

2134-905

AREA STUDY OF DANGS

By

Dr. S.S. Solanki



TRIBAL RESEARCH AND TRAINING CENTRE

100

Gujarat Vidyapith, Ashram Road, Ahmedabad-380 014

1981

AREA STUDY OF DANGS

By

Dr. S.S. Solanki



TRIBAL RESEARCH AND TRAINING CENTRE

100

Gujarat Vidyapith, Ashram Road, Ahmedabad-380 014

1981

CHAPTER - 1

THE AREA

The Dangs the only one taluka District of Gujarat covered with the most beautiful green hilly carpet. On the South east and of Gujarat is situated between the parallels of latitude 20 33' 40" and 21 5' 10" and the Mevidians of constude 73 27' 38" and 73 56' 36" covering an area of 656.59 square miles of which 302.64 square miles are protected forest while the rest 353.95 square miles are reserved forest, is hemmed in the West by Vansada taluka of Valsad district and Vyara taluka of Surat district, in the north by Vyara and Songadh talukas of Surat district and Navapur taluka of Dhulia district of Maharashtra State, in the East the Sakavi taluka of the Dhulis District and the beglam and the Kalyan talukas of the Nasik District of the Maharashtra States, and in the south by the Kalwan taluka and the Surgana Mahals of the Nasik district of the Maharashtra State, The Extreme length from South to North is about 36.7 miles (59 ksm.) and East to West is about 31 miles (50 kms.) The whole area is quite hilly, however except for a fen high hills in the East and West it is a mass of flat topped hills. There is no main ridse in the area which can be called as a controlling physical features of its confuguation. Beginning on the east with a chain of ruffed Moutains running upto 100 m(3500') they descend to the edge of Gujarat plains on the west by a series of platean and stopes to lowest level of 105 m(550') near Bhes leatrio on the whole (barring the few high hills and low depressions). Most of the area in Dangs lies between elevations of 300 to 700 meter above M.S.L. Path of plain ground of small size are intimately mixed with highly termain making this tract a very undulating rolling country. Danas forms outer edge of sahtadvi and by fan, most of its area has rursed hill termain.

The Drainage

The river surat of Dangs consists of the Ambika, the Chapvi, the Giva, the Dhodhal, the Sarp Gana and the Ruda.

The Purna originate under the Babulna and Jaleraibai ghata in the east and leaves Dangs near the villages Bheskatari and Kakarda. Elows through Vyara taluka of Suart district and meets the Arabian sea in Navsari taluka of Valsad taluka. The Ambika in made up of two tributaries the

northan one called vasan river, rises above the ghat from Taola hill, while the southern one rises from shribhuvan and surrounding hills in Sargana Mahals of Nasik district. The two tributaries meet within Dangs near the village Sanona, whence the river is known as Ambika and it traverses towards west and joins the western boundary of Dangs near village Chinchaprar. From here the river flows in the northerly direction for a distance of about 7 kilometers. From the western boundary of Dangs upto village zeria, whence it leaves the limits of Dangs and flows through Valsad finally meets Arabian sea near Bilimora. The khapri also empties itself in Ambika, rising in the Bhesu valley of kemchan ghat, flowing past the villages of Galkunda khapri, Bhavaned gadh and Pimpri. The Dohad rising is Davad hills, and passing by the villages Pipaldahad, Ghana and Uyam meets itself in Purna near laschali serpgasa rises in western ghats and flows past the Sapuutara village in the serpentine manner and proceed in the direction of the Nasik district. Besides these rivers, there are a few catchment ports called Umra, Dhandra and Kasarpada formed out of rocks in the deep valley in the area, and a few perennial streams known by the villages of koshmar, vanar, Ukhatia, Morzira, Don and Ambapada.

