjamas*. But in 1985 this dress had started becoming common among the youths. Caps were also seen only on the heads of the older persons; the younger generation was doing away with the caps. They wear shirts with collars or without collars, *kurtas* and *sadri* or *salooka*. At the time of the first survey these upper body dresses were most common among the male Tharus. A *sadri* was a sort of cotton jacket with two or three pockets and a *salooka* was a sort of half-sleeved sport shirt without collar but with a big side pocket which served as a tobacco pouch as well. Twenty five years ago the Tharus were also, sometimes seen wearing *phatui*, in place of shirt. This was, however, not seen at the time of the second survey. In 1961, the *banian* (under-vest) was not used. But in 1985 this appeared to be a common upper wear particularly in the summer season among the male Tharus. In 1961 boys upto the age of six or seven years went about naked but in 1985 the number of such boys was very small. Most of the boys at the time of the re-study were found wearing underwears. Similarly, very few Tharu males used a shoe in 1961. Most of them were bare foot and walked without shoes. Keeping in view the nature of soil, trekky paths and snake infested areas the Tharus, both males and females had used wooden sandals with strap of hemp string locally known as *Paula* specially during the rainy season. Some used wooden sandals with a peg. Use of shoes appeared to be on increase during the course of the second survey particularly among the younger generation. Shoes made of plastic and other like material were more in use because they were comparatively cheaper.

The Tharu women put on **ghaghra** or **lehanga** from the waist up to the ankles. These were just like voluminous skirts with big pleats. These were tailored from two to three different types of printed linen and used in contrast for making them colourful and attractive. These were also lined with from inside with another cloth printed or plain. When the first survey was done in 1961 it was found that these were generally made of black cotton cloth chintz with a border of red cotton cloth. Women in the upper part of the body wore shirts without collar, or *kurtis* of printed cloth, generally red or black, having contrasting borders to cover the thorax. These were somewhat like loose blouse extending upto the upper portion of the lehanga. The dress gets changed on attainment of puberty. The girls use an *orhani* to cover their heads after they have attained puberty. In 1961 the young generation had started wearing *sari* and blouse but without petticoat or bodice. This practice continued and at the time of the re-study the Tharu women were generally seen without petticoat and brazzieres.

Table 4.7 presents distribution of heads of households by combination of cloths :

TABLE 4.7

Male dress of head of the household and state/country to which he belongs, 1985

Particulars of Dress	Religion/community of head of household			
	Hindu			
	Brahmin (U.P.)	Tharu (U.P.)	Tharu (Nepal)	Total
1	2	3	4	5
Number of Households where adult male normally use				
Dhoti/Bandi	—	25	1	26
Dhoti/Shirt/Kurta/Gamcha	—	29	—	29
Bandi/Lungi/Shirt	—	6	—	6
Shrit/Pant	1	—	—	1
Number of households where minor male normally use				
Janghiya/Bandi	—	25	—	25
Nicker/Bushirt/Shirt	1	30	—	31
TOTAL	2	115	1	118

It can be observed from the above table that most of the Tharu males wear *Dhoti*, shirt or *kurta*. They also keep *Gamchha*, a piece of cloth that serves many purposes. It is used for covering their head or for padding head in the event of carrying load. It is also used as towel. It is generally used by older people in different ways and for different purposes.

Minors among the Tharus generally wear nicker or underwear and bushirt or shirt. Quite a number of them can be seen wearing *banian* and underwear.

Table 4.8 given below contains data on male dress by occupation and state to which head of the household belongs.

TABLE 4·8

Male dress by occupation and state/country to which head of household belongs, 1985

Religion and community of head of Household	State/country to which head of household belongs	Number of Households where adult male normally use				Number of households where minor male normally use	
		Dress-1 Dhoti/ Bandi	Dress-2 Dhoti/ Shirt/ Kurta/ Gamchha	Dress-3 Bandi/ Lungi/ Shirt	Dress-4 Shirt/ Pant	Dress-1 Jangh-iya/ Bandi	Dress-2 Nicker/ Bush-irt/ Shirt
1	2	3	4	5	6	7	8
Hindu :							
Tharu	Uttar Pradesh	25	29	6	—	25	30
Tharu	Nepal	1	—	—	—	—	—
Brahmin	Uttar Pradesh	—	—	—	1	—	1
TOTAL		26	29	6	1	25	31

It would appear from above table 4.8 that none of the Tharus wore pant and shirt. It was only one Forest Guard of Brahmin community who wore this dress. The Tharus remain content with their traditional dress namely *dhoti, bandi* or *dhoti,* shirt, *kurta* and *gamchha.* However, quite a number of persons wear only vests and nickers. This dress was most common among minors of 25 households which constituted 40 per cent of the total households in the village. Children aged three years or below in poor households do not cover themselves with any garments.

Table 4.9 given below presents female dresses :

TABLE 4·9

Female dress by community and State/Country to which head of household belongs

Religion and Community of head of household	State/Country to which head of Household belongs	Number of Households where adult female normally use			Number of House holds where minor female normally use*	
		Lahenga/ Shamiz/ Orhni	Saree Blouse	Kachhi/ Nicker/ Vest	Kachhi Nicker/ Frock	Kurta/ Lahenga
1	2	3	4	5	6	7
Hindu :						
Tharu	Uttar Pradesh	59	1	4	26	27
Tharu	Nepal	1	—	—	—	—
Brahmin	Uttar Pradesh	—	1	—	1	—
TOTAL		60	2	4	27	27

Most of the Tharu women formally wear their traditional dress Lahenga' and 'Shamiz' or 'Kurti', a sort of collarless shirt fitting tightly. It can broadly be identified with vest worn by women. The women wear *Orhni* for covering their breast. As in the case of males among females also dress variation was noticed according to their age-groups. While elderly women continued wearing their age fold dress younger women started developing fascination for new variety of clothings. The younger ones discarded *markeen* clothes particularly those who were comparatively better off economically. Some of them were seen wearing petticoat under the cover of *sari.* This was getting popular among the families of cultivators. Girls of those Tharus who can afford frock, nicker, *kachhi* wear two piece clothings otherwise girls of poorer families wear only either frock or *kachhi.* Condition of girls belonging to families of agricultural labourers was pitiable in this respect. They had very few pieces to wear.

Women of Brahmin family wear *sari* and blouse but here too use of petticoat or bodice is not very common.

Garments and Ornaments

The male Tharus had a liking for wearing different types of garments and ornaments. The 1961 study revealed that they sometimes put on *kardhani* round their waist with one rupee silver coins and corals (*moongas*) hanging from it. They also sometimes used a sort of bracelet of round solid silver known as *goojaha. Kanausi,* a small thin ring made either of silver or gold was also worn by some Tharus on the upper part of their ear. Similarly, *bichkani* was worn in the middle of the ear whereas the ring was used on the finger. Some used a *taveez* (amulet) round the neck. Wearing of ornaments started declining since then and it has now become totally out of fashion. Even the older people now do not use any of the things. This is partly due to their growing

poverty and partly because change of time and taste. Even the comparatively well off Tharu males won't like to go by the old fashion. They are becoming more manly.

Tharu women, however, continue to have a liking for ornaments. At the time of the 1961 survey it was found that the Tharu females loved to adorn themselves with heavy silver armlets, bracelets, anklets, nose rings and necklaces of beads and many coloured shells. Tandia (a round silver armlet weighing from 10 to 20 tolas), *lagurahi* (a silver ring weighing about a tola, worn on the foot fingers), *phophi* (a nose stud made of gold, slightly bigger than *motia*, about 3/8 tola in weight, havel (a silver necklace in which one rupee silver coins were woven together with a *haikal*, a broad piece of silver hanging below. It hanged up to the breast), *tarki* (an ear stud made of lac, wood and small glass pieces, worn by married females only), *tikuli* (a small piece of coloured thin glass pasted on the forehead by married females), *kantha* (a gold ornament worn round the neck, just like a necklace) and *kara* (a solid silver or German silver ornament weighing from 20 to 30 tolas, worn round the leg near the ankles) were worn by the Tharu females almost always. Other ornaments like *teeka, biria, jhumka, sehra, nathia, bulok, pachhaila,* etc. were used at the time of festivals or ceremonies. *Tarki* and *Tikuli* were used by the married females only.

Some of the ornaments were found still in use when the second survey was done in 1985. Women were seen wearing *Mang ka Teeka* or *Mangori* made of silver on their forehead. It was a piece of silver ornament tied around the head. They wore *phophi* or *naksha* on the nose. Other ornaments commonly in use were *hansli* or *haikal, tarki* or *utana, bichhua* (a sort of ornament belt made of silver tied around waist), *pachhaila, pahunchi* (a sort of bangle worn on the wrist), *kara, chhada* (worn around ankles and can be identified as anklets). It was revealed during the course of the survey that the Tharu women loved ornaments but their pecuniary conditions proved to be the biggest deterrent. More ornaments were seen on the women belonging to the cultivator families. Married women thought ornaments as their biggest asset. They wore them more so because of their higher marital status apart from their likeness for different ornaments. Unmarried women or girls wore them because of their fondness. Cost of living had made dent adversely on the Tharu women as number of ornaments as also the variety of ornaments were on decline. Tharu males also were not very much inclined to get costly pieces of ornaments purchased for their spouses for ornamentation purposes. Some of them, however, treated them as valuable assets against a rainy day.

Household Goods

Position of household goods with Tharus, families of Brahmin and Muslim in 1961 was as under :

TABLE 4.10

Household goods, communitywise 1961

Name of Article	Number of households possessing		
	Tharu	Brahmin	Muslim
1	2	3	4
1. Bedstead	1	1	—
2. Chair	1	—	—
3. Cot	27	2	2
4. Hurricane lantern	20	1	2
5. Torch	14	1	2
6. Bicycle	4	1	1

In 1961 it was found that there was no petromax or radio set in the village. Torches and hurricane lanterns were necessary in the village. There were only six bicyles. People ordinarily moved about on foot or on bullock carts.

The following table gives an idea of household goods in the village in possession of households of Tharus and Brahmin community at the 1985 survey.

TABLE 4.11

Household goods communitywise, 1985

Name of Article	Number of Households possessing		
	Tharu	Brahmin	Total
1	2	3	4
1. Chair	3	—	3
2. Table	3	—	3
3. Cot	61	1	62
4. Bench	1	—	1
5. Petromax	1	—	1
6. Cycle	13	1	14
7. Rickshaw	1	—	1
8. Wrist watch	11	1	12
9. Transistor	10	1	11
10. Gramophone	1	—	1

All the households had cot with them as was the position in 1961. Number of bicycles increased from 6 in 1961 to 14 at the 1985 survey. Important addition in the household goods was that of wrist watches and transistors at the time of the re-study. Maximum number of such goods were available with cultivator households. Literate persons among the Tharus used wrist watches at the time of their work. Watches were available with carpenter families also. Transistor was used for listening to filmy songs mostly.

Utensils

According to the 1961 survey the Tharus did not take tea and as such they had no corckery in their houses. Fuel collected from the forest was used as firewood for cooking. Dung cakes were not prepared because of the plethora of firewood in the forest.

The following utensils were generally used by the residents of the village :

Local names of utensils	Description
1	2
1. *Gilas*	A tumbler made of brass or bell metal.
2. *Lota*	A small round utensil made of brass or bellmetal for taking water.
3. *Balti*	Bucket made of iron.
4. *Gagra*	A big utensil made of brass or bell-metal for storing and carrying water.
5. *Gagri*	A big clay utensil for storin water.
6. *Katori*	Dish used for taking meals by the children.
7. *Adhiya*	Wooden dish used for taking meals by children.
8. *Thali*	A big plate of brass or bell metal used for taking food.
9. *Tawa* .	A round and convex piece iron used for baking *chapati* or *roti*.
10. *Karahi*	Iron frying pan for preparing meat and vegetables
11. *Batoola*	Bell-metal vessel used for boiling rice
12. *Baṭlohi*	Bell-metal vessel used for boiling rice and pulse
13. *Karchhi, chamcha*	A big spoon made of brass or iron used for serving cooked pulse or vegetable
14. *Prat'*	A big plate of brass, meant for preparing dough
15. Kathwat	A wooden vessel used for keeping curd preparations

Dehri (corn bins) used for storing grains as also for serving as walls between two rooms were found in every house. These *Dehris* were made of clay mixed with cow dung and staw. The average life of a corn bin is about 25 years. Apart from these utensils and things for domestic use the Tharus kept fish nets invariably because everyone took fish. *Benda*, a sort of round mat prepared out of paddy straw, was also very common. It was used for sitting round the fire in the winter season or while taking meals in every day life. Similarly, *gondri* made of *moonj* grass and interwoven with hemp strings, was found in every Tharu house. It was used for sitting or for lying on the floor. Though Brahmin and Muslim families also had many utensils in common yet they had some variation in certain utensils. Muslim families used a different type of *lota, thali, tawa* and *gilas*.

The re-study revealed that the Tharus did not change their traditional utensils made of wood or clay. In most of the cases no change was observed in respect of the shape, size and material of the utensils during 1961-85. However, use of aluminium made utensils was becoming popular among the Tharus. Well off Tharus had steel made utensils also.

The following table presents households using utensils of different types of material.

TABLE 4.12

Households using utensils of different type of material, 1985

Particulars of utensils	Number of Households possessing		
	Tharu	Brahmin	Total
1	2	3	4
Cooking : Material			
Aluminium	40	—	40
German silver and other .	21	1	22
Serving Food : Material			
Alloys	13	—	13
Steel	1	1	2

It would appear from the above table that most popular metal was aluminium followed by German silver and alloy metal.

Food and Drink

The Tharus are generally non-vegetarian. In 1961 out of a population of 337 only 6 persons of Brahmin community were vegetarian while the remaining 331 (including 2 Muslims) were non-vegetarian, the latter constituting 98.22 per cent of the total population. In 1981 only 4 persons of Brahmin community out of 604 persons were only vegetarian. Thus the non-vegetarian constituted 99.33 per cent of the total population. At the time of the re-study also it was only a Brahmin household who was vegetarian constituting 98.39 per cent of the total households as non-vegetarian. The main diet of the Tharus consisted of boiled rice and cooked pulses. At the time of the re-study, however, young among the Tharus had started taking *chapatis*. *Mand*, the liquid starch taken out of boiled rice, was relished by everyone with a pinch of salt and chilli. *Daru* was the favourite drink of every household. In fact they were addicted to drinking so much that it was not possible for them to give up this habit. In 1961 a bottle of liquor was available at 25 nP. Jaund was prepared by them locally by fermentation of rice. The situation did not change much over the last twenty five years. The Tharus are still addicted to drinking. *Mand*, *Jaund* and *Daru* still remain their favourite drinks. The Tharu women, however, do not take to drinking. The Tharus were fond and are still fond of chicken and eggs which were and are available in plenty because poultry rearing has been common in every house. At the time of the first study it was found that the Tharus did not mind consuming the flesh of rabit, fox, bear, jackal, mice and tortoise, in addition to mutton. But at the time of the re-study their interest appeared to be confined to taking flesh of domestic animals particularly that of pig and hen. Poultry keeping is very popular among the Tharus. Piggery, of course, is kept by poor Tharus as the well off Tharus consider rearing of pigs below their dignity. They have also taken to mutton in preference to the flesh of rabbit, fox, boar, jackal, Etc. as was the case twenty five years ago. This may be considered a step towards civilised way of life. Of late a few Tharus have turned vegetarian also

The first survey had revealed that 80.65 per cent of the Tharus used to take three meals a day. At the time of *kaleva* or breakfast the Tharus took *mand* at the time of *mingi* or lunch they took boiled rice and pulse whereas at *beri* or dinner time they took boiled rice, pulse and meat. They added spices and chilli to pulses, vegetables and meat in adequate quantity. This frequency of consuming food items is still prevalent among 70.65 per cent of the Tharu population while the rest of them take two meals a day. Quantity of liquor per person daily at one sitting has also declined because it is proving to be costlier, when compared its price with that of 1961. Increase in population is another factor reducing per capita intake of liquor. However, during festivals, ceremonies and other festivities it is taken in abundant quantity and in a way one likes.

Structure of Household

Rajderwa Tharu village grew in population from 31 households comprising 337 persons, 185 males and 152 females in 1961 to 62 households with 681 persons, 351 males and 330 females in 1985 when the re-study was done. The village strengthened its Tharu character over the last twenty five years. At the time of the first survey in 1961 there were 2 households each of Brahmin and Muslim as against 27 of the Tharus whereas during 1985 survey Tharu households constituted 61 out of 62. There was one lone household of a Brahmin community.

Role of a family in the socio-economic life of the Indian village can not be over emphasized. Indian tradition has in its fold a joint family system in which the presence of parents is a great uniting factor among their children in spite of their individual idiosyncrasies. Tharus have been adhering to the age old family traditions. Among the Tharus the oldest person is head of the household. He is called *gand dhuria.* He manages the household affairs till his death even after his sons and grandsons have grown up and attained maturity of judgement. The order of the head of the household is carried out ungrudgingly by the younger generations. With the advancement in the age of parents, the younger generation is made to learn the art of controlling the joint family with the casual guidance and advice of the parents. Even the death of *gand dhuria* does not start the process of disintegration of joint family among the Tharus. The disintegration generally starts among the grandsons, the bickerings being accentuated by the back-bitings and uncompromising attitude of the womenfolk. Not much change in the attitude of the Tharus towards family traditions was noticeable at the time of the re-study.

In 1961, there were 31 households out of which 6 households constituting 20 per cent of the total households, were simple consisting of husband, wife and unmarried children, 5 households (*i.e.* 16 per cent) were intermediate consisting of a married couple, unmarried brothers and sisters and one of the parents, whereas 15 households (*i.e.* 48 per cent) were joint consisting of a married couple with married sons/daughters or with married brothers/sisters. The remaining five households (*i.e.* 16 per cent) were without either of the spouses.

After 25 years, at the time of the re-study in 1985 out of 62 households in the village 14 (*i.e.* 23 per cent) were nuclear households and remaining 48 (*i.e.* 77 per cent) were joint families. Joint families with lineal system in which father, mother, their married children live together is still the most prevalent joint family system in the village. There were 25 (*i.e.* 40 per cent) households adhering to the lineal system in 1985 as against 48 per cent in 1961, There were 7 (*i.e.* 11 per cent) collateral joint households consisting of two or more married couples with sibling bonds and their married children-two married brothers with their children living together in the village.

