

Tribal Culture and Festival of *Nagpanchami* in the Dang District of Gujarat

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Abstract: *The religious status of the tribal people (Bhils, Konkanis, Gamits and Varlis) of Dang districts in Gujarat state is still very much in the wild and that is how God worships the deities. They worship trees, stones, cave, mountains, sun, moon, fire, wind and other elements of nature. Apart from this, there is a belief in the Gods and Goddesses of Hinduism. There is 'Nagapanchami' as a one of the festival of the tribes celebrates in the Dang. Here the author has tried to present some of the empirical aspects of field studies on Nagpanchami, especially among some of the festivals in the socio-cultural life of tribal communities in the Dang district.*

Key Words: *Tribal, culture, Festival, Nagpanchami.*

1. INTRODUCTION:

In India like other tribal communities, the religious status of the tribal people (Bhils, Konkanis, Gamits and Varlis) of Dang districts in Gujarat state is still very much in the wild and that is how God worships the deities. They worship trees, stones, cave, mountains, sun, moon, fire, wind and other elements of nature. Apart from this, there is a belief in the Gods and Goddesses of Hinduism.

On every auspicious avatar they worship the clan goddess. Tribes are very scared of small mothers (a type of disease). Particularly in the worship of smallpox - special attention is paid to *Pooja Archana*. *Mahadev, Bhavanimata, Hanuman, Aginadev, Vaghadev, Nagadev, Indradev (Panidev), Shiva Dev, Bhutdev etc.* These tribes are very generous with regard to the deities. So they have traditionally been celebrating festivals. *Adivasis* mainly celebrate small festivals and other festivals together to worship the deities of the own group and community, celebrate the harvest season, enjoy abundant crops, and eliminate village, family or individual diseases. There is '*Nagapanchami*' as a one of the festival of the tribes celebrates in the Dang. Here the author has tried to present some of the empirical aspects of field studies on *Nagpanchami*, especially among some of the festivals in the socio-cultural life of tribal communities in the Dang district. If anyone gives special importance to aquatic and terrestrial organisms like "*Nag*", then he is considered a cultural lover. Due to its special characteristics of qualities, the *Nag* is gaining prominence in all the countries of the world and has strengthened its position in Indian religions through myths and tales. On the other hand, other gods and goddesses are worshiped through idols and pics. *Nagpanchami* is a living example of this.

2. LITERATURE SURVEY:

In this paper mentioned some respective literature on the topic related. like The protagonist, Nayak, Kanu (2002:92) states that *Nagapuja* has been given many reasons for believing that worshipers of worship, barricade, akadi, resorting to mantra, worshiping and blessing themselves against the wrath of animal, animal and nature, during the time of the evil. General Chat Lounge In addition, he writes that the Aryans merged with the Ananyas and that the sacraments of *Nagpuja* were also alleged among them. The same shows that the importance of the snake is very significant both religiously and culturally.

Problem definition : In India like other tribal communities, the religious status of the tribal people (Bhils, Konkanis, Gamits and Varlis) of Dang districts in Gujarat state is still very much in the wild and that is how God worships the deities. *Adivasis* mainly celebrate small festivals and other festivals together to worship the deities of the own group and community. The '*Nagapanchami*' as a one of the festival of the tribes celebrates in the Dang. So, here try to present especially among some of the festivals in the socio-cultural life of tribal communities in the Dang district.

3. STUDY APPROACH:

This study is based on empirical aspects of field studies on *Nagpanchami* and mainly focus on the festivals of socio-cultural life of tribal communities in the Dang district.

4. Tribal Culture and Festival:

India is a country with a unique tradition of Indian culture. Many of the tribes on the earth have since created their own unique nationality. And nature is in Gujarat according to the tribal cultural, the introduction has made it possible for the tribe (Konkani, Varli, Rathwa etc.) to carry out the rituals of the Maharajas according to the elephant's understanding of things. The legend in this instinct is found in innocence, simplicity and understanding in the painting of these tribes. His religion can be found in addresses, customs, and the lives of those who live in the mosques. The Rathwa tribe of Gujarat is the most important foundation of God is called 'Babo Pitharo'. Particularly in a lonely/fatal illness of single boys' voices are the God-cries of God. Rise (that is, the money is harvest, the cultivation of money is the goal of worshipping not the peddler). Similarly, the celebration of tribes's fairy at *Nagpanchami's* Day is similar.

The festival of *Nagpanchami* is celebrated in month of *Shravan*. The tribes here celebrate the festival on the fifth day of the *Shravansud*. On this day, other elements of nature are worshiped along (Tiger, Scorpions, Peacocks, the Sun and Rivers etc.) with the *Nag* deity.

Bhoye, Deepak (2015:122-23), mentioned in his book, *Nagpanchami*, the belief behind the nameless worship among the tribes is that there are some predatory peasants who are worshiped on this day if they are chanting cattle or doing agricultural work during the year. Defenses can be obtained from such prizes. That is why they worship *Nagdev*, *Wagdev*, Scorpion etc. Particularly in Bhils of Dang district, on the day of *Nagpanchami*, during the worship of *Nagdevata*, a poultry hen is placed where a clay mound is made. The main purpose behind which is to protect the *Nagadeva*. The highlight of the festival is that the walls of the house are painted white with lime, white gray or rice flour. Bamboo, as a feather, uses a tree trunk to scatter a portion of the tree.



Fresco of *Nagpanchmi*



(source:photography by D.G.Bhoye)

In these pictures, *Nagdev* and there are wild and domestic animals such as *wagdevs*, Scorpio, dogs, cats, cows, oxen. Apart from this, there are also elements of nature such as peacocks, parrots and the sun, the moon, rain clouds. These pictures are logically provided. As a tribal farmer plows the field around the oxen plowing with plows, the birds swarm around, nearby somewhere dog that gives a real picture of the farm. There is a danger of a tiger or a snake during the farming work which is pictured in relation to the situation. Similarly, a woman carrying water and bread on the field is depicted on the back of it. In addition to showing a picture of a cow and a calf in the house, the other party shows the feminine culture of the tribal community by showing it to a barren woman.

5. CONCLUSION :

Thus, tribal people (Bhils, Konkans, Gamits and Varlis) of Dang districts in Gujarat state is still very much in the wild and that is how God worships the deities, and they worship trees, stones, cave, mountains, sun, moon, fire, wind and other elements of nature. Which gives an evidences from the festival of *Nagpanchmi*.

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