The Area receives very near rainfall in the monsoon, but the geological formation and the soil conditions are such that the water falling on the grounds rapidly drains away creating very dry conditions during several months of the year. Even in the wells in the villages also water dries up by the end of March and scarcity of water is keenly felt, during summer months, especially from April onwards, in most of the villages and both men and cattle have to go long distances or descend to the bottom of the valley hundreds of meters below their homes to obtain water in the hot season. The area is thus alternately very wet and very dry. Mainly through these known Main rivers of the Dangs, Giva, Purna, Khapri and Ambika, which carry their waters from east to west, the area is distinctly divided into 4 Main Valleys these of Giva, Purna, Lohapri and Ambika rivers. The slopes of these valleys are very extensive towards the western side and on their compact slopes are as with luxuriant vegetation. The tributaries of these rivers cut deeply into intervening country north and south and form an irregular series of ridges and parallel ridges, the latter sometimes sharp and steep often forming extensive 'Mars' or Plateaus. General topography of the areas is mountainous and difficult. Owing to the hilly nature of the area, altitude, aspect and gradient vary considerably within narrow limits.

Geology

Geologically the Dangs is covered by the Deccan lava trap in the form of horizontally bedded sheets its is coverd by the reconnaissance carried out by the geological survey of India. The Decca trap belongs to the type called 'Plateay besalt' and is uniform in composition, corresponding to a dolar ite or beselt. These are dark grey to dark greenish grey in colours. These traps are distinguished into vesicular and non vesicular varieties. The non vericular types are hard, tough, compact and medium to fine grained and break with conchoidal fracture. The vesicular types are comparatively soft and friable and break more easily. The army gdaloidal types are characterised by vesicules and amygdales filled with quarts, chaleedony, calcite and zeolife Divisional planes in the form of vertia or included jointings at right angles to the bedding planes of the tract are also marked. At places trap contains from and truces of felaper and hornblende producing the red sharp gravel covering many hill sides, missed with loose rocks and boulders. These rocks have produced soil veying from red, through grey to nearly black. Due to rolling to prography, the varying composition of parent rock, soils differ within narrow limits, loamy clay, bouloory loam, murumy loam, and murumy soils and commonly met with, depending on disintigration of rock and the exence of evosion. In parts the soil is rich in ferriginous salts which give it the reddish tinge but not reaching latergic stage. Soil becomes clayey in pockets especially in velleys. Curiously enough the entire area is an intimate mixture of different types of soils resulting in equally mixed type of vegetation through out the tract with minor remiation in composition and desideration.

Minerals

Small lenticular pockets of light cream coloured travertine climelphes are noticed along the banks of streams, particularly near chichiggotha ($20^{\circ} 48' 73^{\circ} 33'$), Kudkas ($20^{\circ} 48' 73^{\circ} 31'$) Dhadra ($20^{\circ} 49' 73^{\circ} 33'$). These lenticets of limestone are however too small for any large scale industrial exploitation. These deposits can only be used for local cime burlning.

Climate

In Dangs monsoon sets in mid June and lasts till mid October. Usually, the cold season

starts in mid October and ends in March while hot season lasts from mid March upto mid June. Nearly all the annual rainfall occurs in the monsoon, though a few stray showers in rest of the two seasons are not quite uncommon. The annual rainfall at Ahwa is about 1956 mm with a range of variation from 2750 mm to 1200 mm. Bulk of the annual precipitation is received in a short period of 3 months from July to September. The temperature varies considerably with altitude—the maximum and minimum temperature in 0° Centigrade, is respectively 44.8° and 10.0° at the district head quarter. Minimum temperature is usually much above the freezing point of water as such frost does not occur normally in the area. The months of October and part of November are warm. They are followed by a pleasant spell of cold weather which lasts upto end of February or mid March, Summer starts from mid March and continues till middle of June, April and May being the hottest months of the year; however the climate is not unbearably hot. Dew is very heavy in the months following monsoon and it persists at places till the end February. This phenomenon, when there are no rains plays an important part in the vegetative growth in the area.

Early wind, prevalent in the cold weather and south westerly winds of moderate velocity are common throughout rest of the year.

