

Customs, Traditions, NTFP Collection, Marketing And Key Issues Of Garasia Tribes Of Abu Road Block In Rajasthan, India

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Abstract: Garasia constitutes the third largest tribal group of Rajasthan inhabiting Abu Road tehsil of Sirohi; Kotra, Gogunda and Kherwara tehsils of Udaipur; Bali and Desuri tehsils of Pali districts. Etymological origin of Garasia is believed to be from the Sanskrit word gras meaning substance. A reconnaissance socio-economic survey was conducted in 24 Garasia dominated villages in Abu road block (Bhakar area) in Sirohi district in Rajasthan, India. The findings of the survey reveals that Garasia call their habitat as patta, which is generally found in a hilly region (Bhakar). The smallest unit of village is called as phala (hamlet). Houses are generally made of mud with roof thatched with Khajoor (Phoenix sp.) and Palash (Butea monosperma) leaves. Garasia society is patrilocal, patrilineal, kin based and segmented. They usually live in nuclear family but joint family system was also observed in some villages. They are settled agriculturists and also collect Non-timber Forest Products (NTFPs) and animal husbandry. On an average, NTFPs contributes 17 % in total village economy. NTFP market knowledge and information among households is deficient or limited and is significantly influenced by various socio-economic factors such as household member's education, sex, household's income, distance to market and road access, poor transportation facilities, lack of communication systems, financial capital or credit access etc. They also work as labourers in mines and factories in Koteswar and Ambaji. Most of them belong to the BPL (Below Poverty Line) category with their annual income as Rs. 20,000/- per annum. The society of Garasia tribe is controlled by the Panchayat and the village head takes the major decisions related to the village and the villagers. The religious rituals of these Garasia tribal communities are a blend of both the Hindu customs and local conventional beliefs. Musical instruments namely ghoriya, kundi, harnai, dhol etc. are played with their music in their tribal dances like rayan, ghumer, valar, mandal etc. This is the only society in Indian culture which prefers live-in relationship as their social custom.

Keywords: Garasia, Bhakar, phala, live-in relationship, NTFPs.

I. INTRODUCTION

Abu Road area in Sirohi district of Rajasthan is situated in 24.4641° N, 72.7718° E and consists of 87 villages of which 24 villages are tribal dominated and notified as Scheduled tribe area vide order, 1981 (C.O.,114) dated 12.02.1981, Ministry of tribal affairs, Government of India. The main tribes of the region are Garasia but small population of Bhils-Gameti are also found. These tribes are very backward and hence, the block is considered as most backward block in Sirohi district. The etymological origin of Garasia is believed to be from the Sanskrit word gras, i.e. substance. According to

oral history the Chauhan Rajputs of Jalore when defeated at the hands of Ala-ud-Din Khilji (1368 AD) fled to the Bhil infested hilly terrain. They overpowered the local Bhils and to pacify them also parted with some subsistence in their favour. These Bhil-gras holders came to be known as Garasia and formed an endogamous community. It is also suggested that they are descendent of a Bhil girl and Rajput prince. Their origin is in Abu in Sirohi district. The bardic tradition and folk songs of Garasia link them with medieval Rajput. It is also believed that in medieval time they used to work in the fields of Rajput (Thakur) landlords as they were not able to pay their debts. Hence, they are offsprings of Rajput and bhils.

The Garasia language is an admixture of Marwari, Bhili and Gujrati. Their dialect is known as Nyar-Ki-Boli or Nyar dialect. They are divided into three endogamous territorial divisions, viz moti niyat, nanki niyat and nichli niyat and which in turn, further sub-divided into twenty eight exogamous, totemic clans viz. Parmar, Solanki, Raidara, Mali etc. Phala or hamlet is generally inhabited by members of common lineage.

II. APPARELS AND ORNAMENTS

The traditional male apparel is safa or potiyu i.e. turban, white kurta/ angarkhi and dhoti. In their routine life they wear kurta and dhoti. Now a days, literate men wears pant and shirt. The school children and youth wears palazzo style pant with tight waistband and broad bottom. Turban is worn on special occasions. The colour of turban depends on age i.e. red for young and white for aged. Their traditional dress is Traditional women attire is very colourful and is comprised of gherdar ghagra, jhulki and odni. Usually the names of family members are embroidered on women Jhulki. Both the sexes are fond of using silver ornaments. The female jewellery costs from Rs. 2700/- to 5000/- which is easily available in nearby markets at Abu Road and Ambaji. Tattooing with self name or family members name is very popular among women which are inscribed in Ambaji Market.

