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ORIGIN AND MIGRATORY ROUTES OF BAZIGAR COMMUNITY OF HARYANA (INDIA)

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ABSTRACT:

Bazigar is a Persian word meaning 'he who does Bazi' or any sort of game or play, but it is applied only to jugglers and acrobats. Ibbetson(1919). The Bazigar community traces their origin to the Rajputs of Rajasthan and according to them; during the last two centuries they had spread throughout the North-west India. Originally nomads, a large number of them started settling in Punjab, mainly in Sialkot and sheikhpura districts (now in Pakistan), during the beginning of 20th century. After Indo-Pak partition, most of them migrated from Punjab (Pakistan) to Indian Punjab Deb PC (1986).

KEYWORDS:

INTRODUCTION

OBJECTIVES OF THE STUDY

- To investigate the origin and historical background of the Bazigar community.
- To explore the migratory routes used during the Indo-Pak Partition and the post-Partition period.

STUDY AREA

Haryana is agricultural dominant state of India. It is located between the 27° 39' to 30° 55' 05'' North Latitudes and 74° 27' 08'' to 77° 36' 05'' East Longitudes. According to 2011 census, Haryana has 2,53,51,462 population. Chandigarh is common capital of both Haryana and Punjab, which is a union territory also.

METHODOLOGY

There is requirement of qualitative data which is not available in the literature .So study is based on survey method through field investigation. For field study, interview schedules are used.

Sampling techniques are used. Snow ball sampling techniques is used for identification of current geographical locations of Bazigar community. Bazigar community is further divided in to four subgroups (Punjabi Khari, Ravi and Tapa). But in study area Bazigar community mainly divided tree sub groups (Khari,Ravi and Tapa) so stratified sampling technique is used for representation of each and every group.

125 primary respondents were interviewed such as community leaders, community elders, Painch (community social leaders), community activists/officers/politician/ and social workers.

ORIGIN

There are no authentic records to indicate the origin of the Bazigar community. Their origin seems to lie in myths. But Researcher obtained information and perceptions regarding origin and historical aspects of Bazigar community, from elders and community leaders. These interviews are conducted through individual interview schedule. To explore more about this community researcher also take some references from various books and thesis. Some scholars consider Bazigar commity as a sub caste of Banjara tribes. There are many perceptions regarding Bazigar community origin but one thing is similar in all the perceptions that are their relation with Rajasthan or Rajputana land. The Bazigars speak a dialect among themselves which is not ordinarily intelligible to others. It, however, sounds like bagri but has no semblance of Punjabi in it. Its resemblance to bagri lends credence to the story of their origin from Rajput ancestry.

Approximately all the community leaders/elders and scholars are claimed about Rajput/Kshtriya origin of Bazigar community. But these perceptions and stories regarding origin are varying in reference to their time period.

MIGRATORY ROUTS

There is no doubt Bazigar community of study area migrated from Pakistan during the partition of India. They came to India along with other Hindu and Sikh communities at the time of partition, but due to being a nomadic community, this community has always been migrating to one place to another place. But these migrations were not on such a scale as the time of migration of partition. According to elders and community leaders/Painch of bazigar community, this community has done Large-scale migration twice so far.



PLATE-1 ELDERS AND COMMUNITY LEADERS (KHARKA DHANI KOTLI, DISTRICT SIRSA)



PLATE-2 ELDERS (VILLAGE NEZADELA KALAN, DISTRICT SIRSA)



PLATE-3 ELDERS (VILLAGE BIRABADI, DISTRICT FATEHABAD)

Mass migration once took place during the sixteenth century. The second time there was a mass migration during the Indo-Pak partition. Many people of this community lost their lives due to the outbreak of epidemic during the partition, specifically children and old age people. Some people also died due to starvation. After partition this community wandered from one place to another for the first two decades.

MIGRATORY ROUTS DURING 16TH CENTURY

According to majority of respondents (elders/community leaders) and scholars that Bazigar community was migrated from Rajasthan to Punjab (Pakisthan) during 16th century (Map 1) They migrated from mainly 'Chitaurgarh Riyasat' to various 'Doab regions' in Punjab. Some of them were migrated in Sargoda and Gujrat districts of Jhelam-Chinab Doab). These Bazigars were later known as Khari Bazigar.

Some Bazigars were migrated in Layalpul (Now Faisalabad) and Montgomery districts (Now Sahiwal) of Chinab-Ravi Doab. These Bazigars were later known as Ravi Bazigar. Some of them were migrated in Multan and Montgomery districts (Now Sahiwal) of Ravi- Satluj Doab. They settled nearby of 'Haraapa Civilisation' locations. These Bazigars were later known as Tapa Bazigar.

MIGRATORY ROUTS DURING INDO-PAK PARTITION

The second time there was a mass migration during the Indo-Pak partition. During this migration, almost all sub groups of Bazigar community had migrated, but only three sub groups came in the study area. All sub groups of Bazigar Community came from different migratory routs in study area (Map 2).

Khari Bazigar migratory routs- Khari Bazigar came to the study area through only one route.

- Sargoda (Pakisthan) to Amritsar refugee Camps to Ambala refugee Camps

Ravi Bazigar migratory routs- Ravi Bazigar came to the study area through three different routes. First route was used by majority of Ravi Bazigars and rests of two routes were used by few Ravi bazigars.