Flora : Forest

According to Champion's "Classification of forest types" Dangs Forest belongs to the type "South Indian tropical moist deciduous forests" (Group 3A sub type C.T.). This classification is based mainly on the annual precipitation received in the area composition of tree growth is taken as an indicator of the type of the forests and Dangs forest fall under the type "Semi Moist Teak forest". Within the above type, local variations are observed depending on the nature of the soil, topography and pest treatment. Teak is the principal species in the area and its occurrence is almost universal in the area barring a strip of forest situated along the high hills in the east and a few small patches in lowlying depressions and near the river banks near Waghai, Mehal etc. Composition of tree growth varies slightly according to adaptive and biotic factors and different communities of vegetation can be differentiated over small patches as micro variations but by the large the composition is almost the same throughout composition of the vegetation in general is given below, species being in descending order of area as far as possible.

The Top Canopy

The following species form the Top canopy or the over wood of the arop. Teak, (*Testona grandis*), Sadad (*Terminalia tomentosa*), Modal (*lennes coromandelics*), Kakd (*Coruga Pinnata*), Tiwas (*ougeinis Dulbergio ides*), Shisham (*Dalbergia latifolia*), Kalam (*Mitraguna parriflora*), Khair (*accacia catechy*), Halda (*Adins Cordifolia*), Swar (*Salinalia Malabavika*), Kada, Karai, Keluri (*Sterculis Urens*), Biyo (*pterocarpus marsupium*) Mahuda (*Medhuka indica*), Beheda (*Terminalia belerica*), Kakria Bondaro (*lagerstroemia perviflora*), Patriali (*Dalbergia Paniculata*), Dandoshi, Gengri (*Dulberioia lancerlaria*), Dhaman (*Grewia tiliaefolia*), Umbh (*Ss copets lun tomentasum*), Nano bondaro (*lagerstroemis lan ceblata*), Kelai (*Albizzia procera*) Kalo or philo siris (*Albizzia lebbek*), pongaro (*Ery thrina indica*,s Gararo (*Erythrina suberosa*), Asan, Ekal Kanto (*bridelia retusa*), Kanti Khaiger, (*Acalia ferryginea*), Dhamodo, Dhavda (*Anogeissus latifolia*), waras (*Haterophragma quadrilo culare*), Papda (*HOloptelea integrifolia*), Chamoli (*Bauhinia vehili*), Petar (*Trevia nudiflora*), Shiwan, Sawan (*Gamelikna arborea*), Nibaró (*Melia dubia*).

Middle Caopa

In te middle canopy or under wood following species are found, Ambada (*Spodias Mangifera*), Kumbhio (*Gareya arborea*), Timur, Tamruj (*Diospyros Mclanoxylon*), Avia, Ambla, Amla (*Emblica officinalis*), Asitro (*Sauhinia race Mosa*), Aledi, Alladi (*Morinda tinetoria*), Bah wa, Garmala (*Cassia fistula*), Ghatbor (*Zinyphus sylopyras*, Kuda (*Holarrhena Anit dysentericas* Mokha, popti, Ghant (*Schrebera swi etcenoides*), Bel (*Aegle Mermelos*), waring (*Kydia Calycina*), Bhui-umber or Khoraf or Ka-umber (*ficus asperrima*), kirmiro (*caseuria tomentosa*), plas or khankhro (*butea Monserma*), Gol (*Trema orientalis*), Lember (*Ficusrumpfli*), Adu (*Vangueria spinosa*), Khadsing (*Stereosper mum oxylocarpum*), Cahroli (*Buchania lanzen*), Rohin (*Soymida febrifuga*), Karmal (*Dilllenis pentagyna*), Bivlo or Bhilamo (*Same carfus anacuddium*), Tetu, Podval (*oroxyllum indicum*), Kadwai, Amarachala, Brahma rasalya Dondra (*Hymeodictyon Excelsum*), Bor (*zinzyphus Mauritiana*), Aritha (*Sapindus emarginatus*), Karanji (*Pongamia pinnava*), Chinoh, Amlí (*Tamariandus indica*), Hardan (*Terminatia chebyla*), Jambu (*syzygium chumini*), Kovidar (*Salhinia variegata*), Kamku (*Mallotus philippinensis*), Katas, vans, Tonear, Wang (*Bambusa bambos*), Manvel vans (*Dendro Calamus strictus*).

