ISSN No. 0974-035X

An indexed refereed & peer-reviewed journal of higher education

Towards Excellence

UGC-HUMAN RESOURCE DEVELOPMENT CENTRE
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CULTURAL DIVERSITY OF NAYAK ADIVASIS OF CENTRAL GUJARAT

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Abstract :

People who are known as Nayakas or Nayakadas in government offices call themselves Nayak, Nayaka or Nayakada is a name given in contempt by the so-called Upper cast which is recognized by the government so that even though this caste known as Nayaka or Nayak is a tribal, it has not got any benefit as a tribal till date.

In Chhota Udepur and Pavi-Jetpur talukas of Central Gujarat, some Nayaks have a little more agricultural land. So they work in agriculture, farm labor and grazing cattle in the village. In Sankheda, Naswadi taluka they work as farm laborers and cowherds.

The protagonist caste is the warrior caste. In the ChhotaUdepur region they revolted three to four times to preserve their estates. Nayak revolted in 1818, 1838, 1857-59 and 1868 With the help of the states of Baria, ChhotaUdepur, Vadodara and Gwalior, the main leaders of the Nayak were captured, Some surrendered, some were punished, some were released on good bail.

Today the economic condition of the Nayak caste is bad. Too bad. Lives as a village herdsman. Their dress is similar to that of other tribal castes in the central gujarat. They Wear aluminum jewelry. The present paper focuses on the cultural diversity of the respective Nayak Adivasi of Central Gujarat.

Key words : Culture, Diversity, Nayak, Adivasi, Bhagat

Introduction :

The word 'Nayak' is derived from 'Nay'. Which means 'Lead', 'Protect'. According to Sanskrit mythology, one of the names of Indra was 'Naka-Nayak' (Chief of Heaven). Nayak

surname is also found in *Anavilo* Community in South Gujarat and *Targala* Community in North Gujarat.

According to the Sanskrit dictionary, there are six synonyms for Nayak :

- (1) A Guide, a Conductor
- (2) A Leader, a Chief, a Lord
- 3) A General or Commandant
- (4) A Hero in a drama or novel - The protagonist of a play or novel
- (5) The Central gem of a necklace
- (6) A Leading Example

Premanand Dholidas Patel in his book '*Kaliparaj of Navsari Province*' (1901) notes that the word 'Nayak' derived from the word 'Nayaka'. Bhil people have Nayak (a 'hero') and they have a lot of respect for him. No such Nayak would have inhabited such a region. It is possible that his descendants are called Nayakas.

According to Shah, the Nayaka/ Nayak are of Bhil caste. Besides, they have migrated from various places in Gujarat. Most people prefer to identify themselves as groups from Champaner-Pavagadh. It is not appropriate to spread his belief only in myths, as firstly, Pavagadh-Champaner was the kingdom of the Bhils before the Chauhans, which was captured by the Chauhans of Mewar who fled after the invasion of Alauddin Khilaji in 1500 AD. Secondly, after the invasion of Mahmud Begada (1484), the fugitive Naykas also brought the idol of Goddess Mahakali with them. It was established on Raipur (Pavijetpur taluka) mountain as Choranmata (since it was stolen from Pavagadh). These two things support their contact with Champaner-Pavagadh.

Census of Nayak Adivasi :

The word Nayak is considered very proud in Panchmahal. Their population was 73,123 in 1891 and 1,66,077 in 1951. The details related to the population and area of Nayak tribes in 181 are as follows.

Name of Taluka	Population	Name of Taluka	Population	Name of Taluka	Population
Santrampur	620	Lunawada	1024	Zalod	1
Jambughoda	3052	Shahera	4766	Kalol	4181

Limkheda	1920	Valoda	39	Godhra	7807
Devghadh baria	14845	Halol	8043		

It is like knowing two things to know the reality of Nayaka Adivasi.

One, his ancestors employed the Rajput amirs and merchants of Champaner as horsemen there. After the fall of Champaner, they disbanded in search of Rosario. When the Naykas fled from there, they fled with the idol of Goddess Mahakali. Even today they worship her as a stealing mother.

Two, they are descendants of those who served during the Hindu kingdom of Champaner.

Three, according to another belief, they are descendants of soldiers given by the king of Baghlan (Maharashtra) to the king of Champaner. The Marathi words found in the Naiki language are its proportions.

Four, according to local folklore, the Naykas were basically the leaders of the army of Pune or Satara. So that they were called Naykas. People from there settled permanently in the areas around Pavagadh.

