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## A STUDY ON DUNGRI GARASIANOMADIC COMMUNITY IN KARNATAKA

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### Abstract :

India is a diverse country: India's culture with different geographical environments may seem similar on the surface, but when you look deep into it, you will find different cultures.India is comprised of hundreds of castes, communities, tribes, and so many languages, customs, and traditions.Nomadic communities are found throughout India.They continue to wander in the areas that are not suitable for their life without undergoing the rule that they have to settle in this place.DungriGarasi community is one such nomadic community.

**Keywords** :Nomadic, Community, tents, Women's, occupations.

### Introduction :

Indian Social System adorned with various religions like Hindu, Muslim, Christian, Sikh, Buddhism, etc. it isa fact that all these religions have adopted and practicing various Cultures of their own. For many years very few communities of higher order are there in the mainstream of the society. It was believed that those cultures are supreme. In the changed scenario, various Scholars (thinkers) of anthropology, Sociology and folklore have made intensive studies on the lower caste and communities and introduced them to the society.

### Objective of The Study :

- 1) Study of Dungri Garasia Community historical background
- 2) Critical analysis of Dungri Garasia Community Social life and profession
- 3) Sutdying the Dungri Garasia community problems and Solutions.

### Research methods :

Dataswere obtained about Dungri Garasia Community Vijayanagara District by field work, questionnaire, interview, observation and sampling procedures were used for the collection of information. Information has been collected from secondary sources text and published booksand other Sources.

### Meaning of the Nomadic Tribes :

- 1) According to imperial gazetteer tribe means "A group of people living in a particular place. Speaking same language connection with people of their community.
- 2) According to Sociologist Dr. K. M. Metry the hunting and livestock tribes were originally nomadic tribes. Even today the chancy, chenchawars, pardhi, Rajgond tribes in the Karnataka Region of Hyderabad continue to live the life of a nomadic Rajgond used to travel states of Goa. TamilNadu, Maharashtra and Andhra Pradesh for A Ayurvedic medicine trade.



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## Review of Literature:

1) There are descriptions of the Bhil community in AD Lewis's work. He explains that the word 'Bhil' may have come from the bow or spear used in Kannada. They also tell that they are called 'Dassu'. The author may have interviewed the Dungri Garasis who used to live in Mysore. Description of Bedagu, God and his profession among Dungri Garasis is available in this work. (Lewis AD: 1963: 26-38).

2) KS Singh describes the Dungri Girasis who belong to the Bhil tribe and live in Gujarat. Their predecessors say that they must have migrated from Mewar or Rajasthan about three hundred years ago. And they tell that there are many clans (Clans, Atak) among them. Brief descriptions of his life course have been given (Singh KS: 1998: 435).

3) According to Dr K. M. Metry" As per the constitution (Scheduled Tribes) Order, 1950 (As amended by the Scheduled Castes and Scheduled Tribes Lists (Modification order) 1956, the Bombay Reorganization Act, 1960 and the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act 1976 ) Dungri Garasia under Bhil tribe Considered as Scheduled tribes in Karnataka.

A Bhil Community living Karnataka, their forefathers migrated from Mewar in Rajasthan about three hundred years ago. Dungri Garasia is one of the major Nomadic tribe in Karnataka comes under Bhil group. They are also locally known as Gosangi, Gosayi. The word Gosangi is Derived from Gosika, Gosikollu, Gosthika. It is believed that they are Called Gosangi because of their occupation as care takers of Cattle. It is a religious medicant community came from Northern and Western India. The names Gosai Signifies Go - Swamy ie, master of Cows (senses) The innocent Gosangi are also called Gosai which Leads to the identity crises. The term Gosavi is not a caste. Any devotee, irrespective of profession, caste and Social life is called Gosavi. According to Jathaka Purana Lord Shiva appeared before them and ordered them to become the master of cows. The same are Gosangi who accompany the cows.

The Community Dungri Garasia tribe is troubled by the identity crises. In Bellary District they are called as Gosangi( Schedule caste ) in some places they are called as Silleykathas (SC), Gosavi ( OBC), But the clans and cultural characteristics are one and the same ( Metry, K. M. 2008 )

## Discussion :

The Dungri Garasi nomadic community in Karnataka has its own social and economic system. This community is known as Gosai, Gosangi, Gosavi in different districts of Karnataka. As there are differences between these communities and the tribe of Dongri Garasi, All cannot be called as same community. There is a lot of difference between Dangrigarashibedas and Gosaibedas. Festival celebrations and divine celebrations are seen in different ways.