Under Growth Canrpu

Species of under-growth categori consist of Antedi or Mardasing (*Helicteres isors*), Karvi (*Strobilanthes callosus*), Dhayati (*Woodfordia floribunda*), Karvand (*Carissa carandus*), Nigodi (*Vitex negundo*), Ukasi (*Calycoptenis floribunda*), Gal or Mindhal (*Randia dumetorum*), Galgughar Ranbhendi (*Thespesia macrophylla*), Tarota (*Cassia tora*), Ran mebadi (*Hibiscus furcatus*), Ramtusi (*Ocimum basilicum*), Popty (*Flemingia strobilifera*), Chiktyo (*Desmodium parviflorum*), Darnoli (*Argemone mexicana*), Brothdo (*Eriolaena candollei*), Boga (*Temphrosia candida*), Ketki (*Agave sisilana*), Rankeli (*Musa sapientum*), Morisi (*Nyctanthus arborescens*).

Ground Cover

The following species are found on the ground cover pular (*Leuca aspera*), Fulari (*Leucas biflora*), serva (*Asystasia coromandeliana*), Sonaro or Zinzydo (*Achyranthes aspera*), Nani madri (*Desmodium trifolium*), Ramhaldar (*Curcuma aromatica*), Sarvat (*Vicia uriculata*), ikharo (*Asteracantha longifolia*), Ghoghdo ro ghodhdi (*Randia uliginosa*), Gokhru (*Pedaliumpureum*), Dini (*Leuca sambucina*).

Grasses

The common grasses found in the area are : Polado (*Stenopogon rhizophorus*), Tokarbund (*Panicum montanum*), Bahtdo (*Themeda ciliata*), Dab dhurvo (*Cynodon dactylon*), kasur or sukli, Dabhusli (*Heteropogon contortus*), Rosha (*Cymbopogon nardinii*), walchand (*Vetiveria zizanioides*), Dhokro ro Dhokri (*Eleusine acgyptica*), Gundan or Gandhi (*Chloris in completa*), Dabdya or Dobdu (*Polytoca cookei*).

Climbers

In the Dangforests generally following climbers are found Velabivala (*Millettia racemosa*), Palasvel (*Butea superba*), Nandanvel or Panivel (*Vitis rotundifolia*), Kangvel (*Vernonia madraspatana*), Mendhvel (*Cryptolepis buchmanii*), Vaghatvel (*Wagathea spicata*), Gharvel (*Tinospora cordifolia*), Assivel (*Vernilago calyculata*), Amarvel (*Cassia reflexa*), Kavich (*Mucuna pruriens*), Chilar (*Acacia in tsia*), Toranvel (*Zizyphus rugosa*), Tanvel (*Cocculus villosus*), Gunj or chakoti (*Abrus precatorius*), Digad (*Dioscorea bulbifera*), Kaduvel, Majra Kand or KUvel (*Dioscorea*

Pnetephulla), Bokadvelor D Dhumasvel (*Combretum ovlifolium*), Ranydia (*Teramus labialis*), Shikakai (*Acadic concinna*), Koharvel (*Ipomea digitatas*),

Though many subtypes of the Dangs. Forests are recognisable, it can roughly be divided into Moist teak type and dry teak type or Manvel bamboo bearing and Non bamboo bearing. Though there is no sharp water fight compartment, bulk of the area in the present waghai, pimpri, Bheskatri and Bardipeda ranges falls within moist types, while the remaining part of the area comes under the drier type. In the same way bamboo-bearing areas are, forests in western Dang and the latter in the eastern dangs, though bamboos may be found in patches in many places in the eastern Dangs and they may be scarce or totally absent on the dried hills tops on the western side. The above subtype of the forest is so mixed up with each other that it is difficult to ascribe any one type any unit of forest. The distribution of species is also highly irregular, and the density, which on an average is moderate, changes often with a striking suddenness. The height growth varies nearly proportionately with the density but the diameter growth defies any proper classification by areas, and the whole forest is a perfect jumble of all classes representing various degrees of destruction, immunity and recovery from fires and old cultivation. These factors combined with the soil that varies from nearly surface rock to deep friable loam and the gradient varying from precipitous slope to flat terrace, several times the same hill side account for bewildering presentation of size and quality in the tree growth all over the area. This extremely variable character of the forests, especially in respect of topography, striking and quality is a matter of great importance in determining the silvicultural system of the forest. Even the aspect also has a marked effect on the growth and density of vegetation. Forests on the North and East side of the chain of the hills is generally superior to that on west and south sides. The difference is more marked between North and South than between east and west aspects. Many hills are grassy and partially blank on the south shoulder when a few meters over the ridge the vegetation is dense. The reserves on the left bank slopes of Giva, the Purna, the Khapri, and the Ambika rivers have a far denser and better mixed crop of timber than the opposite slopes.

