



---

## The importance of Gawri dance in the culture of Mewar and the need for collective protection

Love Verma

Department of History, Master of Arts (History) from IGNOU

---

**Abstract** Mewar Rajasthan was a princely state situated in the south-central It is also known as ' Udaipur State ' ('Chittorgarh State'). of modern India Udaipur, Bhilwara, Rosamond, and Chittorgarh, Pratapgarh Districts were Rajput and Bhil soldiers are inscribed in the emblem of Mewar. here for hundreds of years Rajputs ruled and Gehlot and Sisodia. The kings ruled for 1200 years, the coronation of the Mewar rulers Bhil Sardars used to do this with the blood of their thumbs, these Bhil chieftains were mainly of Ogana and Underi. Later it became a state ruled by the British.

**Keywords** Mewar, Bhill, Gavri

---

### Historical Background

The capital of Mewar around 1550 was Chittor. Maharana Pratap Here was the king. Akbar Only Rana Pratap of Mewar remained an obstacle in the conquest of India. Akbar from 1576 onwards 1586. He made many attacks on Mewar with full power , but his intention to subjugate Rana Pratap was not proved . He accepted that the victory certainly belonged to the Rana. This is a historical fact. That in the freedom struggle of the country, many patriots laughed and climbed the altar after getting inspiration from the life of great patriots like Pratap.

### Historical Sanskrit Literature and Culture of Mewar

This can be said on the basis of the evidences found in Mewar from the Stone Age to the civilizations that have developed from time to time. Here many cultures rise and fall. Chalcolithic agriculture and animal husbandry-culture have been the basis of the life of Mewar. The tendency to write historical Sanskrit-literature in Rajasthan can be accepted from about the 12th century. Whereas in Mewar it would be creditable to accept from the 16<sup>th</sup> century. Epic, Khandkavya and Prashasti have been included in the Sanskrit literature available in Mewar. The social system was prevalent here like in other parts of India, but from these epics such indications are obtained that the presence of external officials was also necessary in many departments of the government. This has been the specialty of the rule of Mewar. He said that apart from Sisodia and his other Khaps, many other Rajputs were subordinate to him. The Vaishyas of Mewar can be divided into two parts on the basis of literature. One was a merchant and the other was a musahab , who was a state official. In Mewar there was a minority section of Adivasis and Bhils. Even on the occasion of Maharana's coronation, tilak was done by the Bhil chief by slicing the thumb. Apart from married women in the epics, there are also mentions of Paswans and Shaddayats.

### Gawri dance in the culture of Mewar

Many people of Rajasthan There are wrong assumptions in relation such as lack of water, desert etc., but state art and culture and historical heritage. It is counted among the leading states of the country. Folk dances, people music and traditions are rare here. Today we are the Gawri of Mewar Telling you about dance. The people of Bhil tribe of Udaipur, Dungarpur, Sirohi and Banswara etc. have been keeping the tradition of Gawri dance



alive for centuries. Gogunda Kheroda Arwada Vallabhnagar Sindhu Khedi and Banjara's Gavari are considered popular folk medium of mass communication Gavari has many dance plays showcasing folk culture. Mewar's Gawri is different on the basis of playing, dialogue and presentation. These dance dramas are based on mythological tales, folk tales and various types of tableaux from folk life.

The celebration of Gavari starts from the second day of Rakshabandhan. At the time of Gavari, the whole atmosphere becomes devotional. Everyone is immersed in deep faith. There is a sense of social consciousness. Through Gavari, our folk tales reach the public, those who are unaware of these tales, they get information about it. And a positive message reaches the public through it.

#### **Recognition and history of Gavari dance**

The name Gavari is derived from Gauri of Parvati. Bhils are great devotees of Lord Shiva and consider him as their favorite god and celebrate Gavari in his honor. Actually, Gavari is not only a dance, but this song is a collective form of music and dance. It is counted among the main folk dances of Rajasthan. And they are also called Merunatyia of folk dramas.

This is a religious festival of the Bhil community, which continues for forty days in the month of Bhadrapada in the rainy season. In which people of all age groups are involved. It is organized in the open space in the village square. The belief of Gavari is associated with the story of Lord Shiva and the demon Bhasmasura.