III. SOCIETY AND CUSTOMS

Their habitat is known as patta and the smallest unit of village is called as phala (hamlet) which is generally located in a hilly region (Bhakar). Society is patrilocal, patrilineal, kin based and segmented. They usually live in nuclear family but joint family system is also observed in some villages. This tribal community is permitted freedom in selecting their partners. Young Garasia males between the ages of eighteen and twenty four generally marry females who are between fourteen and eighteen years. Mates are acquired in their society through marriage by negotiation (morbandhiya), exchange (aata-saata), intrusion and elopement (naata). Widow and divorcee women can remarry but by naata pratha only. Monogamy is preferred but polygamy is not abandoned in case of no issues. Both adult and child marriages are prevalent in the society. The society also believes in live-in relationship and marries only after having kids. Sometimes, if couples decide not to get married at all and continue living the way they are. There are many families even today, where marriages have not happened since time immemorial. Sometimes grandparents and parents get married along with the marriage of their grandson/son. Marriage ceremony takes place in the house of groom and the whole expenditure is born by his family.

After child birth, mother and baby are kept away from every rituals only for seven days. Rituals of marriage and death are most of like Hindus. The children are buried but adults are cremated after death. They worship Gangour mata (Siyawa), Sitla Mata and Amba Mata. Bhakar bavasi, Goda bavasi, Tilau bavasi, Khetla bavsi, Baldev bavsi is very

powerful deity and hence very much dreaded. Bhopa is the traditional priest-cum-medicine-man. Bavsi ka Sthan is the sacred centre of the village where construction of house is not allowed but grazing is permitted. They observe all festivals of hindus like Akha Teej, Holi, Diwali, Navratri, Dussehra etc. Holi is celebrated on large scale. Before 15 days of the festival, one can hear chang and dhol (made of wood and skin of goat) playing almost in every Garasia village. Besides, Siyawa-Ka-Gormela held during Baisakhi Krishna Panchami in Siyawa village of Abu Road tehsil is the main fair of Garasia. In this fair, young boys and girls select their life partner and elope with marital intention. Decision taken in the fair is mandatory for all the community members. On Baishakh Pournima, a fair is organized on Nakki lake in Mount Abu where asthi-visarjan (the consigning of human remains of a sacred river) takes place. In remaining part of the year asthi-visarjan is also done in Koteswar (a holy place near Ambaji). Young girls and boys may select their life partners in this fair, they garland each-other and their relationship is accepted by the society. The marriages generally takes place in the month of April, June & July. The other interesting custom is Dapa Pratha in which when boy and girl agree to marry each other then she is engaged by giving some money to her family with some societal agreement. The Garasia have a rich tradition of folk tales and folk songs. In fairs and festivals both sexes dances and sing accompanying musical instruments like dhol, harnai, ghoriya, kundi etc. Their important folk dances are valar, mandal, ghumer, rayan etc.

Nyat or Sabha is a very powerful social organization and decision of which is compulsorily obeyed by every member of the society. Five elected members of the society are known as Panch and is the sole decision making body of the society. There is no modern communication system although many Garasias own Mobile phones but due to hilly region signals are not caught. Therefore, the only means of communication is door to door invitation. Punishment imposed to any member of the society is followed by Bhoj or nyat. The expenditure of bhoj is born by the victim and the interesting thing about it that victim and his family members use to pour ghee in the dishes and they continue to pour it until the guests deters to do so.