The protected forest is mainly in less hilly area than the reserved. To a large extent, the areas are under logging or under logging alone. In these areas the tree-growth has either disappeared

or fast disappearing and wherever it is still present, its composition has tended towards drier type. In the west and far up to main valley, the cultivation is still not extensive and the free growth presents a semblance of forest, further East and on the main plateau the tree-growth wherever still present is not often enough even to meet the local needs. In the protected forest, as teak and all species are lopped, all teak trees have been more or less ruined as timber, while in reserve forest it is still very prominent and tree over 30 meters height and 200 cms. in girth are not rare. Among superior timber species teak, shisham, tiwas, hio, khair, sendads, are found, Kalam, Kanti, Nano bondawo, Kilai and sirish also have some timber value. Among third class jungle woods kakad and modad form bulk of this category. Pengara, Papado, waving, rimbaro, petar, varas and gol softwoods, which at present often go waste, would definitely gain prominence in future with the rising tempo of industrialisation. Manval bamboos are found in abundance in western Dangs. Katas keep mostly to moisture soil in a few valleys, where it reaches a large size, It also crops up here and there close under the ghats in the East, while Natural regeneration of teak and other species who cannot be a overhead shade in the reserved forest is very poor and most unproductive at present, of other species, especially those, which can tolerate shade, like hed, sadad, tiwas is noteworthy. Natural regeneration in protected forests which are under regular cultivation is naturally absent. For the poor state of natural regeneration severe ground fires, selection system of forest management resulting in continuous overhead shades, occurrence of dense bamboos, Karvi, grasses and other herbaceous vegetation inhibiting natural regeneration particularly of light demanding species retarding nature of local teak seed which does not or low prompt germination, and inadequacy of nursery stock etc. are responsible.

Five protection

In the Dangs, forest fires originating from lightning or mechanical friction between free branches or accidental fires such as those caused through oversight in stamping out abutting bidistub or camp fire etc. are very rare. Most of the fires are shikaris, minor forest collectors, graziers or occasionally fire spreads from careless burning of 'under' in protected forest. Every year there are severe ground fires and there seems to be no area in reserved forests except young plantations, which is swept through by fire, at least once in five years if not more frequently.

Severe crown fires are very rare but the ground fires which are more frequent have resulted in extreme deficiency of natural vegetation and young crop in the forest. The hazard of fire is greater in the summer season because the undergrowth when dry along with leaf litter, dry and dead wood and other forest rubbish become very inflammable. The forest fires of Dangs which flared up over half the forest area and the spontaneous fire, which engulfed the Badhpada hills in the bendipada range in 1952 took toll of 15 lives, among whom were persons who had climbed the tree tops to escape from fire were trapped and burnt, in addition to the damage done to the forest. Record of incidence shows that about 6000 hectares of forest area get burnt every year. It is said that fires had stopped almost for above a dozen years or so before independence there has been a gradual incidence and for the last few years they have again begun ravaging in the forests however measures for protection from fire have been taken, by way of setting up of a system of wireless transmission sets and vehicles. Under this system, one wireless control station at Ahwa divisional Head Quarters and substation in the field at range head quarters have been established. Messages regarding the occurrence of fire are transmitted to control station on receipt of which a jeep fitted with wireless sent to the spot, and messages regarding the progress achieved in controlling the fire are received every now and then through this mobile wireless set. Fire stations, which are situated on the tops of high hills, each commanding considerable forest area round about, are maintained in the hot season. For prevention of quick fire in a small area, a system of external and internal fire lines is in vogue in which all external forest boundaries, all compartment boundaries strips of forest area along all roads and boundaries of all young plantations are treated as fire lines of varying widths, which are cleared of ground vegetation and fire traced every year in winter. Forest department claims that fire registers and firemen are also maintained regularly with a view to know the steps which are effective in preventing fires and areas which are more vulnerable to fire. In the Dangi Darar, which is held every year at Ahwa, before the Holi festival rewards are being given to the village parties, Karbhis, and other villages who help in fire protection which also serve as a useful incentive in this task.