According to local beliefs, it is said that when Bhasmasura wanted to end Shiva's string, Vishnu came in the form of Mohini and killed the demon in his beauty. Gavari dance is performed to express the true devotion towards one's adoration and to remind the new generation the memories related to the past.

Only Bhils are worshipers, organizers and actors in Gavri. The unity, efficiency and relations of the Bhils with rural life and primitive ethnic life are seen in this dance. It is worth knowing that women do not participate in this, only men wear women's clothes and act in them.

There are four types of characters in this dance, Shiva, Parvati and human, demon and animal characters. It is considered the duty of every Bhil community person to participate in this festival. Gavari is played for 40 days at different places without being organized in any one place and roaming around. And the acting characters do not take off their costumes for forty days.

#### **Recognition and history of Gavari dance**

The name Gavari is derived from Parvati's Gauri. Bhils are the ultimate devotees of Shiva and consider them as their adorable gods and celebrate Gavari in his honor. In fact, Gavari is not only a dance, but this song is a collective form of music and dance. It is counted among the main folk dances of Rajasthan. And they are also called Merunatyia of folk dramas. This is a religious festival of the Bhil community, which runs continuously for forty days in the month of Bhadrapada in the rainy season. In which people of all age groups are involved. It is organized in the open space in the village square. The belief of Gavari is associated with the story of Lord Shiva and the demon Bhasmasura. According to local beliefs, it is said that when Bhasmasura wanted to end Shiva's string, then Vishnu took the form of Mohini and killed the demon in his beauty. Gavari's dance is performed to express the true reverence for one's adoration and to remind the new generation the memories related to the past. Only Bhils are worshipers, organizers and actors in Gawri. The unity, efficiency and relationship of Bhils to rural life and primitive ethnic life is seen in this dance. It is worth knowing that women do not participate in this, only men wear women's clothes and act in them. There are four types of characters in this dance, Shiva, Parvati and human, demon and animal characters. It is considered the duty of every Bhil community person to participate in this festival. Gavari is played for 40 days at different places by roaming around without being organized at any one place. And the acting characters do not take off their costumes for forty days.

#### **Significance of Gawri Dance in Mewar's Culture**

Gavari is a famous dance drama of the Bhil tribe performed in the Mewar region. Which is an expression of the mythological, social and cultural influence of the tribals. It is done in the month of Sawan-Bhado. This dance drama symbolizes the victory of Dev culture over Daitya culture. It is also known as 'Rai Dance'. Which is presented in the open courtyard throughout the day by the people of Bhil community for forty days from the



second day of Rakshabandhan. Gawri is a joyous celebration with the rebuke of Khamma. Many generations have passed but the people of the tribal Bhil caste of Mewar have kept their culture and civilization connected till now. And have not left the roots of their culture. - Gawri Dance - Respecting the living tradition and culture of Mewar, the tribal people of Mewar live in the forest, due to this they are also called wild people. These people are observant and typical countrymen, they are called Hatim-backward, we believe that we are ahead of them, Sim along with fashion consider their clothes as pride but do you know that these tribal people have their own culture, living- Women of Garasia tribe are far ahead of us in saving tolerance. Soyabean-Gameti community's Rangat and Gawri (folk dance of Mewar) have in reality changed the shelters, made jewelry designers, but tribal society has its own traditions, culture. And are keeping their society alive even today and with this they are also running in a new environment, starting from Rakshabandhan, it is played in many villages for one and a half months. The tribal people believe in having a direct association with God when they become a part of Gavari, there is also this saying in it. That for one and a half months Mata Parvati (Gaurakiya Mata) of this group Mother lives with herself.

During this time, tribal men keep away from drugs, do not even consume green vegetables, do not even go home, do not wear shoes and slippers on their feet, stay away from their families, stay away from their wives, Gawri. It is a belief that husband and wife do not get closer within one and a half months after the dance. Gavari dance is organized for good rains in the village. The whole village together becomes Shri Ganesh of this dance from the second day of Rakshabandhan. And this dance lasts for a month and a half. After this, all the deities are worshipped. And especially Lord Shankar - Mother Parvati is worshipped. And these people of tribal caste worship with full devotion. and organizes Gavri dance. Due to which every calamity that came on the village gets removed. And the rain in the village is also good. All work is proved.

