

A Sociological Study of Gujjars in Jammu and Kashmir (With Special Reference to District Doda)

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Abstract – Historians and Anthropologists differ on issue of Gujjar origin. Cunningham identifies the Gujjars with Kushanas (Indo-Scythian people) of eastern tartars. He explains that ‘Korso’ and ‘Kushan’ written on the coins of Kushana King Kanishka is same as Gorsis and Kusane clans of Gujjars respectively. He further adds that Gujjars came to India in the 3rd wave of migration around the mid third century CE. Ibbeston also supports Scythians descend of Gujjars. K.S. Singh additionally bolsters the hypothesis on the premise that next to Jats, Gujjars are the main race of remote beginning in north west portion of Indian subcontinent who are known to have been amazing during starting of the former centuries of years of Christian period.

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INTRODUCTION

The word ‘Gujjar’ in the literature of India is maintained to have occurred in the 7th century A.D. In the words of famous poet “Ban Bhat” in his book, ‘Harshacharita’ and the Chinese traveler Huentzang. As believed, word, ‘Gujjar’ is derivative of ‘Gurujar’ which is a Sanskrit word meaning “a valiant out to crush the enemies”. With the constant usage of the word got defamed in to “Gujjar” and then to Gujjar which further believed to have been derived from Gau- Char a cow and char (Charana) to graze. Gujjar emigration into Kashmir might have taken place from north Punjab, presumably during the Karkata period when parts of Punjab were included in Kashmir empire. Gujjars disseminate almost in all parts of Jammu and Kashmir state.

Gujjars entered India along with White Huns in 5th century A.D. from central Asia. Few of their names of the clans include Aftali as well as Hun etc. shows that they were portion of Hun tribes. They set up their standard in present day Rajasthan by the name Gurjaratra in the seventh century A.D. Mihr Bhoja turned into their incredible ruler, who expanded the Gujjar ruled region to nearly the whole northwestern piece of India. There are a few places in India and Pakistan named after their station name just as their various factions names, for example, Gujarat, Gujjaranwala, Gujjar khan, Gujargarh, Gujarpur, Basigujjaran, Chachian, Khatanian, Kharian, Hunwara and numerous others. Three states administered by Gujjar rulers were even present at

the hour of Independence Day of India in 1947, which got developed into India alongside different states later on.

V. A. SMITH VIEW

V.A. Smith trusts Gujjars to be a part of the white Hunas or unified gatherings. Grierson, as well, calls attention to that Gujjars moved alongside Hunas and other unified Groups in about sixth century CE. Dr. Bhagwan Lal is of the conclusion that Gujjars and Hunas came to India in two distinct waves at various occasions, Huna somewhere in the range of 200BCE and 500CE, while Gujjars built up themselves in Indian subcontinent between 400 CE and 600 CE. Along these lines, students of history who bolster remote starting point of Gujjars accept that they entered Indian subcontinent from North-west Indian Frontier and built up themselves in the Indus locale, Hazara, unified Punjab, Kashmir and Rajasthan.

GUJJAR FAMILIES AND THEIR ECONOMY

Gujjars traditional profession and occupations was only around the animals or rearing and keeping of animals and adoption of nomadic life. But as time passes and changes in environment, market situation, increase in price value, now some are settled in foot hills, or nearby villages and some settled in villages with other non Gujjars for their needs or their livelihood. Different occupation like cultivations crops, employees, different labours and

other chores. And some Gujjars are still living in traditional and having their ancestral occupation like shepherd, goatherds works etc. some Gujjars are doing their works under non Gujjar. Are walnut pluckier (doonfanddi), rice planting (Thalrunwal), rice harvests (danlonewal), milk supplier (DoadhiKini wal) and some doing as day to day labours. Gujjars those are adopted as settled life or semi nomadic life has many occupation. They are cultivating maize, p they earn their living and were their animals also become safe. Their house are not that much constructed they most of all living in khutas or tents thr of forest animals or wild animals they also use of wood like (pine tree) deodar materials burn in front of their khutas called 'lashi' or 'mashal'. The bonfire remains till morning. Because of this light the wild animals can not attack and they become safe.

CONCLUSION

There has been an attempt in this study to examine the social background of respondents, their economy, and also the awareness about different policies and programs. The Gujjars living in high altitude have been in isolation because of their nomadism. During summer they move towards high hills and during winter they return to foot hills or migrate from one place to another place another and to weather conditions. Their communication with non Gujjar's is limited to their works. The main reasons for their interaction with non-Gujjars are either for borrowing money or working for them. They graze animals of non Gujjars too. It helps in earning little money they work as labours in non-Gujjar families. The less economy is the main cause for their poverty and other related problems. They believe that they migrated from one place to another place for the purpose of grazing their animals.

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