The Dungri Garasi tribe is a sub-tribe of the Bhil tribal community, which is used as Dungan + Ghar + Siya = Dunganri Garasia > Dungri Garasi. Here Dungan means hill, Ghar means house, Siya means children. Generally speaking, it means the people who live in the hills. Therefore, the basic and common occupation of the community is hunting, food gathering and animal husbandry. Migration from region to region was natural for these kayaks. Over time, natural hunting, food gathering, fishing, and begging came under legal control. When their natural life was regulated according to the constitution, their groups fled for life. Some elders are of the opinion that the Dungri Garasi tribe of Karnataka is one of those who migrated from Rajasthan due to political differences and natural disasters.



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DOI: <http://ijmer.in.doi/2023/12.08.8>  
www.ijmer.in

Even now they can be seen traveling as nomads. Generally, they live outside the town in temples, school college grounds, Santa grounds, theaters and other places by pitching tents. In the nomadic community of Dungri garashi, only Eleven clans are mainly Maniani, Kagal, Gummat. In the marriage of this community there is a custom of veiling the woman. It is mandatory to pay 60 rupees. There is no dowry system among them. Three festivals a year are important for this community. They are Holi, Dussehra and Diwali, each festival is celebrated in a special way. Religious deities like Mahalakshmi, Chamundeshwari, tribal deities like Kandoba and Padiyar, Kalaberudaiva, KambalaBairavi and etc.

The community of Dungri garashi in Karnataka makes Nyaya Panchayat decisions by elders. When there are health problems, they will solve them by transplanting medicine. They do not own agricultural land. Men are involved in trades like plastic items, sandalwood oil. and sofa and umbrella repairers, women pick and sell old plastic, paper, bottles. Also women sell needle, pinna, dabban, jadabooti and other goods. Sometimes they sell plastic cups. In recent times, they are engaged in agricultural labour, petty trading and animal husbandry

Dungurashi community wears simple clothes. Being originally from Rajasthan, they follow the Rajasthani style of clothing. It is a tradition for women to cover their head with a sari. They wear nose ring, ole in ear, karimani saree, hand bangles, bracelets, ankle bracelet, ankle chain and ankle ring. Young women wear saree, chudidar and nighty dresses. Applying the forest to their eyes. Women and men get tattooed. Elderly people wear dhoti and lungi while young people wear pantu, shirt and bermuda. Food is found in a very simple way. Being herbivores and carnivores, are mostly used, food from the hunting.

The Danguarasi community speaks their own language and dialect. Marathi, Gujarati, Rajasthani, Hindi are spoken according to their respective regions. Their language has influenced the language of Hakkipikki and Banjara communities. Their language is similar to Lambani language. He also speaks Kannada language.

**Population of the Families of the Dungri Garsia Nomadic Community (2007)**

| SL NO | DIST        | TALUK   | PLACE                  | No of family | No of Male | No of Female | Total |
|-------|-------------|---------|------------------------|--------------|------------|--------------|-------|
| 1     | Vijayanagar | Hospete | Bhagath Sign<br>Nagara | 57           | 116        | 111          | 227   |
|       |             |         | Kamalapura             | 09           | 19         | 18           | 37    |
|       |             | Kudligi | Ujjinihall             | 02           | 03         | 04           | 07    |
|       |             |         |                        | 68           | 138        | 133          | 271   |

Kannada Pustaka Pradhikara, Government of Karnataka published a book Which was written by Jagadeesh. K. K. Titles is Nomad Tribes Study Series, There is information in these books that there are 271 Dungri Garsia Community People out of them 138 male, 133 Female, Approximate 68 Families were living.

**Findings :**

- Nomadic Dungri Garsia Community People Living in tents.
- Nomadic Dungri Garsia Community People traveled on Village to another in Search of Food and enact through Different Character.
- Nomadic Dungri Garsia Community people are Economically Poor.
- These Community members also involved themselves in Fishery, old Plastic, Paper, Bottles, agricultural Labour, household items etc. And Mareketing.



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## Problems of Dungri Garasia :

- Government of Karnataka needs to give Scheduled Tribe reservation to the nomadic Dungurugavasi community
- The Dungri Garasia community in Karnataka live in tents, huts, and tin houses, Government must provide them a shelter.
- The Dungri Garasia community Lives in Poverty
- Aged people physically challenged people widows, must be provide monthly pension.
- Government must provide Basic facilities like Road, Water, Electricity to Dungri Garasia community colonies
- Government must provide monthly pension to Dungri Garasia community artists.
- Government must provide Samudaya Bhavana, Schools and Anganavadi facility etc.
- Credit facilities to Dungri Garasia Communities in nationalized banks should be given Recognition to their clan crafts.
- Government must provide special packages to improve the socio - Economic, Political Condition of Dungri Garasia community.

## Conclusion :

Dungri Garasia life is struggle. Struggle is life. They still Continuing with their traditional beggary. And dedicate their whole life for a square meal a day. It's a paradox even after 75 years of freedom Indian Government has failed to provide basic amenities for this community. At least now onwards Government has to open its eyes and provide basic necessities to these neglected Communities and gave them a chance to join the mainstream.

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