IV. ABOUT THE AREA

The study is being conducted in Abu Road block of Sirohi district in Rajasthan located in the foothills of Mount Abu. To the east of the Abu hills and across Banas valley, a small the tract of successive ranges of steep and rugged hills of small height is known as Bhakar area. This area has 24 tribal (Garasia) dominated villages, namely- *Bori Bhuj, Bosa, Buja, Deri, Derna, Dovatra, Jamboori, Jawai, Jaydara, Meen, Nichla Khejra, Nichlagarh, Nichli Bor, Paba, Rada, Ranora, Siyawa, Soorpagla, Taleti, Tankiya, Upla Khejra, Uplagarh, Upli Bor, Deldhar and Chhapri*. Except Chhapri all these are revenue villages. As per 2011 census, Garasia tribe makes 68 percent of Abu Road population (Annexure-I). These tribes are most backward and live in the interior forest. Their average literacy rate is 55.25% with male and female literacy

as 69.98 % and 39.73 % respectively. Ratio of female per 1000 male is 940. There are practically no basic amenities like safe drinking water, electricity, health services, roads and schools etc.

These tribes reside in the interior parts of the forest and depend on the forest as their main source of livelihood. They also undertake agricultural activities during the monsoon season. 65% of the total area consists of forestland and only 6 % land is under cultivation. These farmlands are of poor quality due to soil erosion as they are situated on the slopes of the mountains (Mishra, 2005).

Abu Road enjoys all types of weather. In Summer, it's hot and humid with an average temperature of 40 ° C with hot sandy winds. However, just before monsoon it becomes hot along with humidity. In Winter, it's 7 to 14 ° C, which is quite cold as compared to other cities in Rajasthan and in Monsoon, the average rainfall is about 14 to 20 inches per season. The wettest month is August.

Jawai is the largest and longest of the rivers of north - east, which eventually join Luni. It rises in the Aravali hills and after flowing through various villages' forms the boundary between Pali and Sirohi districts. Western Banas is the most important river of the district draining almost all the area east of Abu - Sirohi range in Pindwara and Abu Road blocks. No natural lake exists. Nala Battisa is the main water reservoir of Garasia. It flows from Gujarat through 24 villages in tribal dominated area of Abu Road. It has 32 turns during its course, therefore, it has been named as Nala Battisa.

V. SOCIO-ECONOMIC STATUS

To study the socio-economic status and livelihood strategy of Garasia tribe of Abu Road block, a reconnaissance survey was carried out in 24 tribal dominated villages through semi-structured questionnaire by interviewing the elected member of the Panchayati Raj institutions, Gram sevaks, school teachers, local foresters etc. Group discussions with beneficiaries including key informants. Viz. Sarpanch and village traders, wholesale dealers, pharmaceutical companies of Abu Road and other officials related to NTFP (Non timber Forest Products) trading was also carried out. The village profiles were mostly filled in community places like the village Panchayat office, village community centre etc. Some of the socio-economic features of the villages of the Abu Road after the analysis of the village profile are as follows:

Houses are made up of mud with roof thatched with Khajoor (*Phoenix* sp.) and Palash (*Butea monosperma*) leaves. Hand pump and wells are the most important sources of domestic use of water. Only 30 % of the total tube wells/bore wells in the study villages of Abu Road are functioning whereas remaining 70% are not functional. Ground water is available at a depth of around 120 feet and the quality of water is good and non brackish. Four out of the twenty four villages has the facility of electricity in the village. Almost all the villages reported to have a primary school at the village level. The average distance of a secondary school from these villages is reported to be around 6 kms. The average distance of a Primary Health Centre is about 7 km from the villages.

The Average distance of a village from Block Head quarter is 21 Km and from the district head quarters is 72 Km.

85 % of the households residing in the villages of Abu Road block are from the BPL (below poverty line) category. Average family size is 5, average land holdings-2.00 beegha and Average Cattle population per household is 10. The average income of households ranges from Rs. 20,000-25,000/- per annum. Women equally share the economy of a household and in some instances earns up to 75% of the income. Friends and relatives, Village Money lender, Banks and co-operatives are the sources for availing credit by the households at the time of the need of credit. Hinduism is the main religion followed in the villages with Islam being practiced by a small fraction of the total population. Jan Chetna Sansthan, Doosra Dashak and Pradan are NGOs visiting the study area and are working mainly in the field of tribal rights, education, microfinance and agriculture respectively.