Following table presents the household structure alongwith the educational level.

TABLE 4.13

Household structure with educational level' 1985

Type of household	Number of house holds where educational level of Head of household						Total
	Illiterate	Literate without educational level	Below Primary	Primary	Middle	High School	
1	2	3	4	5	6	7	8
1. Nuclear	10	—	1	2	1	—	14
2. Sub nuclear	1	—	—	—	—	—	1
3. Collateral Joint	7	—	—	—	—	—	7
4. Supplemented collateral joint	10	—	—	—	—	—	10
5. Lineal	25	—	—	—	—	—	25
6. Lineal collateral joint	3	—	—	—	—	—	3
7. Supplemented lineal collateral	1	—	—	1	—	—	2
TOTAL	57	—	1	3	1	—	62

Heads of the 57 households were illiterate. Out of 5 head of households who were literate four belonged to nuclear type of households and one supplemented lineal collateral type of household of the same number of littrate heads of households 3 had studied upto the primary level and one each upto below primary and middle level. It can be said that education has its impact on the household structure. Table 4.13 reveals that education promotes nuclear household system as it has in its fold as many as four literate persons out of a total of five literates. At the same time the table confirms that the Tharus largely live in joint family system. The Tharus also have a large family size. In 1961 the average size of a household was 10.87 persons and there was one household which had consisted as many as 41 members. The average size of the household rose to 10.98 in 1985.

Table 4.14 below presents number of households by nature of constitution and occupation.

TABLE 4·14

Households classified by type and occupation of Head of the household, 1985

Type and number of household	Occupation of head of household						
	Cultivator	Agricultural labourer	Fire watcher	Forest guard	Domestic servant	Carpenter	Total
1	2	3	4	5	6	7	8
1. Nuclear	9	2	—	1	—	2	14
2. Sub Nuclear	1	—	—	—	—	—	1
3. Collateral Joint	4	2	—	—	—	1	7
4. Supplemented collateral joint	10	—	—	—	—	—	10
5. Lineal	20	2	2	—	1	—	25
6. Lineal collateral joint	3	—	—	—	—	—	3
7. Supplemented lineal collateral	2	—	—	—	—	—	2
TOTAL	49	6	2	1	1	3	62

NOTE : There was no 'non-worker' head of household.

It can be observed from Table 4.14 that out of 62 households 55 were engaged in agricultural pursuits, either in the form of cultivating their own land, share cropping or agricultural labourers. Further, 47 households had chosen joint family system while the remaining 15 were under nuclear system as can be seen from the table. In the joint family system the most popular system is lineal system as this comprised 25 households out of 47 surveyed in 1985. A tendency of alienation after the death of father appeared to be developing in certain households. This sometimes leads to breaking up of families and the land being divided among the descendants.

Family Relationship

The relations within the family are generally cordial. The *gand dhuria* (oldest person) is respected by all the members and his word on any matter is final and binding. He distributes work to each member according to his or her individual capability. High class family and non-family issues are settled and attended to by the *gand dhuria*. He deals with marketing, entertaining guests and attending to Government servants. The work of cultivation is allotted to the strongest and the work of grazing cattle is allotted to the older persons or boys. During the regime of Balrampur Estate when the custom of forced labour was prevalent, every household had an able-bodied person known as the *begariya* who was to render forced labour whenever required. But now no such system is in existence in the village.

The joint family system is still strong in the village. Inclusion of a bride does not in any way affect the compact life of the family. The daughters-in-law pay greater respect to the older women of the household in preference to their own mothers-in-law. This has been the practice for the last twenty five years. The wife of the *gand dhuria* commands great respect and this is obvious because her husband happens to be the supreme commander of the household. Some erosion in this set up appeared to have occurred in certain households. However, older people attempt to keep individualism away from their establishment. The females in the household generally keep harmonious relations among themselves. Among the young generations this sometimes has to be got enforced on the behest of the males. Tharu women do not remain idle. They are generally engaged in doing some work or the other; hence they hardly get time or opportunity to quarrel among themselves. However, sometimes altercation takes place among them on the issues pertaining to children or because of fighting among their children. Here again role of *gand dhuria* is significant. His control is strict and his attitude impartial. He treats all justly without any distinction between his own family and the family of his brother. This helps controlling the fight or arguments among the household members and restores normalcy without any grudge or bickerings among the women folk.

Tharu women do not observe *purdah*. The daughter-in-law is at liberty to speak to the father-in-law or the elder brother of her husband as and when any such necessity arises. A wife, however, would not by custom, touch the elder brother of her husband.

She prefers to discuss household matters with her husband but would not dare to misguide him or give wrong picture in any household affair.

Household Composition

At the time of the re-study in 1985 there were 62 households out of which 28 heads of as many households (*i.e.* 45 per cent) were in the age-group of 25-44 years. There were 135 sons who had been related to the heads of households. Next largest number of 65 members was those of son's wives who were related to the heads of households. Daughters accounted for 61. As the daughters are married of with attainment of puberty, they are unable to match with the number of their brothers or sons of the heads of households. However, daughters and daughters-in-law who numbered 126 made favourable comparison with 135 sons. Other popular relationships among males and females are grand sons (son's sons) and grand daughters (son's daughters). Brother's sons and brothers' daughters are the next important relationships. The distribution of members classified by age, sex and relationship with head of household is given in Table 4.15 on the next page.

It would appear from the said table that different types of relationship were more prevalent in the youngest age-group *i.e.* 0—9 years as this constituted 244 out of a total population, 681. This was followed by 25-44 years, 150 and 15-24 years, 140. At the time of the re-study there was no female head of the household.

Social customs and traditions

The Tharus belong to a primitive society. Normally they are in the habit of observing customs and traditions as they are given to them in heritage by their ancestors. Deviation from age old practices to their social life is not liked by them. They are conscious of keeping and maintaining their tribal identity.

Birth/Customs

The Tharus do not perform any ceremony for celebrating pregnancy. The Tharu females continue working in the fields and inside the house right up to the time of delivery. No special diet is taken by them during this period.

At the start of labour pains the pregnant woman is removed from the cot and made to lie on the floor. The delivery takes place at the husband's place in the sleeping room. Elderly females of the household or the village are in attendance. At the time of the re-study services of local *dai* also were were available. At the time of the first survey it was revealed that their services were then not available and in case of complications the more experienced females of the community were called in from other villages. The umbilical cord then used to be severed by the wife of one aged Tharu who belonged to the *Nau pad*. The *umbilical* cord is buried underneath in the fields, so that dogs might not consume it. Mother and the infant are attended for six days by the maternity attendant-experienced elderly woman or *dai*. The mother and the infant and the attendant woman are treated as ritually impure.

During her confinement for six days the mother for the first two days is served *sonthaura,* a preparation of *gur, ghee* and *sonth* (dried ginger). Liquor is also given during the period of confinement. It is also massaged on the body of the mother, for giving her strength. After the period of confinement is over the child is given a bath and laid in a *soop* (winnowing fan) over a small quantity of rice. For the purpose of purifying the child the Tharus observe a ceremony in the form of pouring water on the body of the child through a nose ring of gold worn by a female. This is done when the child is given bath. The child is blessed by *gand dhuria.* The *gand dhuria* also gives him a suitable name. The Tharus have a custom of keeping some iron weapons such as knife or sickle by the side of the child for his protection against the evil spirits. Some Tharus also burn heads of snakes and scorpions and other poisonous reptiles as measures of protection of child from his enemies throughout his life. The mother of the child is also taken to a nearby well where she is required to peep into it with a view to warding off evil spirit. After the child whether male or female attains one year of age *mundan sanskar* or the head shaving ceremony is performed without any fanfare. It is generally done at the shrine of Poorvi Bhawani. Although no special ceremony or function is associated with the birth of child the Tharus take pleasure in demonstrating their happiness particularly on the birth of first child by singing songs and offering feasts to their fellow tribesmen. After both mother and child have taken clean bath and are declared devoid of impurity the family members celebrate the occasion by singing songs locally known *Sohar.* The songs, *Sohar,* are different for male and female babies. Feasts which consist of meat, drink and other delicacies are given generally on the birth of first male child.

All the tribal women were subjected to food restrictions for a month before and after the birth of child. However, restrictions for work spans mostly over 15 days. Among the Tharus restriction for cooking food after work spreads for a period of 15 days to a month in most of cases. It would appear from table 4.16 that it has more restrictions in the event of male births than those of females. The said table also presents information with regard to prescription of feeding and work connected with birth of a child.

During the course of the re-study it was found that rituals and ceremonies connected with birth were and are still prevalent among the literates as well as illiterates.

Marriage/Customs

Rajderwa Tharu village is inhabited by Dungwariya Tharus who form one endogamous group. They are divided into different *pads* (sects). Marriage among the same *pad* is not allowed. The bride and the bride-groom can be of the same village but

TABLE 4.15

Food restrictions and prescription of feeding and work connected with birth of a child, 1985

Religion and community	Sex	No. of births occurred at father's place	No. of births where mother's food restricted to rice, pumpkin and curd for 3o days	No. of births where mother's work restricted				No. of births where mother's food specially prescribed			No. of births where mother's specially prescribed work was	
				Food preparation		Heavy work		Milk, sonth, Jaggery		Heavy work	Household work	
				15 days	30 days	15 days	30 days	15 days	30 days	60 days	90 days	90 days
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu												
Tharu	Male	29	29	11	—	18	—	29	—	—	29	29
	Female	32	32	15	17	32	—	32	—	—	32	32
Brahmin	Male	—	—	—	—	—	—	—	—	—	—	—
	Female	1	1	—	1	—	1	—	1	1	1	1

cannot be of the same *pad, e.g.* Hardaula can marry in any *pad* other than Hardaula. Tharus prefer solemnisation of marriages within the village for maintaining closer relationship among their families. It is only in case of non-availability of suitable spouses that a search is made in the neighbouring Tharu village.

Like other tribal people Tharus too start matrimonial alliance at an early age. *Mangni* or betrothal ceremony is performed when boy is about 15 years and girl 12 years of age. However, actual marriage or union of the couple is performed after they have grown up. Convenience of the two parties also plays an important role in the performance of marriage. No case of inter-caste marriage or run-away marriage had been reported at the time of the second survey. Extra marital ties are severely dealt with, punishment depending upon the caste and group of boy and girl. If both are the Tharus the caste panchayat would impose penalty of *kachchi* or *pakki* feast but if the male belongs to another community a severe beating is given.

By and large marriage contract is negotiated. Initiative for seeking a bride is taken by the boy side or his family. The proposal always comes from the groom's side rather than the bride's. Traditionally *phoopha* (father's sister's husband) or *mama* (mother's brother) of the groom plays the role of mediator. In fact he negotiates the betrothal on behalf of the groom's family. If both the parties agree, a date for the *mangni* ceremony is fixed convenient to both the families. Like other caste families marriage in the Tharu community goes through various stages before it is finally solemnised. It has the following stages :

1. *Mangni*
2. *Ghar Dikhwai*
3. *Bar Dikhwai*
4. *Vivah*
5. *Gauna*

Mangni Ceremony

After marriage mediator locally called *ganjwa* has sought agreement from both the sides the father of the groom goes to the bride's father to ask her hand for his son. If the latter okays the proposal the groom's father offers him sweet. They also decide a date for *ghar dikhwai* ceremony.

There may be variation of timing in the performance of pre-marriage ceremonies but not in the actual marriage which invariably takes place in the *Shukla Paksh* of *Phagun* after *Shivratri.*

Ghar Dikhwai Ceremony

As the name of the ceremony implies the bride's family members numbering 6 or 7 go to the house of the groom to find out his economic condition, socio-economic status of the family, his house and way of living as also to ascertain the valuation of the landed property the father of the groom has in his possession. The bride's party is received by the groom's side. The prospective groom touches the feet of the members of the bride's party as a token of respect. This marks an introduction of the groom to his would-be-father-in-law. The bride's party is served with feast; liquor is used lavishly. It is at this time that the purpose of this gathering and festivity is announced. The father of the groom announces his acceptance of the bride in the presence of all. Both the sides also decide heavy penalty for the offenders in the form of giving away two grooms or brides or a fine of 100 *patris* (meals for 100 persons) as the case may be on breach of the promise by either party. A date for bar *dikhwai* ceremony is also fixed here.

Bar Dikhwai Ceremony

This is one of the costliest ceremonies among the Tharus when relatives of bride and those of the groom sometimes exceeding 100 assemble to participate in the *bar dikwai* ceremony. Bride's party goes to the bride-groom to see him in his house. The groom's father entertains the gathering very lavishly. Meat and drink are served in abundant quantity. The members drink and dance merrily.

Following the *bar dikhwai* ceremony there is a tradition among the Tharus of sending 70 kilograms of rice, 40 kilograms of pulse and 3 kilograms of *gur,* some *jaund* and curd to the house of the bride. This symbolises the final settlement of the marriage. A part of all these things is kept by the father of the bride; the quantity depending upon the economic status of the family, in token of final settlement of marriage of his daughter from their side. The balance of the grains is sent back to the groom's father. This carrying of grains from the residence of the groom to that of the bride is locally called *chawur karai* ceremony. This going to and coming from the residence of the bride is accompanied by beating of *daphla* (a sort of drum).

Vivah (Marriage)

Six types of marriages are being performed among the Tharu community. These are :

1. *Kanyadan*
2. Marriage by exchange
3. Marriage by cash payment
4. Widow re-marriage
5. *Jarimar* marriage
6. *Gharbaitha* marriage

Kanyadan is very common among all Hindus. It is done in the same way by the Tharus as is done among the caste Hindus. The boy and the girl are made to sit side by side in the presence of the holy fire. A *pandit* recites *mantras* or holy verses on the occasion. The actual marriage ceremony consists of *shaptpadi* or *pheras* (the circumambulation of holy fire seven times) and the recitation of marriage vows by the bride and the groom to the recitation of holy verses and performance of *havan* by the *pandits.* The *kanyadan* or the giving away of the daughter to the groom is performed by the father of the bride.

Marriage by Exchange

This type of marriage is very common among the Tharus. In marriages by exchange the sisters are exchanged between the two parties. However, exchange with a widow is not allowed. The father of groom gives 37 kilograms of rice and four kilograms of pulse to the other party. More than fifty marriages by exchange took place when the second survey was done.

Marriage by Cash Payment

Marriage by cash payment is resorted to when there is no sister to be exchanged with the bride. Bride's father is paid Rs. 150/- in cash, nearly four and a half tons of paddy, 70 kilograms of rice, three and a half tons of *aksa* pulse, rape-seed or rape-seed oil, spices, *daru, jaund*, etc. by the groom's father.

Widow Re-marriage

In Tharu community re-marriage of widow is not a social taboo. If the widows desire they are married, in the *sagai* form. The widow herself selects her hubby, of course preference is given to one of her own caste. In normal course the deceased's younger brother is preferred. Widow re-marriage takes place without any fanfare. Only a feast locally known as *bhujwat* is given by the groom to the community. The widow thereafter puts on shellac bangles again at the instance of her new husband.

Jarimar Marriage

If a wife marries another man during the life of her husband it is called *Jarimar* Marriage. Before entering into wedlock with another man of her choice firstly she refused to go to her husband's house. This is a move towards seeking separation from him. Secondly she announces her intention to marry the man she has selected. With the agreement of both a day is fixed for marriage ceremony. A small banana tree is erected on the ground at a distance from the village. Both the man and the woman dressed in their respective bridal outfit with some relatives and friends approach the tree. The woman holds a sickle in her hand. On somebody's asking about her intention she replies that she is going to cut at the throat of her husband. Then with one stroke she cuts off the banana tree into two which means that she has broken marital ties with her husband. Her fiance then catches hold of her by the arm. This means that he has accepted her as his wife. He then brings her to his house in the presence of everyone present. Such marriages are very rare now a days.

Gharbaitha Marriage

It is just like a *ghar jamuayee* marriage where bridegroom starts living with his wife in her house. All formalities associated with the marriage are gone through. However, in case of widow re-marriage ordinary formalities meant for widow re-marriage only are performed.

The Tharus have been maintaining their age old traditions. There has not been much change or deviation in the performance of their marriage. Polygamy is not a taboo in the Tharu community but it is not very common. Widow re-marriage is also not disregarded. Normally a bride is older than the bride-groom. There is a difference of 5—7 years of age. But now they prefer to have both the boy and the girl of the same age. It is rare among the Tharus that the bridegroom is older than the bride as is the common practice among other castes. The Tharus do not believe in dowry. Ceremonies however, depend upon the economic conditions of the families. The Tharus attach much importance to this bio-sociological necessity. Duration of ceremonies is somewhat dwindling. This is because of poor economic condition and paucity of time. The Tharus want to put to use more time on economic activities for eking out their living. Some change has come about in their bridal dress.

Generally tailor is called at the residence either of the bride or the bride-groom. The bridal dress for males is a *Jama* (a long bridal gown from neck to the knee), a turban and a *pharhanda* (a long cloth tied round the waist). In case of females the common bridal dress is *kurta* (like a blouse), a *pharia* (an *orhani* used for covering the head), a *chadar* and a *lahenga* made of *galta* cloth. These clothes are red in colour. This bridal dress has a great significance in a Tharu marriage. It is invariably prepared for every bride and groom separately. It is never borrowed. After the marriage ceremony it is carefully preserved, to be used after death at the time of cremation.

Marriage Ceremony

On the day of marriage the marriage procession starts from the bridegroom's residence. But before that the bridegroom's middleman, locally called *bhatoo* or *ganjwa*, carries earthen pots containing *daru, jaund* and fish to the bride's residence. This carrying of these articles is called *sikobarhi bokna*. The marriage party follows the middleman. The groom is carried on a *doli* (palanquin) by honorary bearers, locally known as *surha*. If the groom is from other village his party would stay at a place known as *janwasa*. In the evening when the marriage party goes to the bride's residence it is received by the females of the bride's family in the form of sprinking *urd, moong*, rice and pea on the groom. The females also sing songs very loudly which is indicative of the arrival of *baraat* (marriage procession) as also the beginning of reception at the door (*duar puja*). During the singing of the songs the bride's father puts a rice and turmeric mark on the forehead of the groom and the latter bows his head in reverence. The marriage party then returns to *janwasa* dancing and singing. If the groom belongs to the same village relatives, friends and other persons who form the marriage party assemble at the house of the groom and that is converted into *janwasa* for the purpose of the marriage ceremony.