Fanna : Domestic Animals

Dangis rear cows, bullocks, buffaloes, goats and sheep. A few horses, ponies and donkeys

are also found. Bullocks and he-buffaloes are used as draught animals in the area. Cultivators employ them in pesuging operation during monsoon and in transporting wood and other products from the forest areas within the dang to other centres in winter season.

Poultry

Poultry is popular with dang is and it provides subsidiary pocket income, means and eggs for food, and moreeser used for se-critical purpose too. Usually they keep Deshi variety.

Wildlife

In Dangs forest in the Bardipad a and Bheskatri ranges few Tigers (*Panthera tigris*) are found, Pnather (*Panthera Pardus*), sloth bear (*Ursus ursinus*), wild boar (*Sus scrofa*), Hyena *Cyaenary haenas*, Smabhar (*Cervuslani color*, Chital (*Asilis ascis*), Barking Deer (*Muntiacus Muntjak*), Monkey, and Porcupines (*Hystrix in dica*), a type of rodent are also found.

Birds

The Dangs is the home of colourful variety of birds. The forest of Dangs are repository of migratory birds visiting India from far off elimes and different countaries. The birds noticed in the Dangs forests are as follows :-

The white-necked store iconia *episcopa episcopa* (Bold), The India Balck Ibis *Pseudibis pupillosus* (Temminch), The Balck winted kite *Elanus caeruleus Vociferus* (lathem), The crested Honey-Buzzard *Permis Ptilorhynchus rufficollis lession*). The Brahminy kite *Hallastur indusindus* (Boddert), The Indian shik ara *Accipiter bandius clussumieri* (Temm. and hungier), The Aseatic sparrow Halk *accipiter nisus nisosimilis* (Tickell), The white eyed Buzzand *Butastur teesa* (Franklin), The crested Hawk-e aple *spizaetus cirrhatus (i rrhaths)* (Gmelin), The Indian tawhy eagle *Aquila rapax Vindhiana* (Franklin), The pale Harrier *circus macrourus* Gmelin), The March Harrier *circus aeruginosus aeruginosus* (linnaeus), The painted partridge *Francolinus pictux SSP.*, The common or Grey quaie *contumix coturnix coturnix* (Linnaeus). The Jungle Bush - Quail *perdiculs asiastics Asiatica* (latham), The Red spurfowd *Galloperdix spadeeia* (Gmellin), The Grey jugle fowl *Gallus Sonnerati* (Temm.), The peafowl.

Pavo cristatus (Linn.) The white breasted Waterhen *Amasurornis phoenicurus* spp., The southern green pigeon *Treron phoenicoptera chlorigaster* (Bhth), The blue rock pigeon *Columba livia* spp., The Rufous turtle dove *Streptopelia orientalis meena* (Sykes), The spotted dove *Streptopelia chinensis surastensi* (Gmelin), The Indian Emerald Dove *Chalcophaps indica* (Linn.) The large Indian Parakeet *Psittacula krameri nipalensis* (Hodgson). The Rose ringed parakeet *Psittacula krameri borealis* (Neumann), The Blossom headed Parakeet *Psittacula cyanocapilla bengalensis* (Frost), The common hawkcuckoo *Cuculus varius* (Vahl) The Indian banded bayouckoo *Cacomantis sonnerati sonnerati* (Latham), The collared scops owl *Otus bakkamoena* ssp., The Indian great horned owl *Bubo bubo bengulensis* (Frankis), The Barred jungle owlet, *Glaucidium radiatum radiatum* (Tickell), The Mottled wood owl *Strix ocellata cocellata* (Lesson), The Indian jungle night hawk *Caprimulgus indicus indicus* (Latham), The crested tree swift *Hemiprocne longipennis coronata* (Tickell), The Brown-headed stork billed king fisher *Pelecanus capensis gural* (Pearson), The Black capped king fisher *Halycyon pileata* (Boddert), The Grey Horn bill *Tockus birostris* (Scopoli), The crimson-bristed Barbet.