### **Patronage of Gawri Dance**

The deteriorating culture is in dire need of protection. Many programs are being done by the government to prevent the extinction of Gawri folk dance and to provide economic and social support to the artists associated with it. In which the artists will be listed in the Heritage Conservation Committee and they will be given employment. For the first time, Gawri artists will be identified and it will be known that how many Gawri artists are there in Udaipur and what is their family, economic and employment status. Efforts should be made to identify the artists of Gawri and to provide them employment throughout the year and to support them financially. These artists perform only in a season of one and a half months. In such a situation, their current social status will be assessed and improved. The culture of Rajasthan declares western Indian colorful culture, folk songs and dance with balance.

Rajasthani culture is rich in heritage and ethnicity, which encompasses the entire Indian cultural landscape. The royal dynasties that ruled the region patronized various art forms. To add to these, the folk communities equally contributed to the Rajasthani culture with their treasure trove of rich folk cultural abundance. The music depicts the simple and mundane works of Rajasthanis, coupled with the high standardization of Indian classics. Any study of Indian culture would be incomplete without some glimpse of its music and dance. Rajasthani culture is also very popular in this matter. The musical melodies of the folk culture are fully reflected in the tradition of dance and songs. Folk songs are usually ballads, dealing with grand acts of heroes and love stories. Religious and spiritual songs, viz., bhajans and baniyas are also prevalent. They are usually performed with various gaiety in the accompaniment of instruments like sarangi, dholak, sitar, etc. The Bhopa community of Rajasthan sang story songs and struck the tunes of the 'Ravan-dhata' musical instrument. Rajasthani culture has earned worldwide fame for its unique dance forms, the Kalbelia dance from Jaisalmer and the Ghoomar dance from Udaipur. Ghoomar is a customary female Rajasthani folk dance, in which female dancers participate in whirlpools, and are accompanied by male and female singers. Preservation of art and culture is essential. Efforts should be made to save the art and culture. The younger generation will have to pay special attention to this, only then our culture and architecture will be safe.

It is an annual traditional Indian dance-drama that lasts for forty days and is performed in the month of Sawan-Bhadon (July-August). The dance-drama is dedicated to the goddess Gavari, the chief goddess of the Bhils. Before the dance-drama begins, the Bhil shaman or bhopa seeks permission from the goddess to perform the



gavari, and as soon as the goddess's permission is granted, the goddess is dominant over one or more members of the troupe before the dance-drama begins. Goes. During the performance cycle the Gawri troupe travels from village to village to provide great entertainment to the villagers. There are nine office-bearers of the dance troupe who discharge strict ascetic conduct during the performance. This dance is accompanied by modal and thali. In fact, tribals are a simple, simple and free-living community that has deep faith in their cultural heritage and traditions. The tribal society of the country is actually a society whose identity has been centuries old language, folk art, song and music, culture, religious practices, customs, craftsmanship, murals, painting and many traditions. Tribals are very fond of dance and music and they consider it to be a gift of God, tribal society has a soulful association with folk dances for centuries.

If we look at the dances of tribal communities living in different tribal areas of the country, Sarhul in Bihar, Garuda vehicle in Odisha, Dalkhai, Goncho in Madhya Pradesh, Sua, Saila in Chhattisgarh, Bison horn, Karma, Bamboo dance in Nagaland, Rengma are prominent. Similarly, in the Baiga community of tribal communities, Tapdi, Saila, Bhuniya, Dandriya, Goncho, Navrani, Koisabari, Bhil community have Dagla and Pali in the Gond community. Tribal dance and clan music are the hallmarks of tribal culture of the tribals living in different parts of the country. It is worth mentioning that tribal communities perform religious dances to get blessings from the deity and to protect them from calamities like natural calamities and epidemics, however, in the context of this event, it is also worth considering that the age-old tribal art and culture of the tribals is now from the era of erosion. is passing. In fact, the blind race of modern civilization and development is continuously swallowing up our old things, due to which tribal culture and folk arts have also started coming and they are now succumbing to the mechanical civilization. In the last decades, due to increasing urbanization and commercialization, tribal art has started changing, as a result the social and economic structure of the tribals is breaking down. It is also sad that the tribals are trying to save their culture and tradition from the clutches of capitalist development because it There is an issue related to his identity and existence. According to the tribals, folk dances are being organized in villages now and then, as a result of which the number of dancers is continuously decreasing.