The *gor dhowai* (washing of the feet) ceremony is done by the females of the bride's family. After washing the feet of the groom the females demand *bhaint* (gift) and some cash payment is made to them.

At night the groom is again carried to the bride's place, taken to the deity room and then lead to a decorated room, locally called *kohbar* and made to sit on a cot. It is here that the bride in her bridal dress comes and touches his feet. The groom is introduced to his mother-in-law and he in turn touches her feet. The mother-in-law would bless him by putting her hand on his head. He also touches the feet of other elderly women of the bride's family who in turn would give him rupees five or ten. The couple then is taken to the deity room where they pay their respect to the deity. Throughout the marriage ceremony the females continue singing around. The sister or *bhabhi* or friends of the bride crack all sorts of jokes with the groom, sometimes cutting very dirty jokes. The groom normally does not respond to such jokes.

At the time of the dinner where boiled rice, pulse, vegetables and meat are served the groom's father-in-law ties a rupee to the turban of the groom as a token of gift.

The groom is allowed to come out of the bride's house only on payment of some money to his sisters-in-law (bride's sisters). This ceremony is called *duar chhikana*. The groom also realises some amount when he catches hold of the *anchal* (hem) of the *orhani* of his wife's elder sister or *bhabhi*.

After spending a night the *baraat* leaves the place alongwith the bride. Observing a unique custom the groom's father goes to the bride's residence with the party and pays token charges to the bride's father towards various expenditures incurred on their stay by the latter. The charges include for the use of earth, preparing rice for the bridal party, preparing leaf plates, fetching water, having made the surrounding dirty and other miscellaneous work.

The bride is carried in a *doli* which is shouldered by her father and/or brother or near relations. One elderly female other than mother or aunt accompanies the bride.

The marriage party, on reaching the groom's residence, is received by the females of the family. The groom and the bride are well received by the nearest relations of the groom. The ceremony is called *doolha parchhana*. The widowed mother keeps herself at a distance and in her place close married woman performs the necessary rites. But if the mother is not widow it is she who conducts the ceremony. The woman holds a *soop* (winnowing fan) in her left hand with a small clay lamp burning in it and a *paharuwa* (a big pestle) in right hand. She sways the pestle round the heads of the couple and then touches it with the *soop*. This is done for five or seven times. After this is over, the couple would be conducted inside the house. Here again the husband and the wife would pay their respect to the deity. The couple thereafter is made to sit on the cot where the wife would rub a litle *bukwa* (paste of crushed rape-seed) on the left leg of her husband. This is indicative of binding of the marriage. If elder brother's wife is in the house she would rub rest of the body otherwise it is rubbed by some elderly female. In the Tharu community the husband and the wife spend first night of their marriage separately. The *lokandari* (elderly woman who accompanies the bride from the bride's house) sleeps in the room of the bride. In fact she comes with the bride to look after her and 'protect' her from the overtures of her husband in the night. Next day the bride in the company of the *lokandari* leaves for her father's house in a *doli* which is shouldered by her father-in-law or other males in the groom's house.

Gauna

The *gauna* is regarded as the second marriage among the Tharus. This ceremony is performed in accordance with the convenience of both the parties after the boy and the girl have become matured. For the *gauna* ceremony, the groom goes to the bride's house with a party of relatives and friends on the fixed date. The party is served with food and drink at night. The next day the groom and his party return with the bride. The bride carries with her among other articles all the baskets and *kachias* (small and low backless chairs) prepared by her between the period of the first marriage and the *gauna* at her father's house. This time again the *doli* in which the bride is seated, is borne by her father and other near relatives. The ceremony of *dulhan parchhan* is again repeated at the groom's residence. The couple is taken to the deity for paying their respect to her. Good food is served to the couple at night. This time the husband and the wife sleep together in one separate room where they consumate their marriage. The bride stays at her in-laws house with her husband for quite a long time.

Among the Tharus marriage with maternal uncle's daughter or mother's sister's daughter is allowed. They do this just to keep their maternal heritage strong. Marriage with other blood relations is not permissible.

Tradition of re-marriage whether by divorce or widow is also common in the Tharu community. Divorcees can re-marry just as widows can. Although for purposes of inheritance both rank equally social status of such marriages is somewhat looked down. The couples are treated inferior to those regularly wedded spouses.

As mentioned earlier practice of polygamy is allowed while that of polyandry is prohibited. In the matter of matrimonial alliance the Tharu community adheres to its old traditions and no deviation is noticed. The Tharus attach great sanctity to the marriage and separation though allowed it is not considered a good deed. Daughter-in-law is treated nicely by the family of the husband and accorded equality in all spheres of life. This is because the Tharus love their family life; they are peace-loving and god-fearing community.

Death/Customs

In case of natural deaths the dead body is laid on the ground in the compound, with the head towards the north. The Tharus have now given up burial. It is in case of only children below ten years of age and unnatural deaths that the dead bodies are buried.

Otherwise, in all other cases the practice has been of cremation. Like in other communities the Tharus also give bath to the dead body and then it is attired in the bridal dress which has been kept preserved from the date of marriage to be used at the time of the death, wrapped in a shroud of *mainsukh* cloth and then tied to a bier. The bier is carried on the shoulders of four persons, generally close relations of the deceased to the bank of Ghogrol river. Alongwith the funeral procession also accompanies *Daphla* (tabor like drum) player. Rice, pulses, sweets etc. are also taken depending upon the economic condition of the household of the deceased. These things are distributed after cremation to the barber and *Daphla* player. In case of females the shroud is red in colour. The dead body is taken seven times round the funeral pyre. This system of *bhanwar* of the corpse attired in bridal dress with the funeral pyre is quite unique. This is done among the Tharus because of their belief that it is after death that marriage ceremony is complete. The pyre is generally lit by the eldest son of the deceased. In the event of death of wife the pyre is lit and cremation is done by her husband. The ashes are immersed in the river soon after the cremation. Those Tharus who can afford, take the ashes for immersion to Gaya, Varanasi or Ayodhya. The Tharus of ordinary means normally take ashes to Bhambhar or Ghoghral rivulets.

Post cremation ceremonies include digging of small pits so that the departed soul might fall into them if it wants to return to the house. It is a common belief that the soul cannot cross over a pit.

A small feast (*Chhoti roti*) is given on the third day of death. A son who performs cremation of his mother won't take milk for a year while in case of father he will not take curd for a year and also won't sleep on cot for the same period.

The *shuddhi* or purification ceremony is observed on the tenth day in case of males and on the ninth day in case of females. All male members of the family will have to get their heads and beards shaved. A goat or a pig or chicken are sacrificed in honour of the deceased and a feast is given to a few friends and relatives.

Like other caste Hindus Tharus also observe *therwan* (thirteenth day) as final purification ceremony. Relatives from distant places also come to attend the ceremony. *Bari roti* or big feast is given to participants. Meat, fish and drinks are freely served. This ceremony is also known as *ghara* ceremony. If somebody is financially hard up and cannot afford to perform the ceremony on the stipulated day it can be postponed for some other day. But according to the custome the ceremony must be performed before the next *Kartik* month.

Shradh ceremony is common among the Tharus as well. It is performed by the Tharus just like other Hindus do during the *Pitra Paksh*, fortnight sacred to the deceased ancestors. The Tharus observe this ceremony with all seriousness.

Religion, belief and practices

Religion : The Tharus are a simple and God-fearing people, having a firm faith in deities, demons, goblins and evil spirits. There are separate temples for vegetarians and non-vegetarians in the village. Most of the Tharus worship at the temple of Poorvi Bhawani where sacrifices are often made to propitiate the deity. Most of them keep a separate room also in their houses for Poorvi Bhawani. In every Tharu house the deity, Poorvi Bhawani, is invariably located in a room to the north-western corner of the house. The Tharus are staunch believers in Hinduism. They observe various festivals and perform religious ceremonies at the family level, the village level and the community level. The Tharus more believe in goddesses than gods. Their goddesses include *'Sanay'*, *'Dahar'*, *'Chandi'*, *'Diwhar'*, *'Shayar'*, and *'Kaliji'*. They sink wooden peg in the ground in the name of god and goddess and offer liquor. They sacrifice animals such as goat, pig, chicken, etc. to propitiate their gods and goddesses. They also make idols of horses and elephants and put them under *banyan* tree in the month of *Bhadon* after transplantation of paddy. It is locally called *Bhadon Hareri Puja*. They sing and dance throughout the night after the *puja* (prayer). There is another type of *puja* locally known as *Dhuria puja* which is done before sowing of paddy. It is observed by offering goats, pigs, birds and poultry and liquor at the worshiping place. They eat flesh of the slaughtered animals and drink liquor there but do not spend night at the place as they do on the occasion of *Bhadon Hareri Puja*. This prayer is also offered under the *banyan* tree. These practices emanate from the Hinduism and its philosophy. They also believe in Hindu Gods and Goddesses like *Shankar, Parwati, Ganesh, Nandeshwari Mata, Santoshi Mata, Hanuman,* etc. Small idols of these gods and goddesses are installed in the masonary temple of the village. Daily prayer is offered here. A Tharu male himself is the priest.

Poorvi Bhawani, being the village goddess, is specially worshipped on the occasion of *Dashera* and *Hareri* festivals. Various animals are sacrificed at her altar by the *gand dhurias* of various households. After the sacrifice and worship, the flesh is distributed among the devotees.

There is a tradition of organising *Satyanarayan ki katha* to be recited by a Brahmin when some calamity has been warded off.

Religious festivities are going on in the village as usual although the youths seem to be less enthusiastic in the performance of worship and offering sacrifices. They keep idols of various gods and goddesses more so a follow up of their tradition and custom rather than their faith in the power of these gods and goddesses. In several cases elders take pain to dissuade them to follow their path.

Belief and practices

While starting on a journey it is considered inaus picious if some one sneezes or a person with empty vessels is met or a cat crosses the way from left to

right or a one-eyed person comes across or an oilman (*teli*) is met. Also it is an ill women if someone inquires the destination of the prospective travellers on the commencement of his journey. Similarly, it is considered inauspicious if just after getting up from one's bed the first person whom one sees happens to be one-eyed or squint; or if a lizard falls on any one. To ward off the evil effect of a lizard a bath has to be taken and some *seedha* given in charity to a Brahmin. A cot is not woven after sunset the common belief being that one who does so will beget a one-eyed daughter. Meeting a person with filled up vessels or the sight of a magpie on the right hand or the calf sucking the cow or a washerman carrying dirty clothes for washing are considered auspicious.

The Tharu's belief towards sickness is also different. They consider it to be due to the curse of some deity which can be cured only by an offering of *daru* to the deity. Animals are also sacrificed in serious cases. The Tharus worship sun, moon, cow, serpent and the *peepal* (ficus religiosa) tree. They believe in *bhoots* (evil spirits); it is said that a *bhoot* haunts the *chauki* in which the Forest Guard lives. The Forest Guard attributes the frequent illness of his children to this *bhoot*. Any one questioning their beliefs is looked with an eye of grave suspicion and misgiving and hence nothing that is suggested by an outsider or a non-Tharu can be easily accepted by them. Their knowledge is mainly based on the saying of their forefathers.

Leisure and recreation

The village is situated in the midst of a forest and thus it is far from the modern civilisation. The Tharus spend their leisure time in the discussions of the village affairs in small groups. They talk about the happenings in the village and casual scandals. Prospects of their crops, weekly purchases, marriage of their wards, construction of houses, etc. are some of the common and prominent topics which are talked about during these get-togethers. At these gatherings country liquor is served in small receptachles made of leaf and everyone has a pull at the common *hookah*. The elders do not mind their wards drinking or smoking in front of them. Sometimes father won't hesitate in offering drink and *hookah* to his young son. When they are in a gay mood there is every possibility of their being overdrunk. When overdrunk they forget their wordly worries and sometimes indulge in vulgar and abusive utterances. This community smoking and drinking promotes brotherhood and maintains affinity among members of the Tharu community. The females too have parallel drinking and smoking sessions. But they do not take liquor in much quantity and therefore overdrunkenness in their case is a remote possibility. Normally these sessions are held in the evening and come to an end in the mid of night.

Singing and dancing is the main item of their recreation. They take to it specially on the occasions of their local festivals. While females sing and dance in their own community festivals males are restricted to their own sectors. Recreational and amusement activities are formed separately by males and females. Males and females do not mix up when they sing or dance.

Other means of recreation and amusement are the fairs held in nearby villages such as Domri, Chittorgarh and Debi Patan at a distance between 2.5 kilometres and 32 kilometres. The Tharus have a marked preference for *daru* over and other things. Tharu and *daru* are said to be inseparable.

In 1961 there was no radio, no library and no reading room in the village. Living in the interior of the forest, they remained aloof from the rest of the country and did not evince any interest in the affairs of the world outside them. But at the time of the second survey some families had transistors which were used for hearing filmy songs. A few elderly persons sometimes listen to Hindi news also.

Fairs

The Tharus are fond of attending *melas* and fairs and celebrating festivals. A fair is held at *Rahia Devi Sthan*, situated at a distance of two kilometres deep in the forest in Songarha village. This is an important religious place for the Tharus. Worshipping is done and offerings are made in the honour of *Rahia Devi* in the month of *Chait*. The devotees sacrifice goats, pigs, poultry, etc. to propitiate the *Devi*. Liquor is also offered to the Goddess. The Tharus assemble here to offer prayer. They also avail this occasion of discussing various important issues and thrashing out different long standing disputes and differences with the help of caste panchayat. Another fair nearest to the village is the Domri fair which is held in the month of October every year on the occasion of Dashera on the day when the effigy of Ravana is burnt, as part of the Ram Lila celebrations. Every one going to the fair dressed in his or her best and looks in a festive mood. A dramatic party is also engaged for singing, dancing and dramatics.

An important fair is held in the unpopulated village of Chittorgarh at a distance of about 7 kilometres south of the village on the confluence of river Bhambhar and Ghogrol. The fair takes place on the *Kartik Poornmasi* (November) and it lasts for one day and one night only. The place has acquired religious importance and is visited by Tharus as also by the non-Tharus for taking bath and offering prayer. Most of the transactions here take place on barter system, the Tharus giving paddy in lieu of the articles purchased from shopkeepers.

The other important fair is the fair of Sishwan which is held about three kilometres away from Rajderwa Tharu. It is a Muslim fair but is well attended by the Tharus as well. They go there for exercising the evil spirits. This fair is held in the month of March and lasts a week. Private buses start plying for coping the fair rush during this period from Pachpedwa to Sishwan village. The village is inhabited largely by Muslims.

The most important fair attended by the residents of Rajderwa Tharu is that of Debi Patan, which is near Tulsipur railway station on the Gonda-Gorakhpur loop line. Debi Patan is an important religious place of Hindus. There is a temple which stands on a large heap of bricks and rubbish. It was built by Maharaja

Digvijai Singh of the erstwinle Balrampur Estate. Earlier there was no idol kept inside the temple, but now an idol of Durga has been kept. The fair is held from the first to the ninth of *Chait* (March/April) and attracts the largest crowd of all faiths which include pilgrims and traders. Hill ponies, brought down from Nepal in large numbers, cloth, utensils, spices and other articles are also sold here. The religious observations consist of sacrifices of buffaloes, goats and pigs.

Festivals

The Tharus take a keen interest in observing festivals in spite of their poor economic condition. In the absence of any other recreational activity and daily routine of hard work the festivals provide a natural relief from the monotony of life of the village. The observations of various festivals serve as an interlude full of mirth and merriment. Youths particularly celebrate their important festivals with all joy and gaiety. Although the Hindu festivals are spread almost evenly over the whole year, festivals which are prominent and of importance are : Holi, Dashera, Diwali, Nag Panchami, Janam Ashtami, Khichri, Barka Itwar and Hareri.

In 1961 the village had two Muslim households who were temporary residents of the village. They celebrated the Muslim festivals such as Idul Fitr, Idul Zuha, Moharram, etc. In 1985, at the time of the second survey the village had all Hindu population and therefore all Hindu festivals are celebrated only.

The Tharus celebrate all Hindu festivals almost in the same way as is done by the rest of the Hindus of the district. However, in certain festivals the Tharu traditions and culture can be seen.

Dashera

Everywhere this festival is celebrated to mark the conquest of Lord Rama over the demon Ravana but the Tharus celebrate it to mark the conquest of their family gods, locally called *Devis* and *Devtas,* over the evil spirits.

While on the 9th day following the moonless *Amavas* day in *Kuar* (October) in the evening the *Joura Dharai* ceremony, *i.e.* offering barley and maize to the deity is performed. Next morning sacrifice of goats, pigs and fowl is made at the altar of the deity. This is done to propitiate Poorvi Bhavani so that she might protect them and their family from evil spirit. The flesh of animals is taken in the household as a gift (*prasad*) from the deity. The festival is celebrated with the heavy dose of *daru* consumed heavily by men and women alike.

Naag Panchami

Naag Panchami festival is also known as the festival of *Gooria* (Doll). While Naag Panchami festival is observed by the Tharus in the same way as is done by the rest of the Hindus of the district festival of Gooria is celebrated with a difference. In the evening all the unmarried boys and girls and other younger people assemble at one place in a circle in the village. The boys arm themselves with newly-cut long and thin bamboo sticks while the girls rejoice and sing and in their merrying mood they drop the dolls which they had prepared earlier for this purpose, on the ground. The boys beat these dolls with their sticks and then bury them in the maize fields. This helps increasing the fertility of fields; this is the common belief.

Barka Itwar

This festival is celebrated for purification of soul and stomach. It is observed on the second Sunday of the Shukla Paksh (moonlit fortnight) of the month of Bhadrapad. To purify themselves most of the Tharu men and women observe fast on this day. Nobody takes meat or drink, on this day. The Tharus also burn *ghee,* barley and twigs of *dhoop* tree in a *chauka* to purify the atmosphere. Participating persons are required to take bath first.