Livelihood systems in the study area is complex. Agriculture and daily labour are the major source of livelihood. Bull farming is mostly practiced as the agriculture fields are situated on hilly terrain where mechanized farming can not be done. People in the area work as daily labourer but also visit to Abu Road, Koteshwer, Ambaji etc. in absence of the labour opportunity in nearby villages (Table-1). After agriculture and daily labourer, NTFP collection and selling is their source of livelihood which is nearly a year round activity even in the lean periods i.e. in April-May when there is no employment in Agriculture (Table-3). Out of 24 tribal dominated villages *Jatropha curcas* (seeds) and *Diospyros melanoxylon* (fruits) are collected in 20 villages whereas *Momordica dioica* (fruits) and *Phoenix* (fruits) are collected in 16 and 12 villages respectively (Table-3). Other NTFPs like Aritha seeds, Kaith fruits, Puar seeds, Kanji seeds etc. are collected in small quantities and have significant contribution in local market where as Aonla, Ber, Sitapha, Mahua flowers and seeds, Palash leaves and flowers etc. are consumed mainly for household purpose. On the basis of collection/ annum the identified key NTFPs (Non timber Forest Products) playing significant role in tribal livelihood with their (mean± S.D.) collection /annum in kg. are summarized in Table-3. Fuelwood is the only source of cooking and is being extracted from nearby forest. On average NTFPs contributes about 17% of the total income. However, the contribution ranges from 10-30% to different families (Table-1). On an average household collection ranges from 1500-2500 Kg annually.

Animal husbandry is also one of the important source of livelihood. Every family has one or two cows/buffaloes and 5-10 goats but the milk production from cows is very low i.e. 1-1.5 litres per day (Table-1). People usually do not sell milk and they use it for household consumption. However, the sale of goat and poultry fetches some money (about 1000- 1500) every year. *Zea mays* (Maize), *Triticum aestivum* (Wheat), *Cajanus cajan* (Tuar), *Phaseolus vulgaris* (Chanwla/Lobia), *Cicer arietinum* (Chana/gram), Vegetables, *Ricinus Communis* (Arandi/castor), *Cyamopsis tetragonoloba* (Gawar), *Brassica juncea* (Raida), *Brassica campestris* (Mustard) are some of the important crops that are cultivated in the study villages (Tripathi and Arya, 2016).

The two major seasonal spices in the area are tamarind and fennel. Tamarind is collected from wild in six villages on average 49.25 Kg per village per annum and accounts for 33% among the contribution of Key NTFPs to the total village economy. Cultivation of fennel is done in eight villages and contributes about Rs.4800/- per annum with 0.98 % of the total income. This low contribution accounts for primitive mode of agriculture practices and poor marketing knowledge and linkages.

Source of income	Average Asset Size	Details	Amount (Rs.)	% of people having the resource	Average contribution to HH income in Rs.
Agriculture	2 Beegha	Maize 1.5-2 quintal @ 1200/- p. quintal	1800-2400	60%	1260
		Wheat 1.5-2 Qt. @ 1400/- per quintal	2100-2800		1470
		Tuar/Chanwla/Chan/other cash crop 1-2 quintal @ 3850/- p. quintal	3200-6400		5775
Animal Husbandry	2 cows/ 2 buffaloes, 4 goats, 2 oxen	Milk 1-1.5 lit. Per day for 150 days. @ Rs. 20 per litre	3000-4500	40%	1500
		Selling of birds and animals	1500-2000		875
NTFPs	Tendu Patta	Tendu Patta collection 500-1000	500-1000	100%	750
	Other NTFP	Momordica dioica, Annona squamosa, Phoenix spp., Jatropha curcas etc.	1500-3000	90 %	2750
Daily Labour	Minimum 50-80 days per year	50-80 days @ Rs. 150/-	7500-12000	60%	5850
Total Average Income (Rs.)					20,230/-

(Source: Primary Data)