Megalaima baemacephala indica (Latham), The Great Black wood pecker *Dryocopus javensis hodgsoni* (Jerdon), The yellow-fronted pied woodpecker. *Picoides mahrattensis mahrattensis* (Latham), The pigmy wood pecker *Picoides nanus hardwickii* (Jerdon), The heart-spotted wood pecker *Hemicircus canente canente* (Lesson), The Black-backed wood pecker *Chrysocolaptes festivus festivus* (Boddaerts), Malherbe Golden backed wood pecker *Chrysocolaptes lucidus chersonesus* (Kloss), The Rufous-tailed Finch *Ammodramus phoenicurus phoenicurus* (Franklin), The little Green Bittern *Butorides striatus* (Horst), The Dusky Crad martin *Hirundo concolor concolor* (Sykes), The crag martin *Hirundo rupestris* (Scopoli), The Sykes striated swallow *Hirundo danricus erythro pugia* (Sykes), The Black-backed pied Flycatcher shrike *Hemiprocne picatus picatus* (Sykes), The large Malbar wood shrike *Phrodornis virgatus sylvicola* (Jerdon), The Indian common wood shrike *Tephrodornis Pondi cerpenus pondi cerianus* (Gmelin). The large Indian cuckoo shrike *Coracina novaehollandiae cundkii macei* (Lesson), The orange Minivet *Pericrocotus flammeus flammeus* (Forester), The little minivet *Pericrocotus cinnamomeus cinnamomeus* (Linnaeus), The central India Iroa. *Aegithina tiphia hunei* (Stuart Baker),

Jerdon is chloropsis. *Chloropsis cochinchinensis* Jerdoni (Blyth), The Brown flycatcher *Muscicapa latirostris* (Raffles), Tickell's Red-breasted Blue flycatcher *Muscicapa tickelliae* tickelliae (Blyth), The white spotted Fantail Flycatcher *Rhipidura pectoralis* pectoralis (Jerdon), The Blacknaped Blue flycatcher *Hypothymis azurea styani* (Hartlaub), The spotted babbler *petiolaris ruficeps* ruficeps (Swainson), The Deccan Scimitar babbler *pomatorhinus horsfieldi* horsfieldi (Sykes), The small white-throated Babbler *Dumetia hyperythra albogularis* (Blyth), The Bombay Babbler *Turdoides somervillii* somervillii (Sykes), The Bombay quaker Babbler *Alcippe poiocephala brucei* (Hume), Syke's Tree warbler *Hippolais caligata* rama (Sykes), The Indian lesser white throat *Sylvia curruca blythii* (Ticeh. and whistler), Hume's lesser white throat *Sylvia althsea* (Hume), The olivaceous Tree-warbler *Phylloscopus griseolus* (Blyth), Hume's willow-warbler *Phylloscopus inornatus humel* (Brooks), The Green willow warbler *Phylloscopus trochiloides nitidis* (Blyth), The large crowned willow warbler *Phylloscopus occipitalis* occipitalis (Blyth), Tytler's willow warbler *Phylloscopus tytleri* (Brooks), The Tailor Bird *Orthotomus sutorius gusuruta* (Latham), The Jungle wren-warbler *Prinia sylvatica gangetica* (Blyth), Franklin's wren-warbler *Prinia gracilis gracilis* (Franklin), The Indian Magpie Robin *Copsychus saularis* saularis (Linnaeus), Brown-backed Indian robin *Saxicoloides fullcata combayensis* (Latham), Black-capped Babbler *Tadus similis* Maharattensis (Kinnear and whistler), The Blue rock thrush *Monticola saterius* Pandoo (Sykes), Malabar whistling Thrush *Myiophoneus horsfieldi* (Vigors), The Indian tree pipit *Anthus hodgsoni* hodgsoni (Richmonds), The Rufous-backed shrike *Lanius schach erythronothus* (Vigors), The Brown shrike *Lanius cristatus* cristatus (Linnaeus), The Velvet-fronted nuthatch *Sitta frontalis* frontalis (Swainson), The central Indian yellow checked Tit. *Parus kantho genys aplonotus* (Blyth), The Thick-billed flower pecker *Dicaeum agile* agile (Tickell), Tickell's flower pecker *Dicaeum erythrorhynchus* erythrorhynchus (Latham), The purple sunbird *Nectarinia asiatica* asiatica (Latham), Vigor's yellow backed sunbird *Aethopyga sipureja* vijprsb (Sykes), The white-eye *Zosterops pulchra occidentalis* (Ticehurst), The Indian Rosefinch *Erythrura erythrura roseatus* (Blyth), The yellow throated sparrow *Petronia xanthoxocolis* xanthoxocolis (Burton), The white-backed munia *Lonchura striata* striata (Linnaeus), The common myna *Acridotheres tristis* tristis (Linnaeus), The Indian Dark Ashy Droup *Dicaeum leucophaeus longicaudatus* (Jerdon), The white bellied