Hareri

This festival is observed after the transplantation of winter paddy is over. The day of celebration is decided by the *gand dhurias.* It can be observed only on a Monday, a Wednesday and a Friday or a Saturday. One day before the fixed day, all the males and females assemble at the *than* of Bhawani which is located at a place to the west of the *abadi.* They drink and sing to mark the end of paddy transplantation. On the festival day sacrifices are made at the altar of the deity. *gand dhurias* are the only persons who can take the flesh to their households. After performing *puja* and other rituals the *gand dhurias* go to the paddy fields and sprinkle cow milk therein. This is done with the belief that it would help increase the average yield of paddy.

Influential and prestigious persons

With their little or negligible knowledge about political climate in the country or the state the Tharus heavily depend on the Goan Pradhan in the use of their franchise at the time of elections. The Pradhan takes into confidence the *gand dhurias* for deciding the *en block* casting of votes in favour of the candidate of their choice. The choice of the village is generally the choice of the community. Sometimes the issue is discussed during the deliberations of the community caste panchayat meeting and the decision is conveyed through the members of the panchayat to each village pradhan. Normally the Tharus take a unanimous decision about the party or the candidate they would vote for. Their decision sometimes is influenced by the general opinion about a party or a candidate of the villagers in the surrounding villages as also rural areas of the tahsil Balrampur of district Gonda.

The political parties through their representatives approach the village pradhan or sometimes the village pradhan himself goes or invited to the worker's meeting where achievements are highlighted and promises for future development are made. Parties opposed to

the ruling party highlight the plight of the tribals, the poor villagers and down-troddens during the existing regime and assure the electorates for a better life in case they are voted to power. But till now no other political party except the Congress has made any inroad in the Tharu belt. It is because that no party has made any endeavour to approach the Tharus with an amount of sincerity. The Tharus know that the Congress is the village based organisation and it brought to them independence from the erstwhile Rajas. It is the only party, they are told, which would do a lot for their upliftment and in the absence of any other political party making headway in their fold the Tharus get themselves convinced by such promising talks.

Functions of Administrative and Development Organisations

The village panchayats were established in the State under the U.P. Panchayat Raj Act, 1947. As in other villages of the State, a village panchayat was established in this village also in 1949. Since the village was very small, two other villages namely Songadha and Matehra were joined with it. At the time of 1951 elections, a separate Goan Panchayat was carved out for village Rajderwa Tharu. The achievements of the Goan Panchayat have been very poor since its inception. The members of the Gaon Sabha do not take an active interest in the development of the village. The very idea underlying the establishment of panchayats of introducing and developing a sort of local self-government in the rural areas of the State somehow has not appealed to the Tharus. They have been indifferent to this body.

Caste Panchayat

The Tharus attach importance to Caste Panchayat which is of two types of the community and of the village. All disputes of civil and criminal nature are referred to the caste panchayat for decision. If such cases are of minor nature and have occurred in the village these are referred to the village caste panchayat otherwise all other cases having a bearing on the community of serious nature would be referred to the community panchayat. The Tharus are so conscious of their community respect that they would be the last persons to go to the police for settlement of their disputes.

The jurisdiction of the community caste panchayat extends to the Tharus of the village, Rajderwa Tharu, Rajehna, Sakri, Songadha, Matehra, Bankatwa, Bhojpur Kusahwa, Mohkampur, Baithania, Kanhayidh, Vijaypur, Bhaunrisal, Akalgarhwa, Nawalgarh, Jagan Bhariya, Mahdewa and Jarwa. All these villages lie in the jungle surrounded by Bhambhar *Nala* on the east, Jarwa on the west, Himalayas on the north and Chhiorgarh on the south, comprising an area of about 20 square kilometres. This panchayat is the supreme judicial authority for the Tharus.

The head of the community panchayat is called the *chaudhari*. It is a hereditary post without any remuneration. The *chaudhari* continues to hold this post so long as he enjoys the confidence of the community. It has been the tradition of the Tharus to hold the *chaudhari* in high esteem. They have a great respect for him and abide by his decisions.

In case of any dispute the *chaudhari* fixes a date for its hearing for both the parties and all the persons concerned or involved are informed through special messengers. The Pradhans of all the villages comprising the panchayat are also informed about the nature of the disputes and the date of panchayat meeting. On the appointed day the parties concerned put up their cases before the panchayat, the members discuss the matter in whispered tones. The *chaudhari* alongwith two or more elderly and experienced persons listen to the arguments and consult between themselves. After adequate discussions are over a final decision is reached. Sometimes, votes are taken by show of hands for ascertaining the view of the majority. Thereafter the majority decision is announced by the *chaudhari*.

The guilty is imposed a fine in terms of money say Rupees Fifteen or in the form of *kachchi* or *pakki* feast. The *kachchi* feast includes rice, pulse, meat and vegetables whereas the *pakki* feast consists of *puree*, vegetables and meat. *Daru* is essential in both the feasts. Guests to these feasts are all the *panches* and other persons accompanying them and residents of the village where the panchayat meeting is held. The Tharus take the decisions, penalties and awards by the community panchayat in their stride. The decisions are not subject to any controversy nor parties may feel that they are given unjust verdict or met with partiality.

Village caste panchayat is headed by the Gaon Pradhan and all the *gand dhurias* of the village are its members. Trivial matters like trespass, boundary disputes, exchange of blows or hot words or abuses, etc. are referred to it as these are regarded as localised matters. The Gaon Pradhan in consultation with some elderly persons and *gand dhurias* decides the issues. He makes all efforts to settle these small disputes amicably so that harmonious relations among Tharus continue prevail.

Factions and Clique

Within the Hindu society, caste is an important factor in the life of a person. Ordinarily, his status in life is determined by his caste at birth. Hence every caste at the lower rung of the social ladder makes an attempt to get a step upward. The Tharus claim themselves as Kashatriyas, but the non-Tharus of the neighbouring villages do not accept them as such and treat them as untouchables. The upper caste persons do not take water from their hands. These are some of the observations which have been mentioned in the 1961 study report. This situation has been in existence since then and

not much change was in evidence when the re-study was conducted after about 25 years.

According to the 1961 report the Tharus did not require the services of a washerman but services of a barber, a priest and a blacksmith who were residents of other villages were a necessity to them. This situation too did not change very much when the re-study was conducted. It was realised at the time of the 1985 survey that the Tharus did not face any inconvenience while dealing with persons of other castes. There was no occassion for an inter-caste dissension and hence the relations were quite cordial.

The village has no hamlet. The villages in the neighbourhood visited by the residents of this village are Suganagar Domri, Rajehna, Matehra, Bankatwa, etc. all these villages have a predominant population of Tharus. They visit each other at the time of meetings of village panchayats or some other occasions. They go to Suganagar Domri to visit fairs. Their relations with the residents of these villages are quite cordial. There has been no occasion for any rift or tension. Inter-village rivalry does not exist.

Gaon Samaj

The U.P. Zamindari Abolition and Land Reforms Act, was enforced in Uttar Pradesh in 1950. As a result all lands of common utility such as *abadi* sites, pathways, waterlands, forests, public wells, tanks and water channels vested in the village community or the Gaon Samaj. In the village this body consisted of all the residents as well as the *pahikasht* cultivators. The Gaon Samaj was entrusted with wide powers of land management. Only 5.44 per cent of the total area of the village was vested in the Gaon Samaj. This body also is not functioning properly because of the lack of interest on the part of the villagers.

Nyay Panchayat

The Nyay Panchayat headquarters of this village is at village Bishanpur Bishram which is at a distance of about 9.6 kilometres from the village. This is another body which can be described as defunct or non-functioning as no case of this village has been referred to this body.

Political Parties

Rajderwa Tharu is a tiny village whose population increased from 337 in 1961 to 681 in 1985. It has very small number of electorates. Further, it is far from the centres of political activities. Its remoteness and difficult accessibility has kept the political parties at a distance. Neither have the various political organisation evinced any interest in the village nor have the Tharus been attracted towards any political organisations. It forms a small segment of Balrampur constituency; its share in the total electorates being very small. The only party about which the Tharus have some idea is the Congress Party. The Congress Party being the oldest party and a party of eminent persons of national and international fame has been a traditional vote getter of the Tharus Illiteracy among the Tharus is rampant as a result of which they do not know anything about the political developments. At the same time the developmental activities taking place elsewhere also have not made any dent on socio-economic life of the Tharus. Whatever changes are taking place these may be attributed to the natural socio-economic evolutionary trend of the human society.

Voting Behaviour

The Tharus have traditionally been pro-Congress Party. Because it has been the oldest political organisation having its base at grass root level. New political parties have not been able to make any dent on the people living in remote corners or parts of the country. The Tharus are guided by their pradhan. It is he who takes a decision regarding the use of franchise. Since 1960 when the first study was done there have been six parliamentary elections and as many assembly polls. In all the elections voting behaviour of the Tharus has been more or less the same. They have been casting their votes in favour of the Congress candidate. Even in 1976 during the Janta Party wave the Tharus had not shown any liking for the non-Congress candidates. Younger people among the Tharus feel more enthusiastic in casting their votes and so is the case with the women-folk. For them it is a sort of fun to stand in queue and use their franchise totally indifferent to the result of the poll.

Range of contact with outside world

Tharus are shy by nature as also conscious of their ethos and culture. Their relations outside the family are usually formal. Even after twenty five years since the first study was conducted in 1961 the Tharus are calm, tolerant and self-centred. The relatives who are scattered in distant neighbouring villages meet on ceremonial occasions, community festivals or the caste panchayats and also in fairs or markets. They talk about their family matters, prospects of their crops and other socio-economic problems. Tharus lagging behind in any process of cultivation or otherwise are helped by their fellow tribesmen with zeal and happiness. They want their fellow Tharus to come up to their mark. Older people particularly see to it that their younger ones behave in a spirit of co-operation and bonhomie with their fellow Tharus. Spirit of co-operation and unity among them is still very strong and enduring.

At the time of the first study the village consisted of 27 households of Tharus, 2 households of a Brahmin community and 2 households of Muslims. In that period most of the travelling was done by the Brahmins and the Muslims. Mobility among the Tharus was much less and confined to their village or nearby villages as compared to that of the two communities. This trend continued. In 1985, Tharu households were 61 as against one of the Brahmin community. While the latter household continued its travelling spree the Tharus remained stuck to their old practice,

Travel index of the villagers as compiled during 1985 survey is given in Table 4.17 below.

TABLE 4·17

Travel Index of Persons, 1985

Community	Travel Index		
	Total	Male	Female
1	2	3	4
Hindu :			
Tharu .	15·99 kms.	27·20 kms.	4·02 kms.
Brahmin .	166·67 kms.	500·00 kms.	—
TOTAL .	16·79 kms.	28·83 kms.	3·99 kms.

The travel index has been worked out on adding up maximum distance travelled by all persons, males and females aged 5 and above and dividing it by the number of persons of the same sex and age. The above table suggests that it was much higher in case of Brahmin community when compared with that of the Tharus. This was partly due to their large number and partly due to lesser travelling. Another noticeable thing was very little travelling by the females. Range of contact with outside people was not large.

Tharu population is not very sparsely inhabited. In Uttar Pradesh most of the Tharus live within a radius of 100 and 150 kilometres. Relations staying away from their blood relation are quite few. Out of 61 households of Tharu 8 household's close relations were staying outside. Heads of such households, however, belonged to Uttar Pradesh. Head of Brahmin household whose relations were also staying outside was too belonged to Uttar Predesh. Thus only 14.52 per cent of the households relations were staying outside the state.

Tharus visit to urban areas did not exceed 150 kilometres. Even for religious purpose for which most of the Tharu households used to come out of their village it was between 100 and 150 kilometres. Number of households covering a distance of 100 and more kilometres for religious purpose was the largest, *i.e.* 19 followed by 9 households who visited urban areas covering a distance between 51 and 100 kilometres for service purpose. None of the Tharus ever went to any urban area which was less than 50 kilometres either for religious purpose or service, etc.

Tharus engaged in cultivation were comparatively more mobile than those pursuing other occupations. Out of 49 households of cultivators 29 (*i.e.* 59.18 per cent) had visited urban areas for different purposes. Of these 16 households went to urban areas for purpose of pilgrimage followed by 10 who visited urban centres for service. Among the agricultural labourers out of 6 only two households, one each visited urban areas for religious purpose and spraying ashes. Two households of Carpenter went for religious purpose and one for service to urban areas.

Tharus in the village were also rarely visited by their relatives. At the time of the re-study it was revealed that only five persons at a distance of more than 50 kilometres had visited their relatives in Rajderwa Tharu. A father, a brother and a son among blood relations had come to the village while two acquaint persons had visited the village in 1985.

Tharus prefer to live in their own confines and love their cultural life very much. While they have some complex, at the same time, they are conscious of their ethos and ego and do not want to hurt it unnecessarily. Poor economic conditions is another factor which keeps them within their surroundings. Mass illiteracy is yet another reason for their infrequent going to and coming from other places. This has a bearing on their socio-cultural life which they sometimes cherish merrily.

Knowledge, attitude and opinion

Mass illiteracy still prevails in the village. The Tharus have very little knowledge about Indian social legislation. During the course of the 1985 survey it was revealed that among the five literate households out of 62 (*i.e.* 8.06 per cent) only one household had some idea about the legislation while the four households did not know anything about it. Out of 57 illiterate households (*i.e.* 91.94 per cent) only three were aware of the legislation while the remaining 54 households had no idea about it. One lone household of Brahmin community also did not have any knowledge of the legislation although the household was among the literates. In fact such issues have never been discussed among the Tharus as hardly was there any need for the villagers to talk about them. The Tharus have been an easy-going tribe; their aspirations are not very high. They are in the habit of leading an easy and care free life. Educaion or knowledge won't bring them any relief; this has been their line of thinking since long. Moreover, they do not have any social problem within their community. If at all it occurs it is nipped in the bud.

Position regarding the knowledge of Indian Social Legislation was not very much different in the neighbouring village or in the rural part of tahsil Balrampur or district Gonda. Large scale illiteracy among the rural population, age old traditions and other symptoms of backwardness associated with the rural masses do not permit them to think beyond two square meals a day.

CHAPTER V

CONCLUSION

Various aspects of the social, cultural and economic life of the village have been covered in Chapters I to IV. The study of these aspects confirm that in spite of a lapse of twenty five years since the first study was conducted Rajderwa Tharu is still a backward and undeveloped village of the Tharus. Population of the village has been steadily increasing since 1951. It increased by 16.61 per cent during 1951—61,36.80 per cent in 1961—71 and 31.02 per cent in 1971—81. During the period 1981—85 the growth rate of the population of the village was 12.75 per cent. This had its impact on the density of the village population. From 155 persons per square kilometre in 1961 the density increased to 282 in 1971 and it was 369 in 1981. Although literacy rate doubled itself during the period of two decades, 1961—81 *i.e.* from 7.12 per cent in 1961 to 15.10 per cent in 1981 its impact is yet to be experienced in the village. Participation rate may not be comparable between two periods of time *i.e.* 1961 and 1981 as the concept and definition of working force adopted in 1961 was much different with that used in 1981 Census. While 195 persons out of a total population of 337 were considered as workers in 1961 constituting 57.86 per cent of the population working force reduced to 25.99 per cent in 1981 as only 157 persons out of a total population of 604 could be identified as workers.

The village is still difficult in accessibility and has nothing to attract the outsiders to it. Surrounded by a forest in the Tarai area of the Himalayan region it is immune to the outside influence. With the rampant illiteracy and poor socio-economic conditions the population continues to stick dogmatically to the old concepts and standards in various spheres of life. The village improved its Tharu character in 1985 when out of 62 households only one was that of a Brahmin community and the rest 61 households belonged to the Tharu tribe. In 1961, out of 31 households 4 belonged to non-Tharus. This one household of the Brahmin community is under the influence of the Tharus as they are in overwhelming majority.

Dietary habits of the Tharus remain more or less the same. Meat, chicken, pork, etc. are still favourite dishes of the Tharus. But their love for *Daru* (country liquor) knows no bounds. They like the brand of their own making. The Tharus are still dirty looking and in their houses pigs and hens loiter about freely creating more dirty and filthy atmosphere. An outsider would certainly not like to take even a glass of water from any of the Tharu's house. This is one of the several factors which inhibits non-Tharus from establishing any sort of contact with the Tharus. On the other hand Tharus feel humiliated and get exasperated if a *Bajee* offers any suggestion to them for change in their way of life. They feel that they are the best judge of their approach and deeds. They would, however, accept suggestions from a Tharu provided they are of their liking and do not constitute any radical change in the prevailing set of values in the community. But they listen to their *Pradhan* with great attention and would act according to his advice.

Most of the Tharus still use primitive techniques in agricultural operations. They do not have a tendency to understand or know modern techniques in different fields of operation. For them education is useless as it won't bring them food or happiness. They know very little about industrialisation or industrial development. They pray to their deities, gods and goddesses for a good monsoon so that they could have a better agricultural season. Barter system still exists in their society. Their knowledge about family planning, higher education, social upliftment measures, etc. is very limited. Many of them are not conversant with the socio-economic structure of their village. It is only the *Pradhan* or the youths who sometimes get in touch with persons outside their village, know something about sundry affairs of the village, rural areas and the district. The Tharus have no idea about the train, the aeroplane, the ship or the steamer. Name of the Chief Minister of the state is known to a very few persons. Women are totally blank in this field of knowledge. This emanates from mass illiteracy among the Tharus, negligible mobility and poor contact with persons outside their village and area. Young among the Tharus want to come in touch with non-Tharus for the purpose of sharing their common grouse and exchanging of views on day to day problems. But they are unable to sustain their contacts as the elders still think that *Bajees* are the persons of doubtful integrity and thus do not like their people

mixing with them. In the neighbouring villages they would prefer to have company with Tharus only. Since intercaste marriage is prohibited social interaction with non Tharus becomes very limited. It is sometimes on economic issues that they share plateform with non-Tharus. Trade and business in petty items also sometimes compel them to get in touch with non-Tharus of neighbouring villages. In schools Tharu children have more respect and regard for Tharu teachers than non-Tharus. During festivals and festivities Tharus may join non-Tharus but they feel more at ease and cheerful in the midst of their own people. This is more evident in case of women than men. Tharus are very sensitive on religious matters. They do not like any non-Tharu interfering in their religious affairs. Thus it is only in mundane matters that they come in contact with non-Tharus of their neighbouring villages.