Table 1: Sources of income in average year of Rainfall

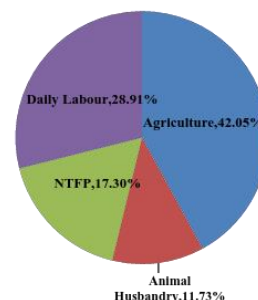


Figure 1: Contribution of NTFPs in the total Household income

S. No.	NTFP and its part	% of villages in which NTFPs are collected	Collection Period
1	Jatropha curcas : Seeds	83.33	Throughout the year
2	Diospyrose melanoxylon: Fruits	83.33	March-April
3	Momordica dioica: Fruits	66.66	August-September
4	Phoenix sp. Fruits	50	March-May
5	Annona squamosa: fruits	41.66	Oct.-Dec.
6	Syzygium cummuni : fruits	41.66	June -July.
7	Pongamia pinnata : seeds	41.66	May-June
8	Tamarindus indica : fruits	33.33	March-April
9	Pithecellobium dulce : fruits	25	April-May

(Source: Primary Data)

Table 2: Percentage of NTFP collection in 24 Villages

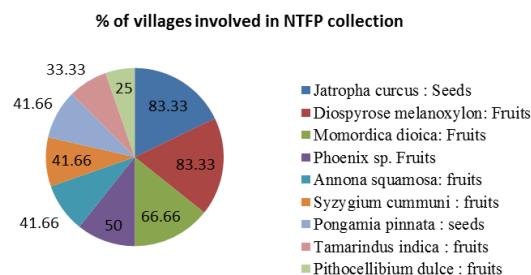


Figure 2: Percentage of tribal villages involved in NTFP collection

S. No.	NTFP and its part serving as a income source for tribals	Collection per annum in Kg (Mean± S.D.)	Prevailing market rate (Rs./Kg)
1	Tamarindus indica : fruits	(49.25 ± 46.04)	30-40
2	Pithecellobium dulce : fruits	(36.12 ± 18.36)	10-15
3	Momordica dioica: Fruits	(29.31± 15.68)	40-60
4	Annona squamosa: fruits	(14.20 ± 12.77)	15-30
5	Diospyrose melanoxylon: Fruits	(14.08 ± 11.81)	15-30
6	Syzygium cummuni : fruits	(13.48 ± 11.32)	30-40
7	Pongamia pinnata : seeds	(13.18 ± 11.53)	7-10
8	Phoenix sp. Fruits	(12.37 ± 11.38)	10-20
9	Jatropha curcas : Seeds	(10.14 ± 8.84)	7-10

(Source: Primary Data)

Table 3: Key NTFPs of study area on the basis of collection/annum

VI. MARKETING OF NTFPS AND KEY ISSUES

Survey through structured questionnaire was conducted in nearby markets located at Koteswar, Khedbrahma, Poshina, Amirgarh, Dannta, Ambaji and Abu Road. The findings reveals that NTFP collection is for very short duration but it is a year round activity. In March-April, *Diospyros melanoxylon* fruits are collected and sold in nearby Market @ Rs.15-Rs.20/- per kg. In May-June, Khajoor and Rayan fruits are collected and in June-July, *Anona squamosa* and *Syzygium cummuni* fruits are collected and sold. On the onset of monsoon collectors also earns good money by collection of *Momordica dioica* (Kankoda) fruits in the market which are sold @Rs.80/- per kg in the beginning of the season (July) and @ Rs.30/- per kg in the end of the season (September). In Nov.-Dec. the tribals gets involved in *Cassia tora* seed collection, cleaning and selling @ Rs. 10/- kg. (Table-3).

NTFP also helps in earning money during lean season e.g. Tendu patta collection lasts for very short duration of 20-30 days in April-May when there is no employment in Agriculture. Although the rate of collection is very less but a collector earns Rs.50/- per day for 20 days (Table-3). Tender/Auction of tendu patta units/collection centres on lump sum basis is placed by State Forest Department, Rajasthan in January-February every year. The collection centres are called as "Phad" where tribals deliver their collection. To get good flush of tendu leaves in coming season, tribals burn the ground vegetation in winter. There are no scientific proofs against this hypothesis.

NTFP collection at village level is not organized and barter system also exists in the villages and collected NTFPs are sold at minimum/very low rate to the village agent i.e. mostly owner of Grocery shop from where they get the items for their day to day use. The family members spent maximum time for Tendu leaves collection which is followed by Mahua flower collection but tamarind collection accounts minimum time.