The physical structure and mentality of the Nayak tribes is of a special kind. The protagonists of Panchmahal are mostly small in size, big, black and watery eyes, straight nose, dark complexion, thick dark, thick lips, energetic, agile, immediately angry. He had a square face, long curly hair and a mischievous nature. Archery bow and arrow (Tirkamathu) lived with them. Which seemed to be consumed for hunting and protection from wild animals.

The mood of the Nayak tribes was sharper than that of any other tribe. They lacked endurance, compromise. Killing a few swear words. In a fight over flute (Pihavo), a young man named Chhalia from Odd village (Chhotaudepur) cut Ramania with a single blow of sword. This case was recorded in the 19th letter 'Navbharat' published from Vadodara.

Religious Position :

The Nayka people divided their deities according to their field of work.

- (1) Baba Tundavo - Baba Dev - was Dungar Dev, Siddha Dev. Merchants Dungar - It is worshiped at midnight when there is a crowd of money. Borrowing money from someone was proof of God.
- (2) Bakubhai Dev - There was worship during the day.
- (3) Nandarvo Dev - was worshiped during Divasa. Protects crops from snakes, insects.

- (4) Bhenhato Deva - the god of buffaloes
- (5) Kahajo Baman - God of Health
- (6) Prithviraj - Pithoro - God of agriculture
- (7) Black Rana God - God of rain

Besides, water god, moon-sun, wind, tree, etc. were worshiped as gods. They did not have temples to these gods and goddesses. The gods and goddesses used to sit on the hills or in the trunks of big trees. After the death of the grandson's protagonist or Shakti worshiper, he was worshiped in Navratri as Khatri or Vashi. Similarly, the shrine of Chautalia Dev at Dandiyapura is also a major center of his faith. They are worshiped by planting clay horses. The first grain of agriculture is also held by Chautalia Dev. Chautalia was the adored deity of Dev Roopsinh Nayak.

The protagonist has been a worshiper of social power. Fanai, Verai, Dhanbai, Dhartimata, Khedbai, Khemai, Hajuli, Simbai Mata, Choran Mata, Sipri Mata etc. are the goddesses. According to local proverbs, after the fall of Jaisingh Dev Patai against Mahmud Begda, the Naykas, who were sepoys fled from there. Fearing that the idol of Mahakali would be defaced at the hands of heretics at that time, he stole the idol of Mahakali and established it here. So she became known as the mother of thieves (being stolen). Even if the mother is stolen, she is a symbol of the faith of the Nayakas. Thousands of Nayakas come to the big fair held here every fourteen days to show their faith.

What is the point of asking about their economic status due to lack of transportation in the forest and hilly areas? The condition of Sankheda Mewas of Nayak or Nayaka caste was very bad. About his condition here, Shankarbai Tadvai, while describing his financial condition in a heartbreaking condition, has noticed that he was living a constantly wandering life as a cattle herder. He has nothing in the property except the four rods of the roof. Lives as a farm laborer.

The Nayak tribes were economically and socially backward and non-Hindu in the 19th century. Today, in addition to their traditional gods and goddesses, the Nayak tribes are influenced by many sects like Kabir, Ramananda, Nirant and Swaminarayan. However, the influence of Kabir sect is more visible. Righteousness has justly attacked the heroic society today. Slightly educated or well-thought-out individuals become disillusioned with social issues and embrace religion. As a result, even if his life improves individually, the society suffers.

Geographical area:

People of Nayaka caste are living in Lunawada, Santrampur, Sanjeli, Halol, Godhra, Ditwas, Khanpur, Jethribor, Khermuwadi, Satatalav, Panchmahuva, Padhva, Padhvi, Sonela, Jetholi, Verha, Rajpipla, Jambudhoda etc.

As their main livelihood is dependent on wild products, most of the people are found living in the eastern strip of Gujarat from north to south. Apart from this, scattered population is also seen in many other districts.

Birth Ceremony and Naming:

In this society, pregnant women are usually delivered at home. Some women in their family specialize in giving birth. Such women are called during childbirth. The baby is taken to the hospital only if it cannot be born easily. For a month and a half after giving birth, the woman cannot fill the water to drink or even make meals.

The name of the child is specifically decided by his parents or grandparents. In this society children are born keeping in mind the time or party in which they are born. For example, if a child is a boy and is born on Monday, it is called Somlo, if it is born on Tuesday, it is called Mango and if it is born on Wednesday, it is called Budhiyo. In the same way, if there is a child and it is born in Krishnapaksha Andhariya, then it is called Andhariyo and if it is born in Shukal Paksha-Ajwaliya, it is called Gorio.

The ceremony of marriage and the role of the tribe :

In this society marriage cannot take place outside the clan but if a boy marries a girl of a lower caste then the society is reluctant to pay the fine. The person cannot go or eat or drink. If a

girl marries a boy of a lower caste, she is not allowed to return home and is not treated in any way or even her parents cannot go to her house. Thus in this society grand children cannot get married outside.