Tharus have firm belief in God. They are God-fearing and worshippers of Gods and Goddesses of their own. In their opinion their poor economic condition is due to to certain bad deeds their fore-fathers might have committed. Poor monsoon and bad harvests confirm their belief that the God is not pleased with them. They feel that the *Pradhan* is the best man to guide them and the community caste panchayat is the most appropriate body to solve their problems and the problems of their community. They opine that outside intervention is uncalled for. They feel that they are the best destiny makers of themselves. They are not much aware of the government and its functioning. Their general belief is that their life style is best suited to their pedigree. They resist the efforts for introducing new culture in their midst. Deforestation or felling of trees in jungles is not liked by them. It affects on their living and life style. They suspect any developmental scheme launched for the upliftment of the village economy as a move to uproot them from their homeland. Children are the gift of God. Tharus feel like that and are not in favour of family planning devices.

Since Tharus want to live of their own their movements are restricted to the boundaries of their homeland. None of them has migrated outside in search of employment. Out of 48 persons returned as literates in 1985 only two were matriculate and one had studied upto Intermediate. This can be regarded as an improvement over 1961 situation when the highest level of education received by one person was upto class VII. Poor education is yet another factor for their non mixing with other people. It is only during the fairs or their visits to Pachpedwa, Suganagar Domri and other places that they come in contact with persons outside their village and of different castes. These occasional outings of Tharus and meetings with different people have helped, to some extent, bringing about certain changes in the life style of both male and female Tharus particularly among the younger persons. The younger males are taking to trousers in place of *lungi* or *dhoti* as earlier the latter had replaced *bhagua* (a loin cloth), while the womenfolk are wearing *sari* and blouse as substitute dress for *lehanga* and *kurta*. At the same time older people among males are doing away with ornaments and the younger ones using wrist watches and playing transistors for listening filmy songs. One household is having a gramophone. More households are now having meston plough which is an improved form of agricultural implement. Number of cycles has increased from 4 in 1961 to 14 at the time of the survey. Custom of *kanyadan* was also adopted as a result of these contacts and meetings of Tharus with non-Tharus.

These changes are, however, of peripheral nature. Rural areas of tahsil Balrampur and those of district Gonda have done comparatively better in bringing out socio-economic changes among their inhabitants. In the last twenty five years the non-Tharus of the district Gonda appear to be better off than Tharus of the village. This is because the Tharus have been living in remote areas, have very little contact with outsiders, are illiterate, shy and reserve in nature. They are traditional and conservative in their outlook. They are totally unaware of the social reforms and legislative measures enforced by the Government from time to time. Even if somebody tells them about various Acts such as the Hindu Marriage Act, 1955, the Hindu Succession Act, 1956 or the Hindu Adoption and Maintenance Act, 1956 and other such social laws they turn a deaf ear to all such legislative measures. Similar is the case with economic laws. As a matter of fact these Acts have no meaning or purpose for Tharus. The Tharus stick to their traditional ways of living and are guided by their *pradhan*. The fact that they have now been declared as Scheduled Tribe of Uttar Pradesh has not pleased them at all. Many of them even do not know about this development. In a way they are governed by themselves through their different panchayats particularly the caste community panchayat which take all decisions relating to their welfare.

Launching of the Tharu Development Project in 1981 and other development oriented programmes undertaken by the Tarai Tribal Development Corporation, Uttar Pradesh have yet to provide necessary resources in adequate quantity to Tharus of the

village. Developmental activities envisaged under these programmes have yet to make an impact on the socio-economic life of Tharus. Electricity which has become a necessity now a days, has yet to reach the village. Similarly, the village lacks in educational facilities as there is only one primary school. For higher standards of education they have to go to junior and high schools located outside the village. There is no primary health centre in the village either. There has not been any industrial activity in or around the village. With the increasing pressure on land agricultural sector also does not hold any promise for the Tharus. They work hard but without commensurate returns. A few youths desire to be economically better off but they neither have means nor resources for amerliorating their economic conditions. They sometimes think it wise to continue to be tied with age old traditions and culture which at least keeps them in harmony and peace. Economically well off among the Tharus, however, look brighter days ahead. Their wards want to have higher education so that they could switch over to some better occupation for higher earnings. The youths do not have much liking for agricultural occupation. It is out of sheer economic compulsions and lack of opportunities that they get themselves involved in agricultural occupations. No special efforts to emancipate them have been made either by Government or by social bodies. They continue to observe the same religious ceremonies and social functions almost without any change. They live in a world of their own, neither bothering about nor being bothered by the Nyay Panchayat, the police, the courts and the administration. There is no newspaper to keep them abreast of the economic and political development within the country and outside. They are totally indifferent to any change because it does not materially affect them.

The Tharus are on the whole happy in their own environments, bothering least for the happenings elsewhere. They are self-contained. They eat and drink to their heart's content, not bothering much for the past or the future. Being God-fearing and religious in their own they have resigned their fate to their Gods and deities.

ANNE-

Distribution of members classified by age, sex and relationship to

Age-group	Number of persons who are												
											Other		
	Head of the house-holds	Wife	Son	Brother	Son's wife	Brother's wife	Daugh-ter	Sister	Mother	Father's Brother	Fr's/Br's Son	Fr's/Br's Son's Son	Br's Son's son
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0— 9	—	—	48	—	—	—	44	3	—	—	1	4	9
10—14	—	—	19	1	1	1	10	—	—	—	1	—	—
15—24	1	3	42	6	44	11	7	—	—	—	—	—	—
25—44	28	31	25	18	20	15	—	—	2	—	3	—	1
45—59	21	20	1	3	—	4	—	—	1	—	—	—	—
60+	12	2	—	1	—	1	—	—	7	1	—	—	—
Age not Stated	—	—	—	—	—	—	—	—	—	—	—	—	—
TOTAL	62	56	135	29	65	32	61	3	10	1	5	4	10

ANNE-

Distribution of population classified by

Age-group	Never Married			Married		
	P	M	F	P	M	F
1	2	3	4	5	6	7
0— 4	125	65	60	—	—	—
5— 9	119	64	55	—	—	—
10—14	71	42	29	2	—	2
15—19	19	11	8	60	26	34
20—24	2	1	1	54	22	32
25—29	1	—	1	47	25	22
30—34	—	—	—	34	15	19
35—44	—	—	—	57	27	30
45—54	—	—	—	39	25	14
55—59	—	—	—	19	11	8
60+	—	—	—	3	2	1
Age not Stated	—	—	—	—	—	—
TOTAL	337	183	154	315	153	162

XURE I

head of household where the head is male

relaled to head of household														
males (specify)			Other Females (specify)											
Brother's Son	Son's Son	Daughter's Son	Father's Brothers wife	Father's Brother's Daugther	Fr's/ Br's Son's daughter	Fr's/ Brothers Son's wife	Fr's/ Bro's Son's Daughter	Brother's Daugh- ter	Brother's Son's wife	Sons's Daunhter	Son's Son's wife	Son's Son's Daugh- ter	Br's/ Son's Daugh- ter	Total
15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
15	46	5	—	—	1	—	—	18	—	40	—	4	6	244
12	6	3	—	2	—	—	1	7	—	8	—	—	1	73
8	7	1	—	—	—	1	—	3	6	—	—	—	—	140
2	—	—	1	—	—	1	—	—	2	—	1	—	—	150
—	—	—	—	—	—	—	—	—	—	—	—	—	—	50
—	—	—	—	—	—	—	—	—	—	—	—	—	—	24
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
37	59	9	1	2	1	2	1	28	8	48	1	4	7	681

XURE II

age, sex and marital status

Widowed			Divorced or Separated			Unspecified			Total			Remark
P	M	F	P	M	F	P	M	F	P	M	F	
8	9	10	11	12	13	14	15	16	17	18	19	20
—	—	—	—	—	—	—	—	—	125	65	60	
—	—	—	—	—	—	—	—	—	119	64	55	
—	—	—	—	—	—	—	—	—	73	42	31	
1	—	1	—	—	—	—	—	—	80	37	43	
4	4	—	—	—	—	—	—	—	60	27	33	
2	1	1	—	—	—	—	—	—	50	26	24	
2	1	1	—	—	—	—	—	—	36	16	20	
7	5	2	—	—	—	—	—	—	64	32	32	
1	—	1	—	—	—	—	—	—	40	25	15	
9	4	5	—	—	—	—	—	—	28	15	13	
3	—	3	—	—	—	—	—	—	6	2	4	
—	—	—	—	—	—	—	—	—	—	—	—	
29	15	14	—	—	—	—	—	—	681	351	330	

ANNEXURE III

Distribution of households Classified by Caste/Tribe/Community of head of households and type of households

Type of household	Number of households where head of household belongs to				Remark
	Caste/ Tribe/ Community Tharu-1	Caste/ Tribe/ Community Brahmin-2	Caste/ Tribe/ Community 3	Total	
1	2	3	4	5	6
1. Nuclear	13	1	—	14	—
2. Supplemented Nuclear	—	—	—	—	—
3. Sub Nuclear	1	—	—	1	—
4. Single person	—	—	—	—	—
5. Supplemented Sub Nuclear	—	—	—	—	—
6. Collateral joint	7	—	—	7	—
7. Supplemented Collateral Joint	10	—	—	10	—
8. Lineal	25	—	—	25	—
9. Supplemented Lineal Joint	—	—	—	—	—
10. Lineal-Callateral Joint	3	—	—	3	—
11. Supplemented Lineal Collateral	2	—	—	2	—
12. Others (Specify)	—	—	—	—	—
TOTAL	61	1	—	62	

ANNEXURE IV

Number of persons by age, sex and religion who are Studying /Not Studying in Educational Institution

Religion	Age-group	Total		Number Studing		Number not Studing		Remark
		Male	Female	Male	Female	Male	Female	
1	2	3	4	5	6	7	8	9
Hindu	5— 9	64	55	31	1	33	54	—
	10—14	42	31	19	—	23	31	—
	15—19	37	43	10	—	27	43	—
	20—24	27	33	3	—	24	33	—
	25+	116	108	—	—	116	108	—
		286	270	63	1	223	269	

ANNEXURE V

Distribution of households classified by Caste/Tribe/Community of head of household and average Educational Score

Caste/Tribe/ Community	No. of households	Population			Average Educational score						Remark
					Per head			Per household			
		P	M	F	P	M	F	P	M	F	
1	2	3	4	5	6	7	8	9	10	11	12
Tharu (Tribe)	61	553	285	268	0·22	0·42	0·01	2·03	1·98	0 05	—
Brahmin	1	3	1	2	0·67	2·00	0 00	2·00	2·00	0·00	—
TOTAL	62	556	286	270	0·22	0·42	0·01	2·03	1·98	0·05	—

NOTE : Population aged years 5+may be Considered for calculating the Educational score

ANNE-

Distribution of workers and non-workers by migration status

Migration status with reference to last residence	All ages						0—14					
	Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
A—Non migration (Born in the village including those who do not have place of last residence)	210	185	25	318	163	155	33	22	11	280	149	131
B—Migrant												
1.—Last residence outside the village, but in the same Taluk												
Rural	44	1	43	90	—	90	—	—	—	4	—	4
Urban												
ii—Other Taluk of the District												
Rural												
Urban												
iii—Other District of the state												
iv—Other state												
v—Other country												
(Nepal)	4	2	2	15	—	15	—	—	—	—	—	—
vi—Unspecified												
TOTAL	258	188	70	423	163	260	33	22	11	284	149	135

ANNE-

Employment status of workers classified by

Religion and caste/Tribe/ Community	Employment								
	Cultivator			Agricultural Labourers			Employers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Hindu									
Tharu (Tribe)	183	132	51	28	21	7	—	—	—
Hindu									
Brahmins	—	—	—	—	—	—	—	—	—
TOTAL	183	132	51	28	21	7	—	—	—

XURE VI

with reference to last residence broad age-group and sex

15—59						60+						
Workers			Non-workers			Workers			Non-workers			Remarks
T	M	F	T	M	F	T	M	F	T	M	F	
14	15	16	17	18	19	20	21	22	23	24	25	26
164	150	14	33	13	20	13	13	—	5	1	4	
44	1	43	80	—	80	—	—	—	6	—	6	
4	2	2	15	—	15	—	—	—	—	—	—	
212	153	59	128	13	115	13	13	—	11	1	10	

XURE VII

religion Caste/Tribe/Community

States												
Employees			Single-workers			Family workers			Total workers			Remarks
P	M	F	P	M	F	P	M	F	P	M	F	
11	12	13	14	15	16	17	18	19	20	21	22	23
9	8	1	37	26	11	—	—	—	257	187	70	
1	1	—	—	—	—	—	—	—	1	1	—	
10	9	1	37	26	11	—	—	—	258	188	70	

ANNEXURE VIII

Occupation and distance from place of work

Occupation (Occupation as per N.C.O. 2 digit)	Number of workers whose place of work (Kms.)							Remarks
	Less than 1 km	1—2	3—5	6—10	11—15	16—25	26+	
1	2	3	4	5	6	7	8	9
1. Cultivator	176	—	4	1	2	—	—	—
2. Carpenter	4	—	—	—	—	—	—	—
3. Agricultural Labourer	28	—	—	—	—	—	—	—
4. Rearing of animal	29	—	—	—	—	—	—	—
5. Wood-collection	2	—	—	—	—	—	—	—
6. Cleanear	—	—	—	—	—	1	—	—
7. Fire-watcher	3	—	—	—	—	—	—	—
8. Forest Guard	1	—	—	—	—	—	—	—
9. Domestic Servant	2	—	—	—	—	—	—	—
10. Wood-Cutter	1	—	—	—	—	—	—	—
11. Servant in Shop	—	—	—	—	—	1	—	—
12. Plantation worker	1	—	—	—	—	—	—	—
13. Retail Business (Bidi-Pan)	1	—	—	—	—	—	—	—
14. Clerk (General)	1	—	—	—	—	—	—	—
TOTAL	249	—	4	1	2	2	—	—

ANNEXURE IX

Households defaulting in Enrolling School going children classified by Caste/Tribe/Community of head of household

Caste/Tribe/ Community of head of Household	Number of household having children of school going age 5—14			Number of house-holds with only Male children of school going age and failing to send them to school	Number of house-holds with only Female children of school going age and failing to send them to school	Number of house-holds having both Male & female children of school going age and failing to send them to school	Number of house-holds having both Male and Female children of school going age and failing to send some of the male and female children to school	Number of house-holds with both Male & Female children of school going age and failing to send male children only to school	Number of house-holds with Male and female children of school going age and failing to send some of the male children to school	Number of house-holds with both Male & Female children of school going age and failing to send only Female children to school	Number of house-holds with both Male and Female children of school going age and failing to send some of the Female children to school	Remarks
	Male only	Female only	Male and Female									
1	2	3	4	5	6	7	8	9	10	11	12	13
Brahmin	—	1	—	—	1	—	—	—	—	—	—	—
Tharu (Tribe)	12	6	38	7	6	19	1	—	—	18	—	—
TOTAL	12	7	38	7	7	19	1	—	—	18	—	

ANNEXURE X

Average age at marriage as related to Caste/Tribe/Community and time of marriage

Caste/Tribe/ Community	Number of ever married		Average age at marriage of ever married males who married			Average age at marriage of ever married females who married			Remarks
	Males	Females	Earlier than 30 years	15—29 years	Within 15 years	Earlier than 30 years	15—29 years	Within 15 years	
1	2	3	4	5	6	7	8	9	10
Brahmin	1	1	—	18·0	—	—	16·0	—	
Tharu (Tribe)	167	175	—	16·5	12·2	—	16·4	12·1	
TOTAL	168	176							

ANNEXURE XI

Households whose close relation are staying out side the household classified by religion and Caste/Tribe/Community and age of head of household

Religion and Caste/Tribe/ Community	Total Number of households	Number of households whose close relations are staying outside and whose age of head of households is						Remarks
		Below— 25 years	25—29	30—34	35—44	45—59	60+	
1	2	3	4	5	6	7	8	9
Hindu								
Tharu (S.T.)	61	—	1	—	1	5	1	
Brahmin	1	—	—	—	1	—	—	
TOTAL	62	—	1	—	2	5	1	

ANNEXURE XII

Type of house of selected households classified by religion and Caste/Tribe/Community of head of the household

Religion and Caste/Tribe/Community of the head of the household	Number of households	Number of households having		Remarks
		Separated houses with compounds	Separated houses without compounds	
1	2	3	4	5
Hindu Brahmin	1	—	1	
Hindu Tharu (S.T.)	61	—	61	
TOTAL	62	—	62	

ANNEXURE XIII

Use of light and fuel classified by religion and Caste/Tribe/Community and migration status with reference to place of last residence of head of household

Religion and Caste/Tribe/ Community of head of the households	Total Number of house-holds	Migrant households						Non-Migrant households						Remarks
		Number using			Number using			Number using			Number using			
		Fuel Wood-1	Fuel 2	Fuel 3	Light Kero-sene oil-1	Light 2	Light 3	Fuel Wood-1	Fuel 2	Fuel 3	Light Kero-sene oil-1	Light 2	Light 3	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Hindu Tharu (S.T.)	61	1	—	—	1	—	—	60	—	—	60	—	—	
Hindu Brahimn	1	1	—	—	1	—	—	—	—	—	—	—	—	
TOTAL	62	2	—	—	2	—	—	60	—	—	60	—	—	

ANNE-

Categories of persons from whom ritual objects were religion and Caste/Tribe/Community of head of the

Religion and Caste /Tribe/ Community of head of household	Number of marriages					
	Less than 5 years					
	Ritual object earthen pot was obtained from person of		Ritual object 2—Cloth		Ritual object 3—Shoe	
	Religion—Hindu Caste—Kumhar		Religion—Hindu Caste—Gupta		Religion—Hindu Caste—Chamar	
	Obligatory by custom	Not obligatory by custom	Obligatory by custom	Not obligatory by custom	Obligatory by custom	Not obligatory by custom
1	2	3	4	5	6	7
Hindu						
Tharu (S.T.)	30	—	—	30	30	—
Hindu						
Brahmin	—	—	—	—	—	—
TOTAL	30	—	—	30	30	—