Traders play an important role in NTFP selling. Most of them are either local traders operating as middlemen simply collecting NTFP from village agents/shopkeepers and deliver in the township, or they have a full-fledged shop at the town. NTFP market knowledge and information among households is deficient or limited and is significantly influenced by various socio-economic factors such as household member's education, sex, household's income, distance to market and road access. This low contribution also accounts for poor transportation facilities, lack of communication systems, financial capital or credit access etc.

However, existing market chains in the study villages are as under-

✓ FOR NTFPS OF LOCAL USE (PALASH FLOWERS, SITAPHAL AND OTHER FRUITS ETC.)

Primary collector → Village Agent → Local Market (Koteswar and Ambaji)

or

Primary collector → Local Market (Koteswar and Ambaji)

✓ NTFPS OF COMMERCIAL IMPORTANCE (EXCEPT HONEY, GUM AND TENDU PATTI)

Primary collector → Village Agent → *APMC Agent → Unjha Mandi

Or

Primary collector → Village Agent → Abu Road Adivasi Krya-Vikrya Sahari Samiti (Regional Office)

→ Adivasi Krya-Vikrya Sahari Samiti, Udaipur (Head Office) → Unjha Mandi or other processors.

*Agricultural Produce Marketing Co-operatives

VII. APEX BODIES IN ABU ROAD

Following Departments/ Apex bodies play key role in livelihood of Garasia-

A. ABU ROAD KRAY-VIKRAY SAHKARI SAMITI (COOPERATIVE SOCIETY)

Regional office is located in Akra Bhatta, Abu Road and Head office is located in Udaipur district in Rajasthan. It was established with an aim to give fair returns to the tribals but slowly it begins to lose its purpose. It purchase NTFPs (Except Tendu Patta, gums and honey) from tribals and also gives transportation cost of the materials to them. But tribals prefer to sell their products directly either to the village agent or to the village grocery shop. The reason being NTFP collection is not organized and they barter the collection for their day to day edible and other items. Secondly, NTFPs are very perishable in nature and tribals have not any facility to keep their collected produce fresh. Minimum to and fro distance of Abu Road Kray-Vikray Sahkari Samiti from study villages is about 20 Kms whereas maximum distance is about 40 Kms. The prices offered by Sahakari Samiti is low in comparison to nearby markets. Therefore, they prefer to sell their collected NTFPs in nearby markets or to the village shop.

B. STATE FOREST DEPARTMENT

State Forest Department has Forest Ranger level office at Abu Road and DFO (Divisional Forest Officer) level office in Sirohi district which looks into all the aspects related to the NTFPs collected and sold in the region. But its active involvement is limited to the collection and selling of only Tendu Patta in Rajasthan. Tendu Patta is a nationalized produce, therefore it is traded under the supervision of Forest Department. Contracts are given by the Forest Department at the beginning of each season i.e. in the last week of April or I week of May according to the collection done in that particular region in the earlier year and the rates are fixed by the Forest Department only. The traders who bag the contract pay a predefined sum to the Forest Department and get the license to sell all the Tendu Patta collected in the region. The labor rates are also fixed by the Forest Department, thus keeping a control over the traders, so that they do not begin to exploit the local people. The collection centers are called as

'Phad' which is generally established in a village. The villagers of nearby villages bring their collection at Phad and the collection charges per standard bag of 1000 bundles, each containing 50 leaves (total 50,000 leaves) are paid to the collectors as decided by the Forest Department.

C. JAN CHETNA SANSTHAN

Jan Chetna Sansthan (JCS) is an organization established in 1990. It is working for the welfare of the tribal people in the densely populated region of Abu Road and Pindwara catering to their rights towards their livelihood, health, education, women empowerment and agriculture.

D. DOOSRA DASHAK

It is a public charitable trust and established for holistic and integrated education of adolescents. The work in Abu road block was set up in October 2004.

E. PRADAN

Pradan is one of the pioneers in the promotion of Self-Help Groups (SHG) in India, having formed its first SHG in Alwar, Rajasthan, in 1987. A savings and credit SHG is a simple yet effective way of reaching out and connecting with rural poor women.

F. TERRA COTA CLUSTER SIYAWA

It has been established by Arpan Seva Sansthan, Udaipur. The terracotta goods are produced by tribal women and girls which includes statues of gods and goddess, jewellery, various models on environment and other social issues, folk men and women statues etc. These products are made on demand from all over the country.