Social marriage:

In this society, only the parents of the boy-girl prefer the boy-girl relationship. Boys and girls can't decide which character they like on their own. If the boy wants to have a relationship, the boy's parents go to the girl's house and the girl's parents are informed about the relationship. If they like the relationship, they go to the boy's house and check on his house-bar and if they feel like having a relationship, they go further and forge a relationship. Family members, foi-fua, sisters-in-law and relatives are called when the crop is intertwined.

Widow / Widower Remarriage :

Widow / widower remarriage is also recognized in this society. When a young or middle-aged man or woman dies due to an illness or an accident, the man or woman can remarry with another person.

Death event:

After the death of any person, the corpse is placed on the ground, then the corpse is placed on the ground above the bed where the square is made. Young or unmarried boys and girls are not cremated. They are buried.

Myths about omens / bad omens:

If he goes out for some important work and meets a woman on the way with an empty vessel, if the snake lands horizontally or if the rabbit comes out, he thinks it is ominous and since

then he has a knot in his mind that the work he has done will not work Even so, owning one is still beyond the reach of the average person.

Perspectives on animals and birds:

The housewives wake up believing that the rooster is talking and it is morning and go to work. If a crow speaks or a dog flaps its ears, it is considered ominous. If the crow speaks, he thinks that some guest will come. If the owl comes home and speaks, he suspects that there is a witch around.

Belief in Bhuva, Badwa or Bhagat :

When a person falls ill, he is first taken to Bhuva. Bhuvo picks corn kernels from the sick person's head and then looks at the kernels in remembrance of his god. After seeing the seeds, Bhuvo says that this is possessed by a ghost or a witch. Then draw the eyebrows. The cord is tied around the sick person's hand or neck. If the sick person feels a little too much rest after drawing the bhuva, mallu is done. Coconut, kanku, incense, lemon, alcohol and rooster or goat are ordered from the housewife to make her sick, then sick at night. The sick person is seated and the eyebrows are washed and the mallu is turned by chanting, sacrificing a rooster or a goat. Thus this society has faith in Bhuva, Badva or Bhagat.

Alcohol :

The alcohol that is extracted from the first edge is called pure and the alcohol from the back edge is known as rahi / bad alcohol. Alcohol is considered to be nectar, not alcohol. It is believed that God created alcohol to be true. There is a story about alcohol in this society. When a carpenter went to build a house, four yams came to pick him up. Seeing Yemen, the carpenter

asked, "Brother, where are you going?" Then the four Yamas replied that we have come to take such and such a person (carpenter). This carpenter was a skilled craftsman. He takes the four yamas to a big tree in Mahuda and says come inside and see all the carvings I have done in this tree. All the yams fall into the crevice made by the carpenter inside the Mahuda tree. The carpenter then lends and nails all the yams inside. It was too late for these Yamas to return to God, so God says that the four Yamas who went to take the carpenter did not come back. Where has it gone yet? Some others were sent to search but nothing was found. So where did you go back to God and what to do now? Then the Lord made a mowdi and made its mowda and made wine from that mowda. Then the Lord arranged a meeting and all were invited to come to that meeting. Then everyone in the meeting was asked to give nectar / alcohol. After drinking the nectar, the carpenter himself started saying, "I have completed four." Thus, the carpenter, intoxicated with nectar, told the truth. Since then it has been believed that God created alcohol to tell the truth.

Conclusion :

It has been almost 73 years since we got independence. Various rights of freedom were granted to Indians during the constitution of the Government of Independent India, a democratic country, but did the Indians in the chains of British slavery have any real rights? Especially let's talk about illiterate tribals whose condition is pathetic and thoughtful even today. What can we imagine the then condition of the tribals !!!

Research by the subaltern method is a means by which one can peek into the pit of history about the life and poetry of such tribes and direct them towards a better future through a comparative study with the reality of their lives in the present time. Writing a history of the

unhistorical in historiography is as difficult as it is interesting. Very limited work has been done in this field in the historiography of Gujarat. In view of all these, writing the history of the tribals of Gujarat is a significant thing. A noble effort has been made here to accurately depict the struggle of the Nayaka tribes of Central Gujarat for their rights during the British rule and to present such a glorious history to future generations. Not only Gujarat, but many tribal communities in India have made history by fighting for their rights, but their history has been suppressed for the last few decades. Today, the history of these Nayak tribes is preserved in the archives as primary sources as well as in the oral sayings of these Nayak tribes. This is a small attempt to uncover such a history with their Cultural diversity.

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