XURE XIV

obtained during marriage of person (Male) classified by household and time of marriage of referent persons

that took place during											
5—9 years								10—19 years			
Ritual object earthen pot		Ritual object Cloth		Ritual object Shoe		Ritual object earthen pot		Ritual object Cloth		Ritual object Shoe	
Religion—Hindu Caste—Kumhar		Religion—Hindu Caste—Gupta		Religion—Hindu Caste—Chamar		Religion—Hindu Caste—Kumhar		Religion—Hindu Caste—Gupta		Religion—Hindu Caste—Chamary	
Obligatory by Custom	Not obligatory by Custom	Obligatory by Custom	Not obligatory by Custom	Obligatory by Custom	Not obligatory by Custom	Obligatory by Custom	Not obligatory by Custom	Obligatory by Custom	Not obligatory by Custom	Obligatory by Custom	Not obligator by Custom
8	9	10	11	12	13	14	15	16	17	18	19
8	—	—	8	8	—	10	—	—	10	10	—
—	—	—	—	—	—	—	—	—	—	—	—
8	—	—	8	8	—	10	—	—	10	10	—

ANNE-

Categories of persons from whom ritual objects were by religion and Caste Tribe Community of head of the

				Number of marriages
				20 —
Ritual objects earthen pot		Ritual object cloth		
Religion—Hindu Caste—Kumhar		Religion—Hindu Caste—Gupta		
Obligatory by Custom	Not obligatory by Custom	Obligatory by Custom	Not obligatory by Custom	
20	21	22	23	
8	—	—	8	
—	1	—	1	
8	1	—	9	

XURE XIV—*contd.*
obtained during marriage of person (male) classified household and time of marriage of referent persons

that took place during								
39 years		40+years						
Ritual object shoe		Ritual object earthan pot		Ritual object cloth		Ritual object shoe		Remark
Religion—Hindu Caste—Chamar		Religion—Hindu Caste—Kumhar		Religion—Hindu Caste—Gupta		Religion—Hindu Caste—Chamar		
Obligatory by Custom	Not obligatory by custom	Obligatory by Custom	Not obligatory by custom	Obligatory by Custom	Not obligatory by custom	Obligatory by custom	Not obligatory by custom	
24	25	26	27	28	29	30	31	32
8	—	—	—	—	—	—	—	
—	1	—	—	—	—	—	—	
8	1	—	—	—	—	—	—	

ANNE-

Intra family relation at the time of marriage classified by religion and Caste/Tribe/Community

Religion /Caste/ Tribe Community of the head of household	Number of marriage during less than 5 years where				Number of marriage during less than 5—9 years where				Number of marriage during less than 10—19 years where			
	Kin—1 Mother's Borther		Kin—2 Sister's husband		Kin—1 Mother's brother		Kin—2 Sister's husband		Kin—1 Mother's brother		Kin—2 Sister's husband	
	Dressing of Groom dress & Turhan		Dressing of groom dress & Turhan		Dressing of groom dress & Turhan		Dressing of groom dress & Turhan		Dressing of groom dress & Turhan		Dressing of groom dress & Turhan	
	Per-formed	Did not Per-formed	Per-formed	Did not Per-formed	Per-formed	Did not Per-formed	Per-formed	Did not Per-formed	Per-formed	Did not Pre formed	Per-formed	Did not Per-formed
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu Tharu (S.T.)	5	4	18	3	3	—	5	—	6	2	2	—
Hindu Brahmin	—	—	—	—	—	—	—	—	—	—	—	—
TORAL	5	4	18	3	3	—	5	—	6	2	2	—

ANNE -

Items of food served to different categories of participants at the marriage classified Religion/caste/Tribe/Community

Categories of participants	Number of marriage during less than 5 years where was served (specially) mention vegetarian			5—9		
	Vegetarian		Non-vegetarian	Vegetarian		Non-vegetarian
	Food	Food	Food	Food	Food	Food
	Pulses Rice Vegetable	Poori Vegetable Sweets	Meat	Pulses Rice Vegetable	Poori Vegetable Sweets	Meat
1	2	3	4	5	6	7
Hindu/Tharu						
Liveage member	30	23	1	8	1	—
Affinal kins	30	25	1	8	8	—
Caste fellow	30	30	2	8	8	—
So called higher caste (Brahmin)	—	1	—	—	—	—
So called Poor (Chamar)	1	1	1	—	—	—
Hindu—Brahmin						
Lineage Member	—	—	—	—	—	—
Affinal kin	—	—	—	—	—	—
Caste fellow	—	—	—	—	—	—

XURE XV

of head of the household and time of marriage of the person married (Male)

Number of marriage during 20—39 years where				Number of marriage during 40+ years where				Remarks
Kin—1 Mother's brother		Kin—2 Sister's husband		Kin—1 Mother's brother		Kin—2 Sister's husband		
Dressing of groom dress & Truban		Dressing of groom dress & Turban		Dressing of grooms dress & Turhan		Dressing of groom dress & Turban		
Performed	Did not perform	Performed	Did not perform	Performed	Did not perform	Performed	Did not perform	
14	15	16	17	18	19	20	21	22
2	3	2	1	—	—	—	—	Two marriages performed as per the prevalent Custom of Bhujawat and Jarimar
1	—	—	—	—	—	—	—	
3	3	2	1	—	—	—	—	—

XURE—XVI

of the head of household and time of marriage of person married (Male)

10—19			20—39			40+			
Vegitarian		non-vegetarian	Vegitarian		non-vegetarian	Vegitarian		non-vegetarian	
Food	Food	Food	Food	Food	Food	Food	Food	Food	Remarks
Pulses Rice Vegetable	Poori Vegetable Sweets	Meat	Pulses Rice Vegetable	Poorti Vegatble Sweets		Pulses Rice	Poori Vegetable	Meat	
8	9	10	11	12	13	14	15	16	17
10	—	—	8	—	—	—	—	—	
10	10	—	8	2	—	—	—	—	
10	1	—	8	1	—	—	—	—	
—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	—	
—	—	—	1	1	—	—	—	—	
—	—	—	1	1	—	—	—	—	
—	—	—	1	1	—	—	—	—	

ANNE-

Cause of death particulars diagnosis & Treatment and (1) time of death (Male classified by

Religion and Caste/Tribe/ Community of head of the household	Number of death during less than 10 years where					
	Cause—1 Old age As locally stated and was treated by person of			Cause—2 Dysentery		
	Allopathic Doctor	Witch craft	No treatment	Allopathic Doctor	Witch craft	No treatment
1	2	3	4	5	6	7
Hindu Tharu (S.T.)	1	1	7	1	—	1
Hindu Brahmin	—	—	—	—	—	—
TOTAL	1	1	7	1	—	1

XURE XVII

Religion caste/Tribe/community of head of the household

deceased was male who died of											
Cause—3 Fever			Cause—4 Caneer			Cause—5 Paralysys			Cause—6 Tuber Colosis(T.B.)		
Allopathic Doctor	Witch-Craft	No Treatment	Allopathic Doctor	Witch craft	No treatment	Allopathic Doctor	Witch Craft	No treatment	Allopathic Doctor	Witch Craft	No Treatment
8	9	10	11	12	13	14	15	16	17	18	19
5	—	2	1	—	—	1	1	—	2	—	—
—	—	—	—	—	—	—	—	—	—	—	—
5	—	2	1	—	—	1	1	—	2	—	—

ANNE-

Cause of death particulars diagnosis & Treatment and (1) time of death male classified by

Number of death during less than 10 years where

Cause—1 Old age			Cause—2 Dysentry		
Allopathic Doctor	Witch Craft	No Treatment	Allopathic Doctor	Witch Craft	No Treatment
20	21	22	23	24	25
2	—	—	1	1	1
—	—	—	—	—	—
2	—	—	1	1	1

XURE XVII

Religon/caste/tribe/Community of head of the household

deceased was male who died of

Cause—3 Fever			Cause—4 Caneer			Cause—5 Paralisys			Cause—6 Tuber Colosis(T.B.)		
Allopathic Doctor	Witch Craft	No Treatment	Allopathic Doctor	Witch Craft	No Treatment	Allopathic Doctor	Witch Craft	No Treatment	Allopathic Doctor	Witch Craft	No Treatment
26	27	28	29	30	31	32	33	34	35	36	37
—	1	1	—	—	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	—	—	—
1	1	1	—	—	—	—	—	—	—	—	—

ANNEXURE—XVIII

Participation from outside households in religious and other celebrations in households classified by religion and caste/Tribe of head of the household

Name of religions rite and festival	Religion and caste/ Tribe of head of household where performed	Average Number of participants	Participants of each category as p.c. of Total participants				Remark
			Category—1 Kih	Category—2 Caste men	Category—3 Friends	Category—4 Mother caste	
1	2	3	4	5	6	7	8
Satya Narain ki katha	Hindu Tharu (S.T.)	10	50%	50%	—	—	
Bhagwat Katha	Hindu Tharu (S.T.)	50	10%	40%	30%	20%	
Ramayan Kirtan	Hindu Tharu (S.T.)	22	35%	65%	—	—	

ANNEXURE XIX

Expectation about occupation of daughter as related to occupation of imformant by reilgion and Caste/Tribe (Separate data for each religion and Caste/Tribe)

Occupation of informant describe occupation as N.C.O. 2 digit	Hindu—Tharu (S.T.)					Hindu—Brahmin			
	Number	Number of expecting daughter to be in			Number	Number of Expecting daughter to be in			Remark
		Occupation 1 Agricul-tural Labour	Occupation 2 Household Duties	Occupation 3		Occupation 1	Occupation 2	Occupation 3	
1	2	3	4	5	6	7	8	9	10
Cultivator	49	4	45	—	—	—	—	—	
Agricultural Labour	6	3	3	—	—	—	—	—	
Forest Guard	—	—	—	—	1	1	—	—	
Fire-Watcher	2	—	2	—	—	—	—	—	
Domestic Servant	—	—	—	—	—	—	—	—	
Carpenter	3	—	3	—	—	—	—	—	
Total	60	7	53	—	1	1	—	—	

ANNE-

Aspiration about number of son's and daughter's in case of persons with spouse alive

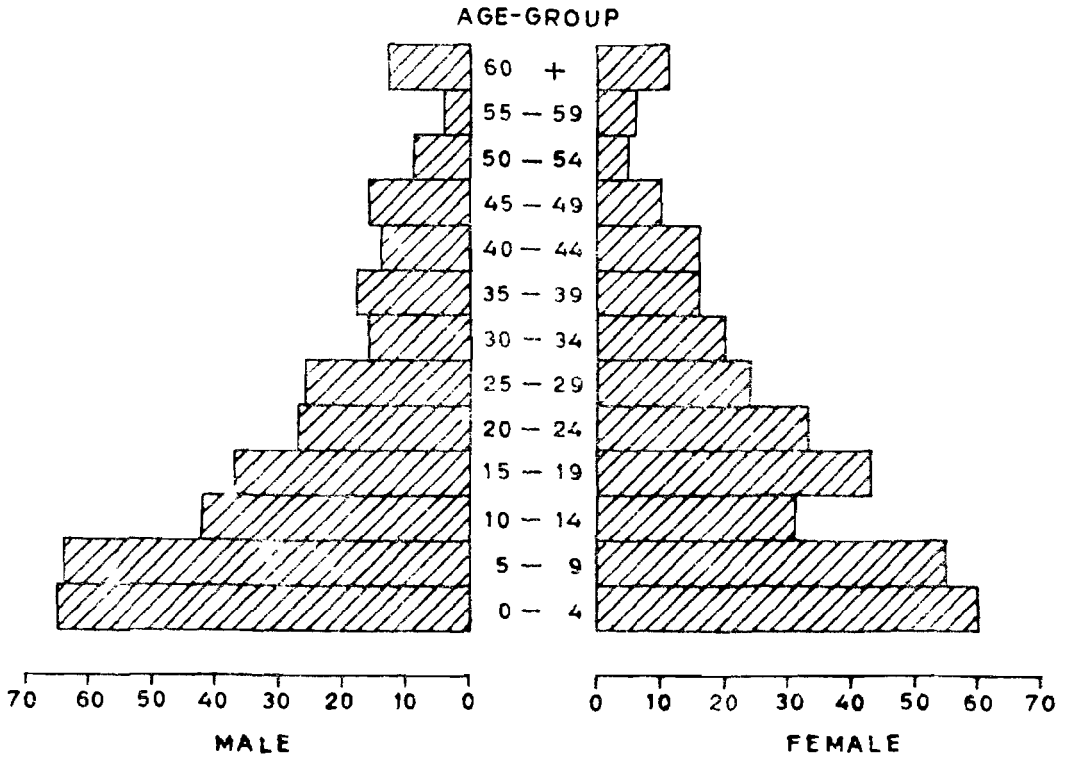
Religion and Caste/Tribe	No. who are illiterate and who are aspire to have sons and daughters					
	One son	One son + one daughter	2 sons	2 sons +1 daughter	2 sons +2 daughters	3 sons
1	2	3	4	5	6	7
Hindu						
Brahmin	—	—	—	—	—	—
Hindu						
Tharu (S.T.)	17	9	10	9	2	—
TOTAL .	17	9	10	9	2	—

XURE XX

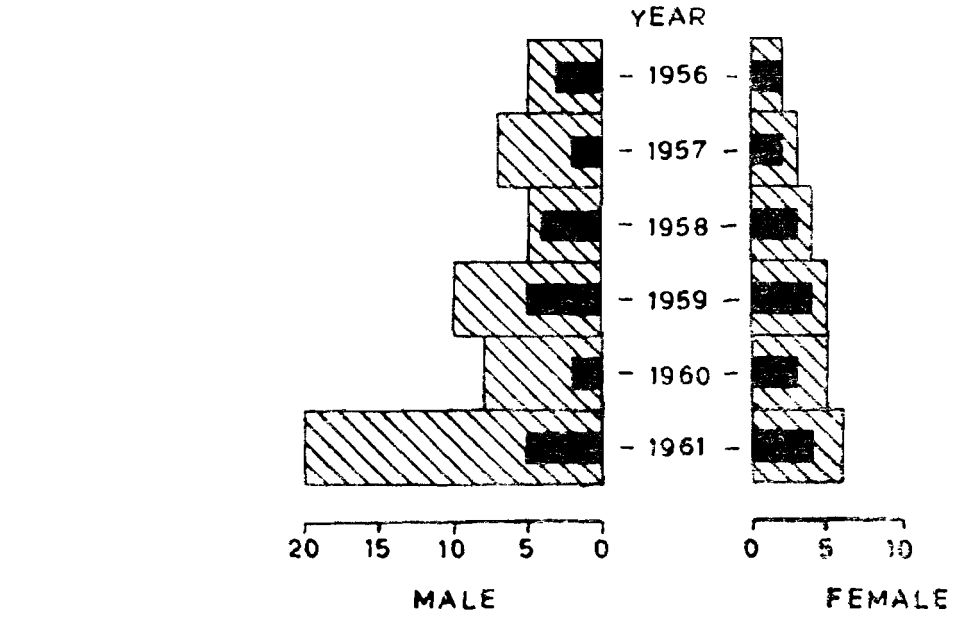
classified by Religion/Caste/Tribe and educatio.

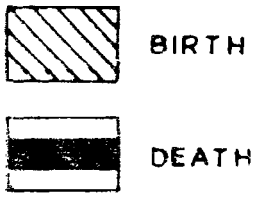
No. who are literate up to Matric standard and who are aspire to have sons and daughters				No. who are Matric and above and who are aspire to have sons and daughter				Remark
1 son	1 son + 1 Daughter	2 sons	2 sons + one Daughter	1 son	1 sons + 1 Daughter	2 sons	2 sons + 2 Daughter	
	9	10	11	12	13	14	15	16
—	—	—	—	—	—	—	—	
	5	1	2	1	—	—	—	
3	5	1	2	1	—	—	—	

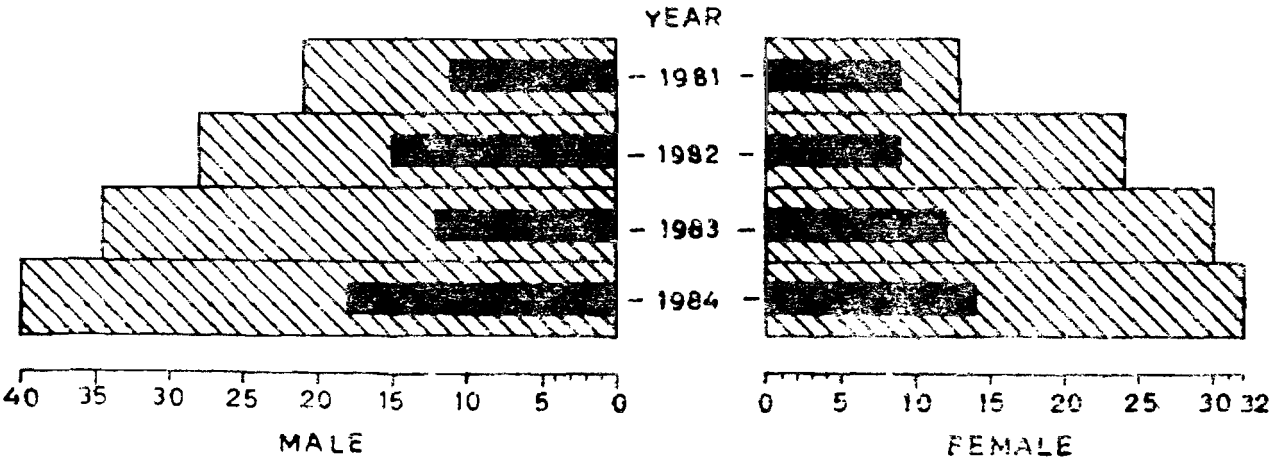
DISTRIBUTION OF POPULATION BY SEX AND AGE-GROUP 1985