### **Native Culture and Folk Conclusion**

Although there has been a lot of discussion on Gawri dance and culture , but some verbal things are necessary like- Gawri dance in the Aravalli region from the month of Bhadrapada for 40 years. This folk dance is organized from Krishtha Paksha Ekam to one and a half months till the day. The Bhil tribe that resides in South Rajasthan in the event. His main contribution remains It is believed that in the village where there is a tradition of playing Gawri , it is played for 3 years at the behest of the Goddess , and before celebrating the festival, it is mandatory for the deity to get approval from the Bhopa. Meaning when it is not to be organized without approval , there is stability of divine power and spiritual. Also, the festival begins with Shri Ganesh Rai Budiya dressed up by the eminent Panches. In this, in the beginning, the first day is taken before all the temples of the village. The next second day the village moves in the north direction and from the third day this tradition of folk dance is organized in other invited villages. In these, 30-35 to 150-200 men in each group, who are from sunrise to sunset. Organize the Gavri. Along with this, before the beginning of the dance, making a circular area, placing a trident in the middle and performing regular dance. This means that it was the last wish of Masmasura and his boon. Mainly, the entire philosophy of the play is played to keep Gauri happy. It is believed that Gauri herself enters the Bhils and observes the festival. In this, the unity of actors and different characters of the society are acted upon. That is, Gavari itself is a dance related to folk tradition and a dimension of Hindu culture, yet it has its own importance to keep the presence of the present society in front of the people. Significance This is also the integration of Bhils, efficiency, amalgamation of rural life also works in an important way. The main thing is that various goddesses are awakened by magical actions by the main bhopa. So that the atmosphere of spirituality and religion should be maintained in the society. The main character in the whole dance drama is Budiya i.e. it has been given the name of mask (Bhasmasura) and saffron cloth (Shiva) , which is a kind of clay mask and the name of the play Shankar, which gives its positive energy to the people in earlier times.

This dance is completely the story of Shankar and Parvati. Dami plays the role of Budiya, the hero and Rai as the heroine. In this, all the acting is performed by the men on the instruments like Mandal, Thali, Dhol etc.,



which are organized in a way in an open courtyard. In this, there are 2 rai in each Gavari Dal, which have the status of Parvati and Vishnu's swoon. This is the main importance of Gavari dance in the whole article, which is a folk dance of worship and worship, in which many such rules have to be followed faithfully. Like eating food once a day, resting in the temple at night, no shoes in the feet, no meat, no alcohol no wife , nothing cut with a knife, no other vegetables are to be used. Because even in Gavri dance one has to pass the test. One is Ghadavan in which the team returns to the village on the first day of the last day, brings auspicious elephants made of clay from the village and on this day the fire test of the Gawri vessels takes place. Whoever has violated the rules during the entire Gavari dance will get burnt immediately. Doing this during all the Gawri time, this folk culture gets importance and protection, so this festival is celebrated with great enthusiasm every year.

**Reference**

- [1]. Gopi Nath Sharma , Cultural History of Rajasthan Rajasthan Hindi Granth Academy , Jaipur , 2016, p. 209
- [2]. Rajasthan Folk Dance Indian Folk Art Library , Granth- 6, Indian Folk Art Board , Udaipur
- [3]. Tribal Rajasthan Tribal Research Institute , Udaipur
- [4]. Social Welfare Department (Raj.) Jaipur
- [5]. Narendra Vyas (Ed.): Additional Director Manikya Lal Verma Tribal Research and Training Institute , Udaipur