VIII. CONCLUSION

It is very clear from the above facts that Garasia tribes reside in the interior parts of the forest and depend on the forest as their main source of livelihood. They also undertake agricultural activities during the monsoon season. 65% of the total area consists of forestland with only 6 % land being under cultivation. These farmlands are of poor quality due to soil erosion as they are situated on the slopes of the mountains.

A large number of Garasia are not having land records and are considered as encroachers although they have been a resident of this area since centuries. In the absence of land rights they are kept aside from the Government programmes. Economically the tribal people in the villages are very poor. Government of Rajasthan has taken a number of initiatives in the form of development programmes but due to the lack of awareness among the people and several other factors the programmes has not reached to the tribal community. One important reason is that it is located far off from State Capital and is on the Gujarat border. There are no industrial unit in the

block which could have supported livelihoods of people to some extent.

In the last 10-15 years the area has been subjected to severe drought. This has resulted in depletion of natural resources which in turn, affected sources of livelihood. Depleting natural resources due to increasing deforestation, denial of right over the natural habitat because of the reservation of forestland and unreliable monsoon have severely affected their livelihood. In the absence of a regular source of income, people often migrate to nearby cities in search of labour, facing exploitation with fewer wages for more working hours. They work mainly as unskilled labourers. Approximately 40-60% of tribal migrate to nearby cities and in Gujarat for daily labourer works. Migration is on peak during the month of November - December and people return to their home on Holi i.e. they migrate after Diwali and return on Holi. Child labour is extensively found in the area.

Although Government has taken initiatives for welfare of Garasia and has sanctioned Rs. 50,000/- per family to put a roof over their head under Indira Aavas Yojna. Similarly, empower programme is also mitigating poverty in some tribal villages. However, concrete efforts of Government, NGOs, Panchayati Raj Institutions etc. can bring prosperity in their lives.

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ANNEXURE-I

Caste composition of study villages

S.No.	Name of Villages	Coordinates	Total No. of Households	Tribal Households
1	Jamboori	N =24°23.621' E =072°55.151'	375	373 (Garasia)
2	Siyawa	N =24°25.654' E =072°46.309'	795	779 (Garasia)
3	Soorpagla	N =24°23.200' E =072°49.538'	610	549 (Garasia)
4	Meen	N =24°23.456' E =072°53.173'	370	370 (Garasia)
5	Taleti	N =24°23.528' E =072°47.183'	341	321 (Garasia)
6	Bosa	N =24°22.016' E =072°57.441'	211	211 (Gameti-Bheel)
7	Deri	N =24°22.200'	340	340 (Garasia)

		E =072°49.538'		
8	Uplakhejra	N =24°27.566' E =072°56.506'	153	153 (Garasia)
9	Nichlakhejra	N =24 27.754 E =072 54.982		235(Garasia)
10	Uplagarh	N =24 26.578 E =072 52.638	494	493 (Garasia)
11	Nichlagarh	N =24 28.556 E =072 53.214	572	94(Garasia)
12	Ranora	N =24 25.943 E =072 57.793	176	176 (Garasia)
13	Rada	N =24 25.092 E =072 53.060	82	81 (Garasia)
14	Doyatara	N =24 30.184 E =072 57.791	515	514 (Gameti-Bheel)
15	Jayadra	N =24 29.499 E =072 53.949	177	175 (Garasia)
16	Booja	N =24 25.483 E =072 54.978	156	156 (Garasia)
17	Paba	N =24 28.693 E =072 59.025	322	322 (Garasia)
18	Boribooj	N =24°30.867'	390	390 (Garasia)

		E =072°59.643'		
19	Derna	N =24°30.675' E =072°50.178'	198	80 (Gameti - Bheel)
20	Tankiya	N =24°31.406' E =072°55.302'	185	185 (Gameti-Bheel)
21	Jawai	N= 25°13.033' E=073° 09. 74'	147	147 (Gameti Bheel)
22	Uplibor	N =24°27.160' E =072°53.406'	152	152 (Garasia)
23	Chhapari	N =24°22.416' E =072°48.395'	70	68 (Garasia)
24	Nichli Bor	N =24°26.150' E =072°53.396'	97	97 (Garasia)

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