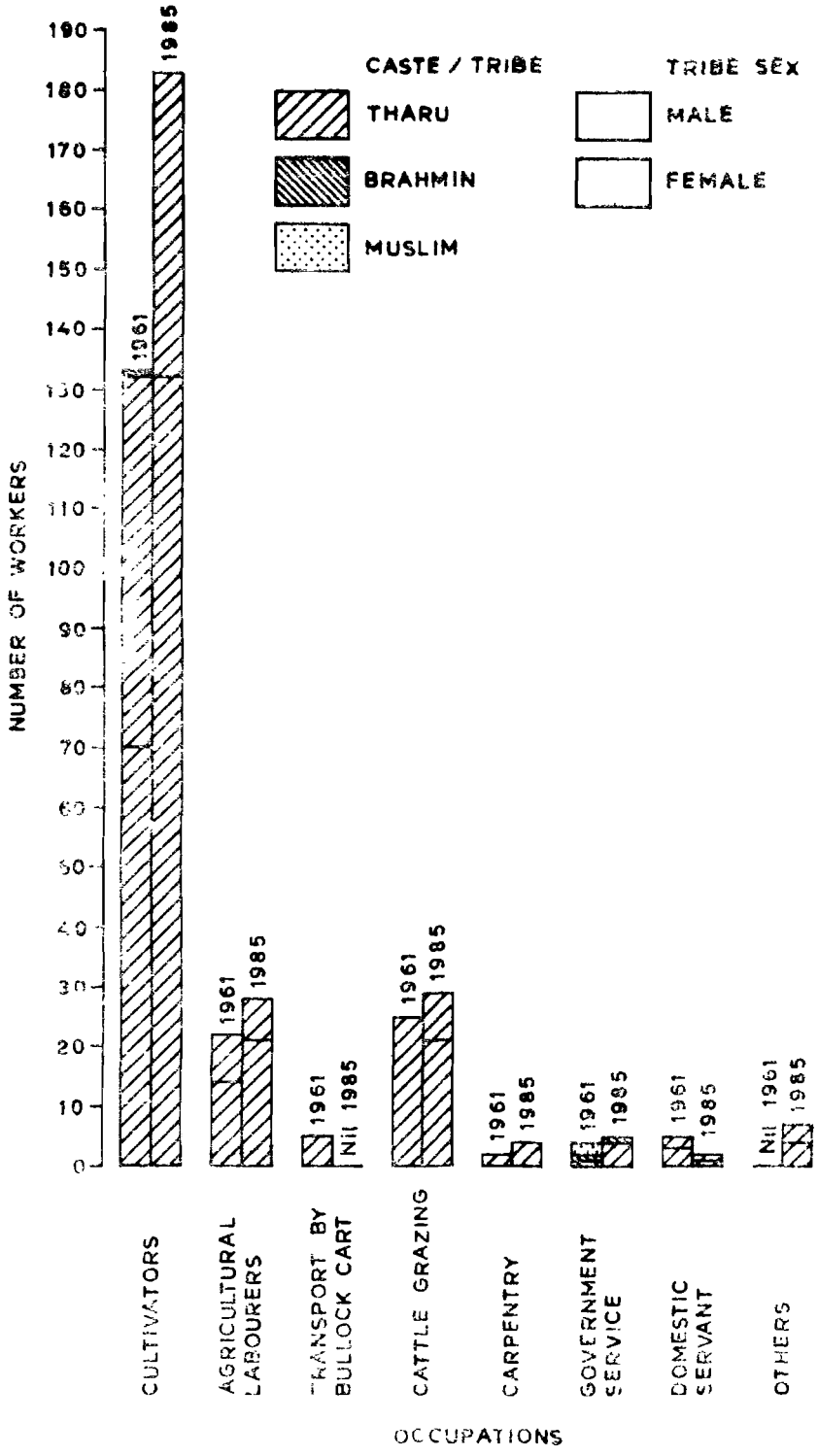
BIRTHS AND DEATHS



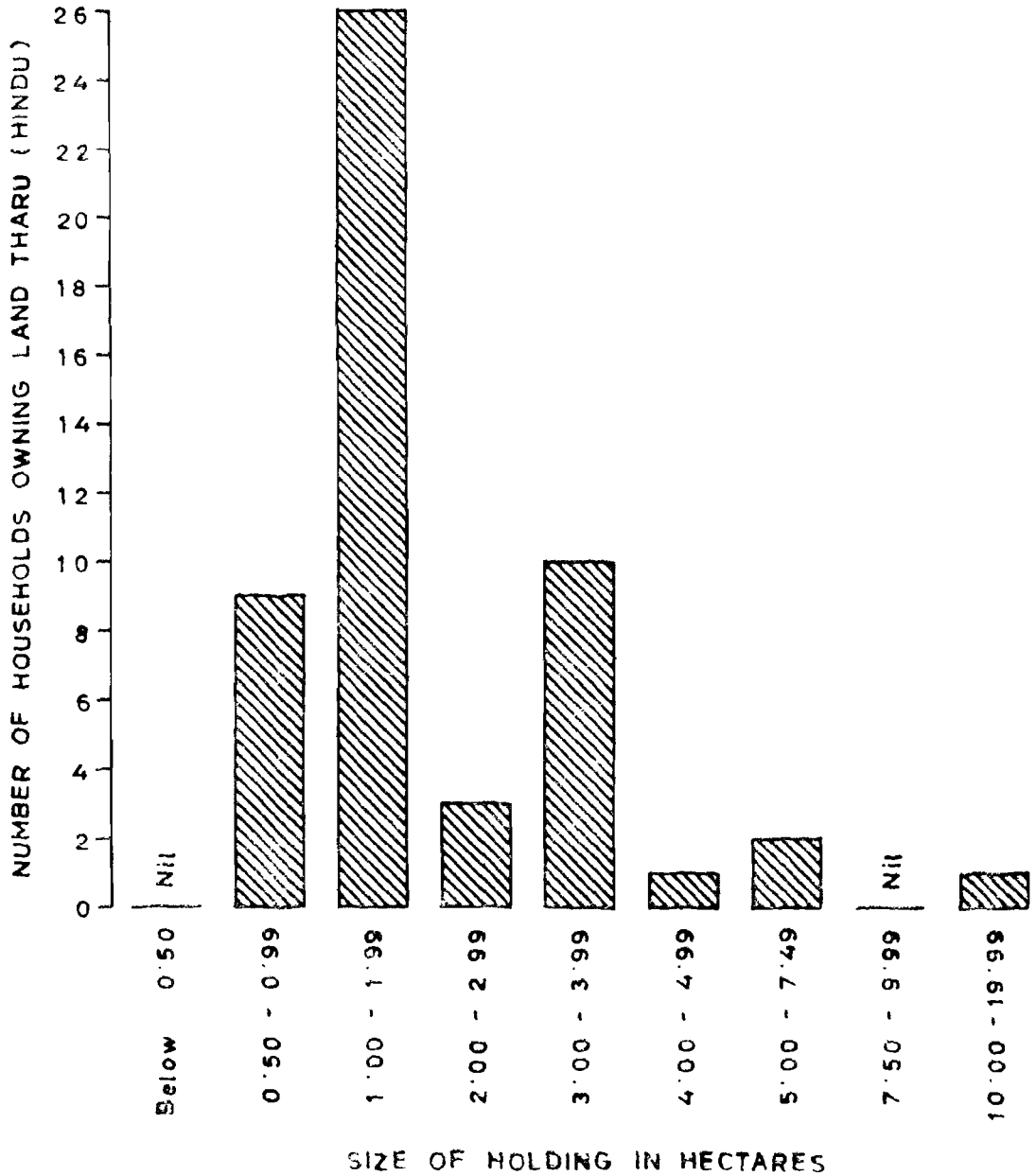




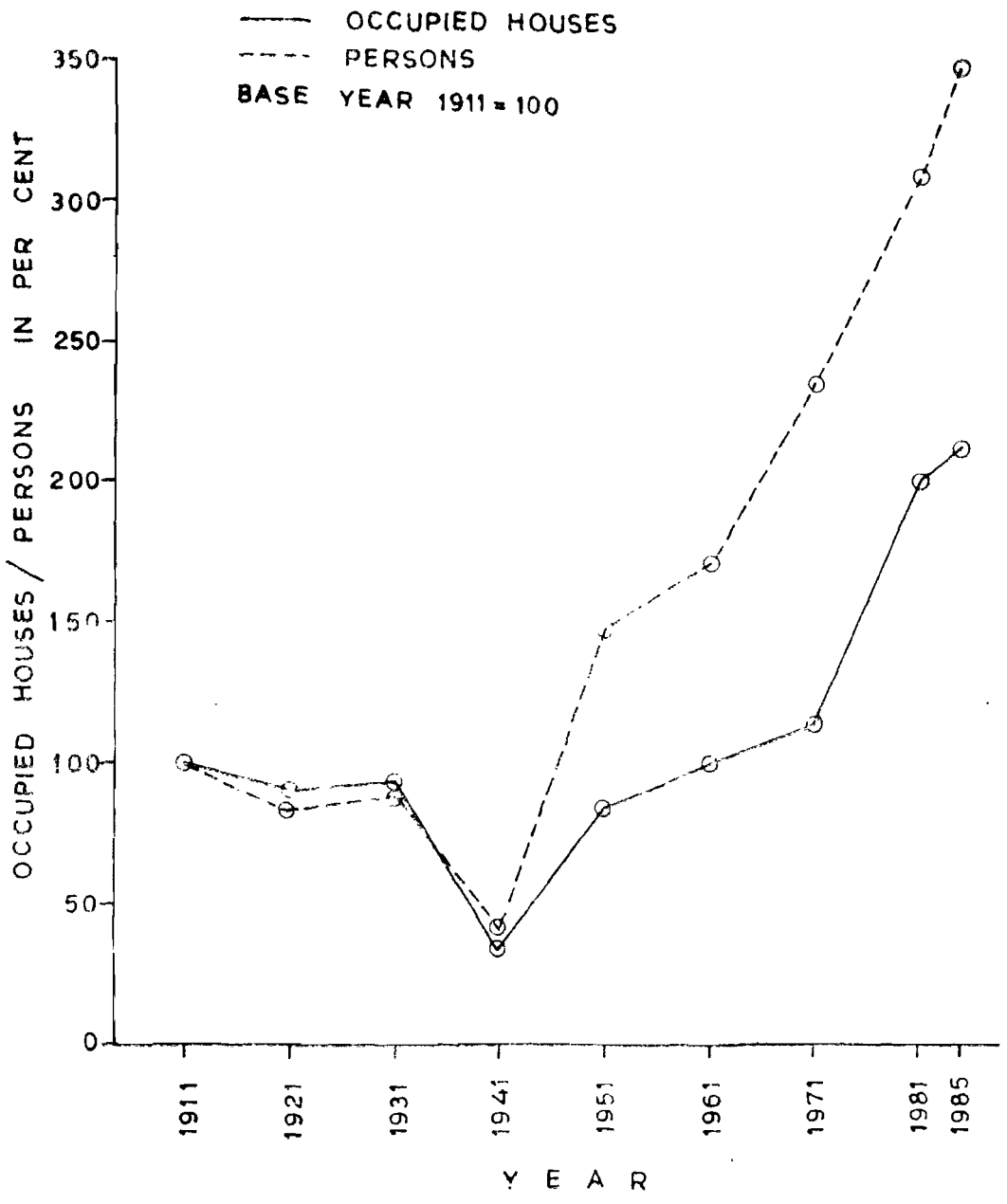
DISTRIBUTION OF WORKERS BY CASTE, TRIBE SEX AND OCCUPATION IN 1961 AND 1985

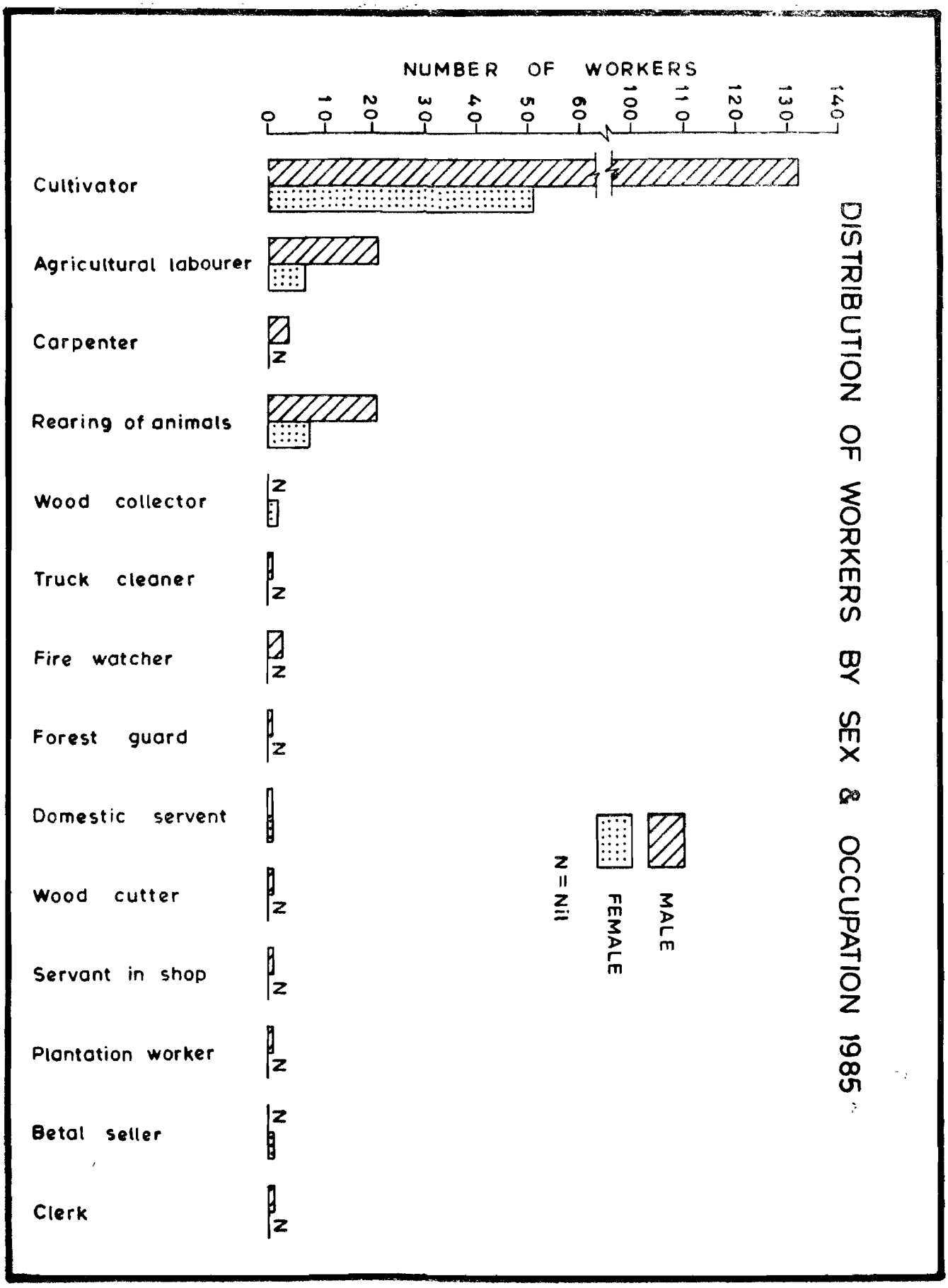


DISTRIBUTION OF AGRICULTURAL LAND ACCORDING TO THE OWNERSHIP OF DIFFERENT SIZE OF HOLDINGS 1985

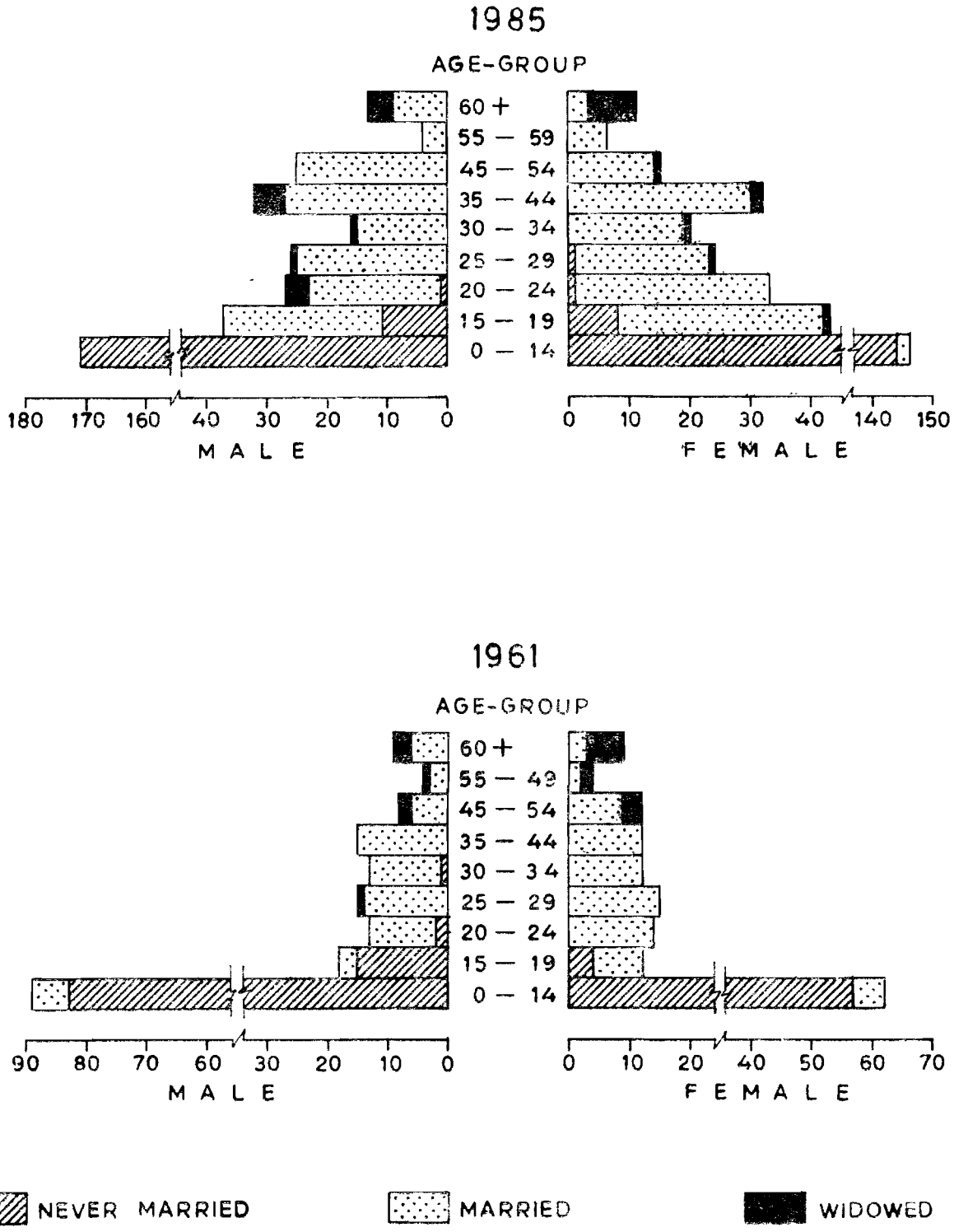


TREND OF POPULATION
1911-85

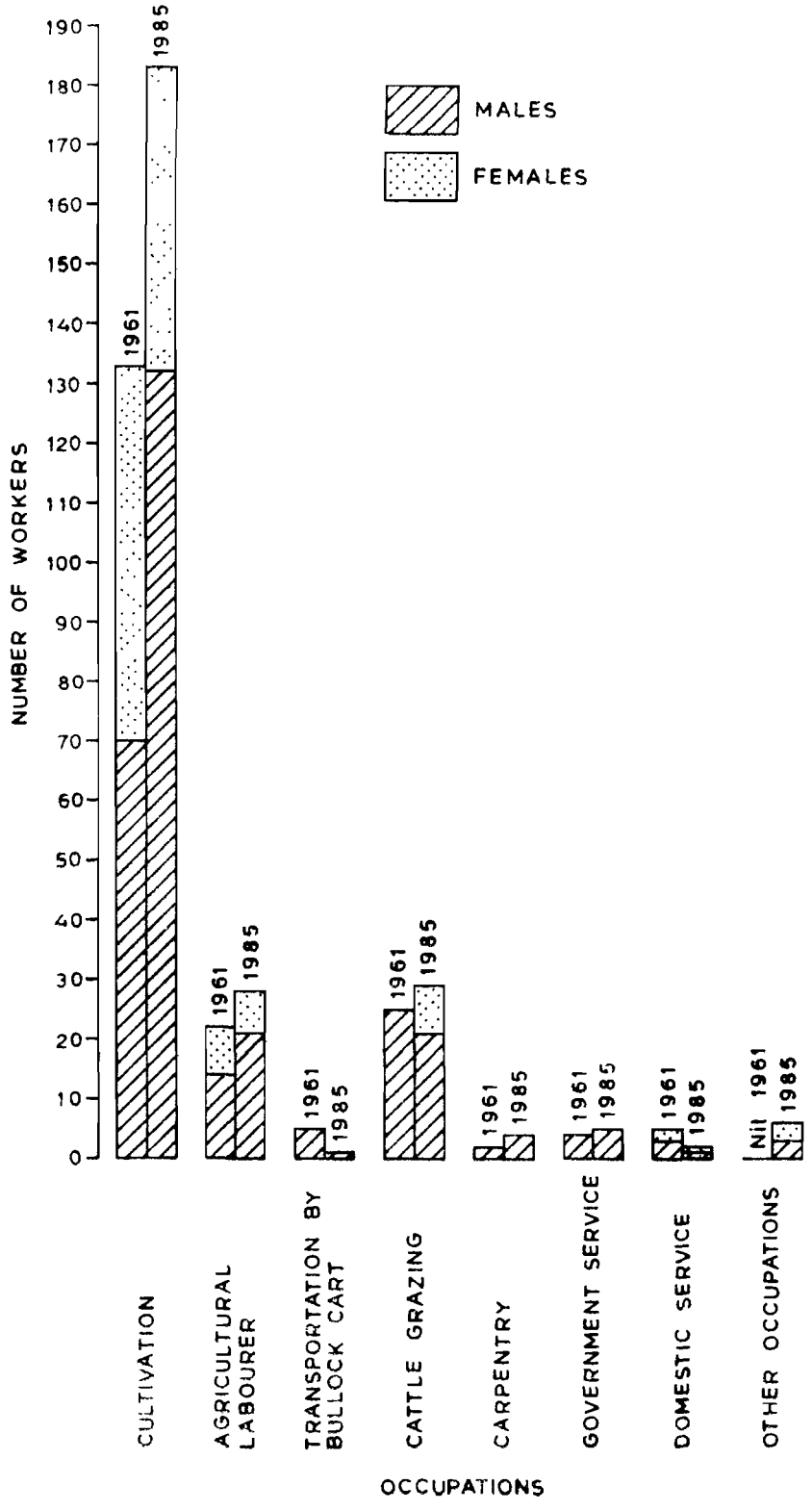



DISTRIBUTION OF WORKERS BY SEX & OCCUPATION 1985
NUMBER OF WORKERS
0
10
20
30
40
50
60
100
110
120
130
140
Cultivator
Agricultural labourer
Carpenter
Rearing of animals
Wood collector
Truck cleaner
