



INTRODUCTION OF ADIVASI DUNAGARI GARASIYA

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ABSTRACT

Adivasi Bhil and garasia live in, range of Aravalli hill at banaskantha district in north Gujarat have social and religious relation with Adivasi of rajasthan . Adivasi in Gujarat are usually adjoined with Adivasi in the boarder area of Rajasthan, Madypradesh ,and Maharastra state of India whereas they reside in Banskantha and Sabarkanth district of north Guajrat, Panchmahals, Vadodara nad Bharuch district of centre of Gujarat and in south Surat, Valsad ,and Dang ditrict in Gujarat . Sabarkantha district is surrounded with bhil Adivasi in Gujarat, while Sokhala Adivasi are found in vijayanagar ditrict. Dunagri garasiya are found in Bhiloda, Meghraj and Vijayanagar district in which khedbrahma district has the highest population of Dungari garasia Adivasi. Garasia caste is kind of bhil community rooted in 13 the century known as girasia, garsia, gahrasia, and garasi in a various government gazzatte. According to Marvad cesus of 1368 when Allauddin Khilji conquered castle of zalor, some rajput dispered in a small groups, and some became dacoits. They conquered the bhil later on known as Garasia. Lt.cononel Erskin mentioned the gazette 1920 of Sirohi state and book of P.C. Dave's book "The Garasiyas" about origin of garasia in India. According to book word giras is derived from Sanskrit, means a dacoit asking for his, right from the production of the area. They are migrated from Mevar and have sub cast like Parmar, Rathore, and Chauhan. They are believed to be born from bhil female and Rajput male..

INTRODUCTION

Population of Adivasi is dispersed in all over India and Gujarat. They have put unique impression with their culture, custom, language, and social life in Indian culture. There are more than 29 group of adivasi especially dubada and bhil live in different part of Gujarat.



Bhil and garasia Adivasi live in, range of Aravalli hill at banaskantha district in north Gujarat have social and religious relation with Adivasi of rajasthan . Adivasi in Gujarat are usually adjoined with Adivasi in the boarder area of Rajasthan, Madypradesh ,and Maharastra state of India whereas they reside in Banskantha and Sabarkanth district of north Guajrat, Panchmahals, Vadodara nad Bharuch district of centre of Gujarat and in south Surat, Valsad ,and Dang ditrict in Gujarat . Sabarkantha district is surrounded with bhil Adivasi in Gujarat, while Sokhala Adivasi are found in vijayanagar ditrict. Dunagri garasiya are found in Bhiloda, Meghraj and Vijayanagar district in which khedbrahma district has the highest population of Dungari garasia Adivasi.

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Garasia are settled in Sabarkantha and banaskanth district. Siddhraj Solanki had observed their language, custome, culture, legend, and their physical appreance in" Shamdaji na garasiyao ma sanskrutikaran". It seem that word garasia is derived from Sanskrit word "garas",

In garasiya society to be a land owner is essential thing for becoming a member of their society. If they loss their land or sell it out they would be no more remain the society member so 1903 garasia society urged the state not to seize their land in any way. Theri traditional attitude show that garasia Adivasi in certain exception have built their house on their own land. Ther are many legends about garasia Adivasi prevail in history. One it is said that during the war with Muslim and Mogals Rajput and Bhil came into close contact with each other turned into marriage and generation born with their known as garasia. Garasia Adivasi are born from physical relation between Bhil and Rajput community.

Gungari garasia believe themself decended from Mevar, while garasia from Mevar are believed to be decended from chauhan Rajput of champaner near baroda state. Jems farbes-1813-part 3-214 has wrote that garasia introduced themselves as Adivasi of this area, and doing decoiting because they believed that ancestors of Hindu have sent them in hilly area of east ,seizing their property. Auther further wrote that in 18th century garasiya, bhil, kodi etc were brave decoits and people were harassed by them because they used to rob travellers in



surrounding area . The ancestors of garasia descended from Mevar, believed themselves superior to Bhil of the area, but no evidence is found in sociology or in history about it.

SOCIAL LIFE OF DUNAGARI GARASIA

Dunagari garasia have paternal family system in the society. Their caste, subcaste, are decided by their father's dna. They have village panch, area panch, and jati panch known as three garasia panch to solve their social problems, remarriage, marriage or death etc in a society. This community lives in dispersed, far in a farm, in a small hut. The reason is their doubtful nature, and habit of wine cause the quarrels with neighbour, also they can guard their farm from animals.

They live in joint family but the effect of modernisation has caused them to live nuclear family. Unemployment and for better life, lured them to migrate in rural area. Those who settled in the rural or big city occasionally come to their native, and in a long run they settle their permanently, though close relationship among elders in a village keep continued.