- Layalpur (Now Faislabad) to Firozpur refugee camps to Fatehabad
- Layalpur (Now Faislabad) to Ambala refugee camps to Kaithal
- Layalpur (Now Faislabad) to Fazilka (Bangla head) refugee camps to Fatehabad

Tapa Bazigar migratory routs- Tapa Bazigar came to the study area through only one route.

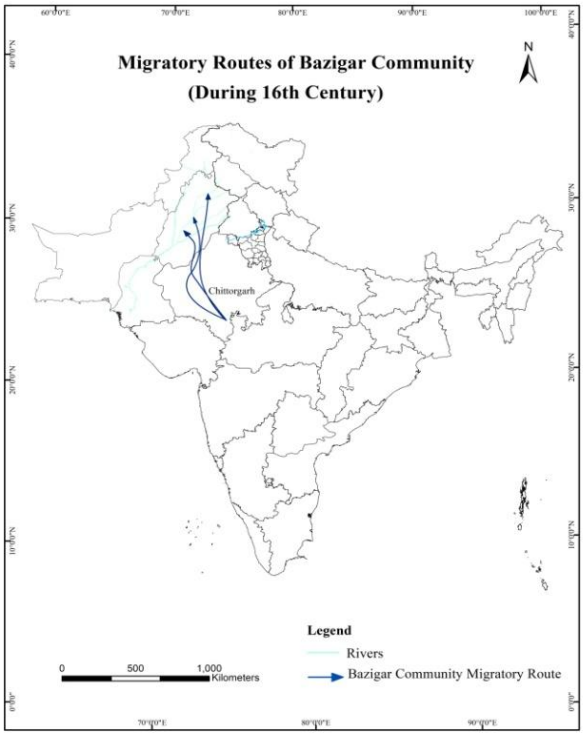
- Montgomery/Multan to Fazilka (Bangla head) refugee camps to Sirsa

POST PARTITION MIGRATORY ROUTS

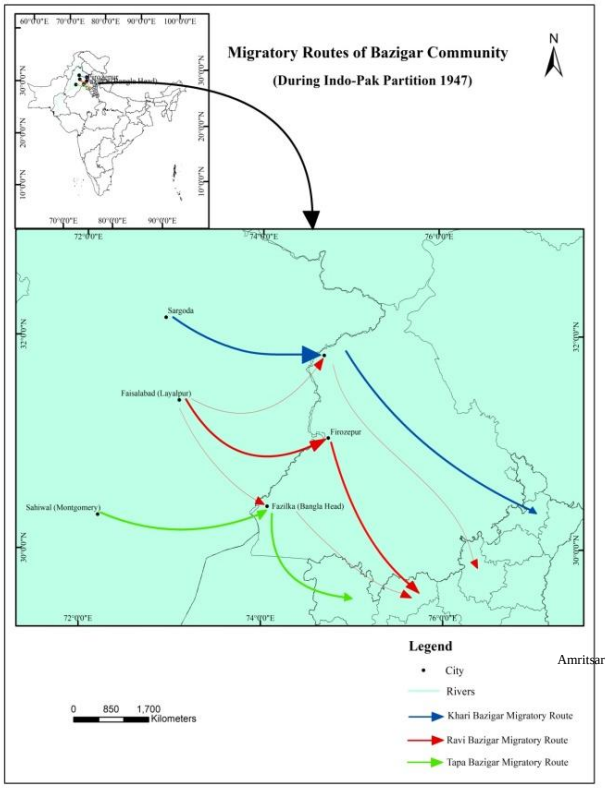
Many people of this community lost their lives due to the outbreak of epidemic during the partition, specifically children and old age people. Some people also died due to starvation. After partition this community wandered from one place to another for the first two decades. Some people got land for 20 years on lease by Indian government to do farming. But that land was not cultivable so almost everyone left this land and moved to others places.

No separate major scheme was launched by the government to rehabilitate them. Many of these people started settling in the out skirts of the village. These people wanted to stay away from the main stream society and they made their 'Pera/ dera' away. Some people started making huts in the open land along with railway track. Due to lack of livelihood, these people migrated to many places

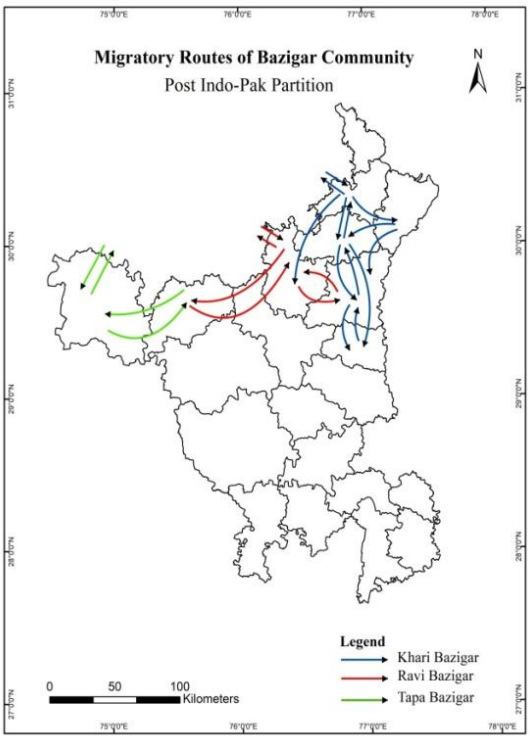
for the first two or three decades (Map 3)



MAP-1



MAP-2



MAP-3

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