Fire watcher
Forest guard
Domestic servent
Wood cutter
Servant in shop
Plantation worker
Betal seller
Clerk
N
N = Nil
FEMALE
MALE

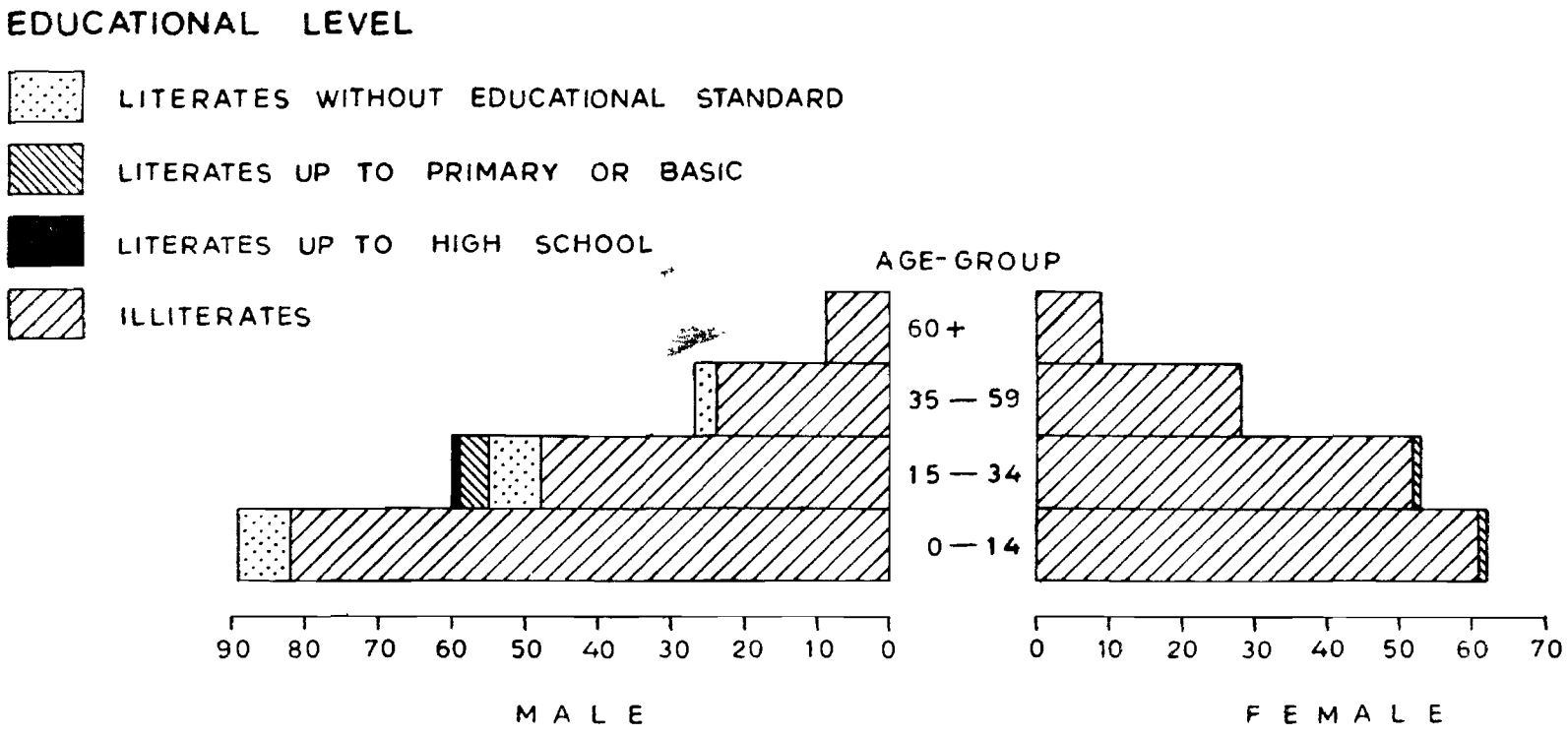
MARITAL STATUS BY SEX & AGE-GROUP



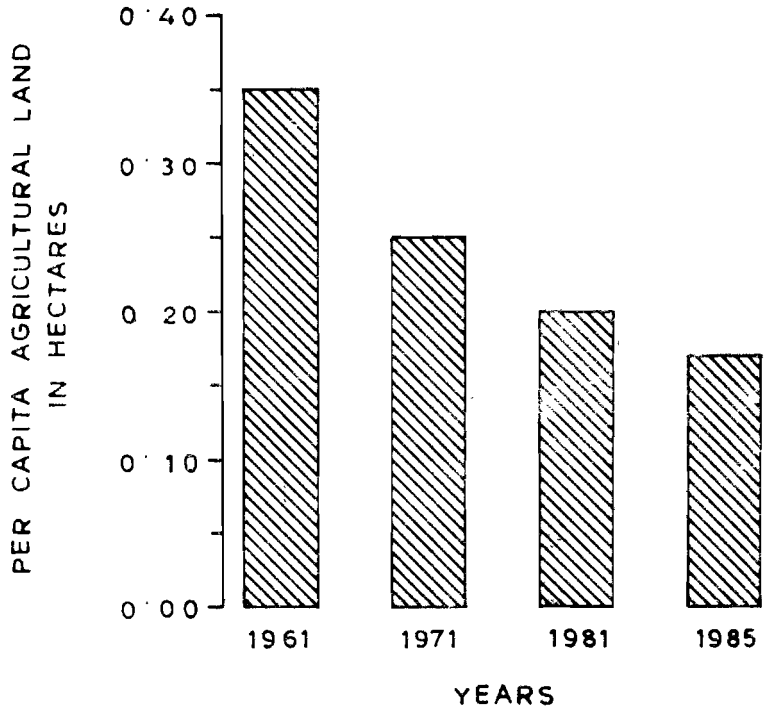
PERSONS ENGAGED IN DIFFERENT OCCUPATIONS 1961 AND 1985



LITERACY 1961

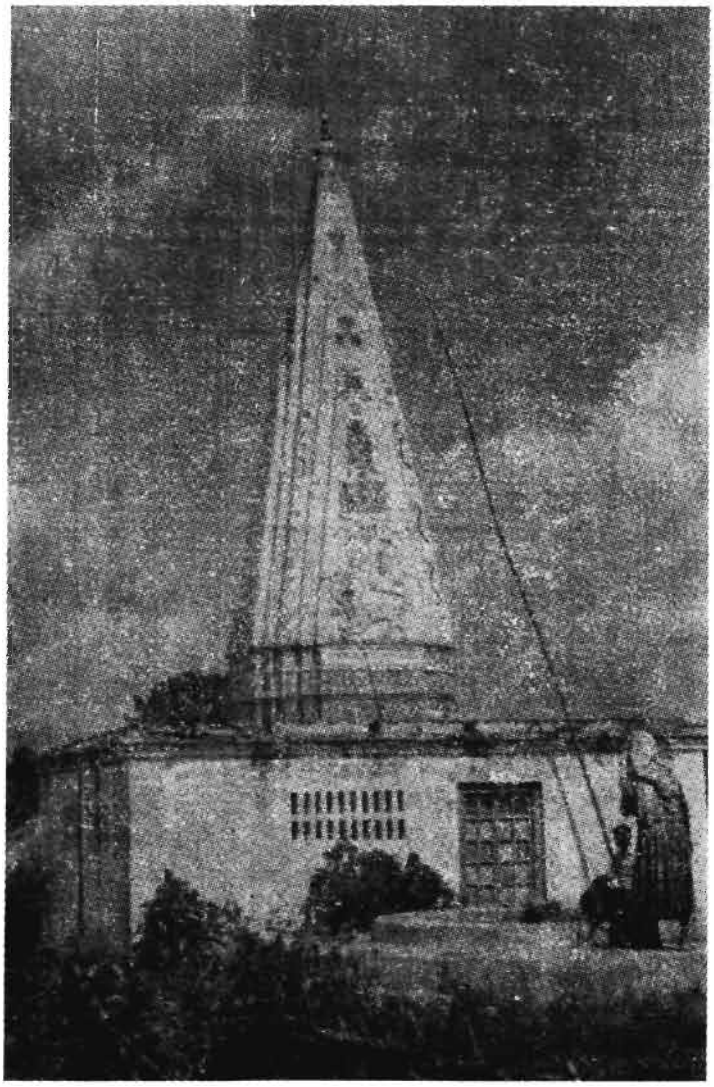


AVAILABILITY OF AGRICULTURAL LAND





A distant view of the village

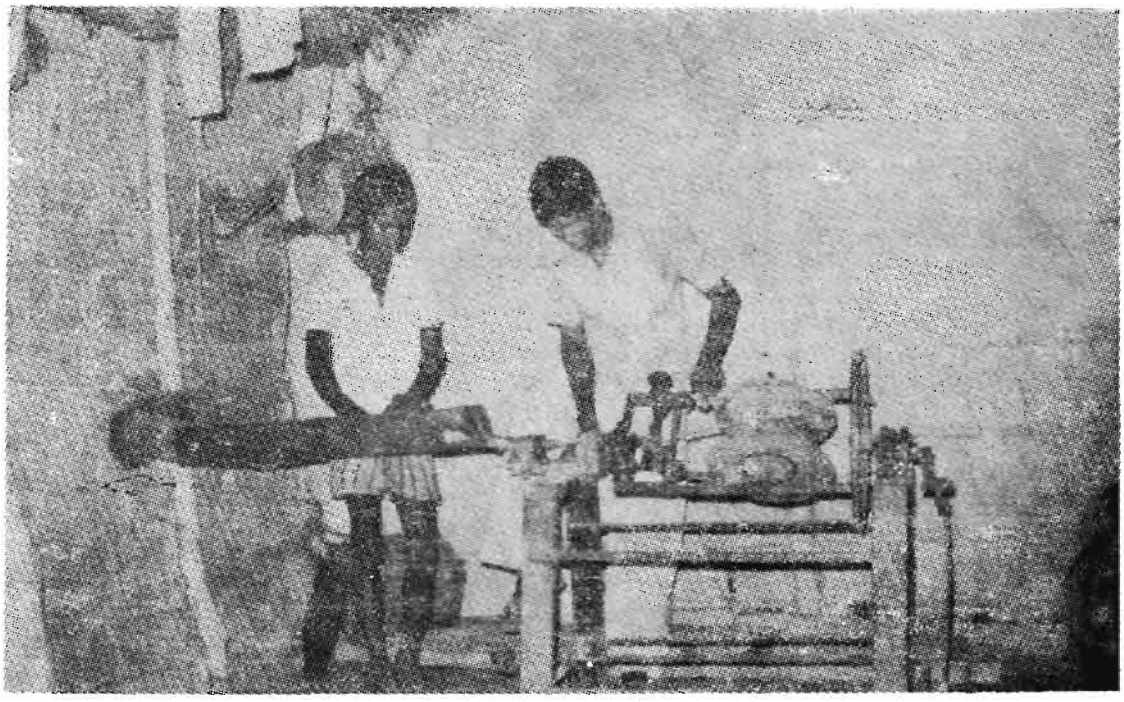


Shiva Temple

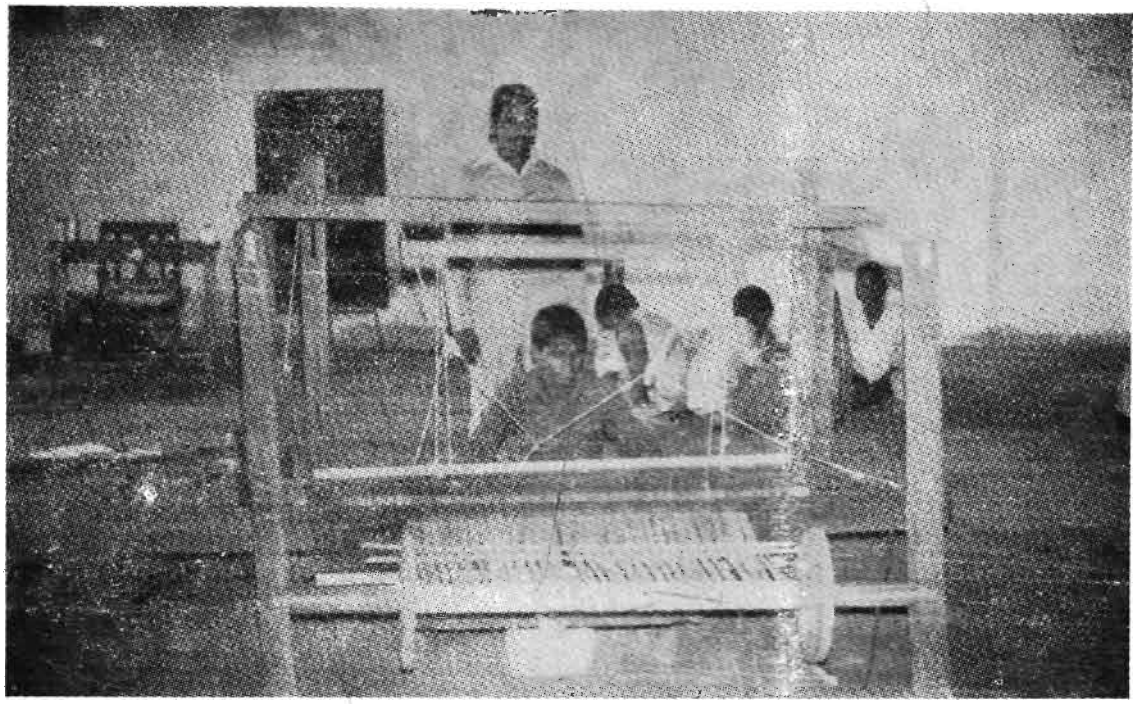
18—765RGI/88



Primary School



Rope making training under Tharu Development Programme



Tharus undergoing training in handloom weaving



Masonary Well