Marriage institution of Adivasi always differs from other community in society in marriage culture, standard of sexual relation, geographical area confined for marriage, numbers of life partner, ceremony of marriage, and social custom in Gujarat. Marriage in the same caste is not allowed.

Though their Panch has tried to control the anti social customs by charging fine to culprit, kept system, Polyandry in marriage, divorce, remarriage, and love marriage still prevail in their society. Marriage ceremony in Adivasi is performed by their Bhabhie (brother's wife) rather than religious priest. A prescribed cash amount is common to exchange in marriage from both the party i.e. bride group and groom group. Status of women is always higher in adivasi society. Women share their earning in family by animal husbandry, wood cutting, and retail labours. Their habit of food is so common. They use maize, chhas, and dal, where as ginger, onion, chilly and green vegetable are used as food grown by them, laddu is common for guest but when valuable guest come non vegetable food is served to them. Their dress is also very common. Elders wear dhoti, and long shirt on it while younger have change the traditional dress to pant, shirt, and jeans while girls used to wear shirt, Punjabi dress, and blouse.

Family is a primary unit. During important occasion all relatives have their duty, rights and work to perform. They call their father 'ba', 'baba' to uncle, 'babi' to aunt, 'bua' to fo (sister of father), 'mota ba' and 'moti ai' to grand father and grand mother respectively. This addressed made by them indicate relationship with their near and dear. On a birth of child



foi (father's sister) and masi (mother's sister) have more important, nearest relatives are invited in such occasion.

Their economical activity usually indicate their hardship to maintain the life. Primary earning come from their traditional agriculture, and animal husbandry remain second. Collecting jungle's products, wood cutting, selling vegetables are very common to bridge the gap of earning.

Division of labour is simple among them. Risky and hard work is done by youngster, and less risky work like labouring in farm, look after the children, care taking of cattle etc is done by elders. Though their first earning from agriculture is a meagre income collected from it. Land distributed into many pieces, slopping and less fertile land without irrigation, absence of fertiliser, high breed seed, and insecticide give them a very less earning. Income from agriculture is hard to maintain daily need so they grow ginger, onion, green and vegetable in front of their house and sell it. Cow , goat, buffalo and other milky cattle give them a bit economic support.

Sub caste in Adivasi society is an important social unification which is inherited from their real or imagined ancestors. Majumdar and Madan said that their sub caste is inherited from cattle, trees, and plant or any other dead things ,which are believed to be their imaginary fore father. People from the same sub caste believe themselves and brother or sister.

Dungari garasiya adivasi traditionally distributed into many sub cast having two to thirty different kind of surname, worship the same God or Goddess. They have deep faith in their God or Goddess when in a minor problems they recite their God's name loudly. Parmar, chauhan, solanki, rayda, bhagora , and rathore are common surname in Adivasi society, this sub cast believe themself in upper cast compare to other adivasi in the area.

Adivasis are festival lovers. They celebrate uttarayan, holi, akhatrij, diwaso, janmasthmi, navratri, and diwali and other various festivals during the year. Their celebration start some 15 to 20 days before the festival. During holi they play drums till late night, woman play lezim and wear a fancy dress during the time. They dance in a group with naked sword, and arrow in their hand. They believe in revenge. During holi Adivasi used to take revenge by murdering of their enemy. Like holi their uttarayan is also interesting.. before the frist Friday of 14 of January Adivasi uttrayan is celebrated. People on that day gather to mukhi's house and go to farm to catch god canali,a bird.

They bring a bird home and give her something to eat, make her bath and leave her to open field. They watch where does that bird goes and sit, if a place is greenery, the monsoon would be better this year for farming and if sit on dry place there would be draught in the area. On

this day people sip wine and eat non-veg food. Fair in life of Adivasi breathed their routine life. Shamalaj region has any fair during the year. They spare the time for fair and enjoy the from routine life.

On Janmasthanmi and Kartik Purnima a big fair become boon for bachelors to run away with their love one and get married. Adivasi worship their God or Goddess, especially lord Ram, Hanuman, Shitalamata, Ganesh, and Amba mata and seek blessing for them. They sacrifice a goat or any animal to God. Worship of their God is routine things. If there is illness in a village, or sowing or cutting crops in field they used to pray the God. Dhashama vrat, goyaro, shitala satam, Janmasthanmi, Punam etc. Upvas are observed by them. Lord Krishan is worshiped as black God by them. Adivasi believe in omen rather than keeping trust on science. In their routine life during illness seeking boon from goddess. Belief of ghost is common for them. Swaminarayan, swadhyay parivar and other modern sects of Hindu are also observed by them.

In modern time migration, westernisation, mobility, and modernisation have put deep impression on the culture, social life and economic life of Garasiya Adivasi society. Increase in education has kept them away from fair, singing traditional song or dance and such other ceremony. Government schemes launched for them have accelerated their economic progress rapidly.

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