drongo *Dicrurus caerulescens caerulescens* (Linnaeus), The Malabar Rumped-tailed Drongo *Dicrurus paradiseus malabaricus* (Latham), The Northern Tree Pie. *Crypsirina vagabunda pallida* (Blyth), The crested serpent eagle *Spilornis cheela minor* (Hume).

Snakes

Dang with thick forest and heavy rainfall is replete with reptiles. The following main types of poisonous and non-poisonous snakes are noticed in the area. Among poisonous snakes, in the Elapidae family, cobra (*Naja Naja*), common Krait (*Sungarus caeruleus*), Banded Krait (*Bungarus fuscatus*), and in the Viperidae family, Bamboo pitviper (*Trimeresurus*), and among non-poisonous snakes in the family Colubridae, Rat snake (*Ptyas mucosus*), Racer (*Coluber ventroaculatus*), wolf snake (*Oligodon venustus*), and in the family Boidae, Indian python (*Python molurus*), Sand Boa (*Eryx conicus*), John's sand Boa (*Eryx johnii*) are found.

Fish

My young informants mostly children gave me the list of following types of fish which are generally found in Dang ponds and rivers. This list was

1. Keng
2. Muru
3. Muye
4. Juti
5. Huli
6. Dandavan
7. Bode
8. Kokli.

confirm later on verification with the elders, and even my own participation at a fishing expedition, while I was engaged in the field work at Dhubadia in central Dang.

History :

The ancient history of Dangs is shrouded in mystery. It began when early man began to move about in the area in late palaeolithic period as per stone age tools recently found in the Dangs region, though during this period perhaps the area might have attracted periodic arrivals and departure of the people. Right from the neolithic period down to the present time, the history of the Dangs is one long silent dialogue and negotiation with nature. During the palaeolithic and neolithic periods the history of Dangs was nothing but the movements and negotiations between plants, animals and man. Early mankind in Dangs probably developed through intermigrations and interchange of thought, culture and civilization. The tools of the early stone age found in Dangs mainly consist of cleavers and pebble tools. Early man found that pebbles and flat-sided slabs formed from the trap dykes made the most efficient tools and weapons. Early man chose to camp at sites, where such dykes were available. Thus arose such sites in the forest areas of Dangs and the adjoining district of Khandesh. The tools of middle stone age found in the adjacent areas are not only numerous but are much more widely spread than those of the early stone age. The new stone age brought the introduction of agriculture and domestication of animals. Neoliths with sockets for inserting wooden handles are recently discovered in the Dangs. They were either used as agriculture implements or as maces. In Dangs waves of immigrants came and went. In historical times in Dangs perhaps the first to establish political control were the western Chalukyas of Badami and later the Rashtrakutas. Around 8th - 10th century the final picture which emerged was that such tribes as the Bhils, Warlis, Kunbis, and Gamits were living in present-day Dangs territory, who form the present-day population of the Dangs. As traditions go on and as they admit the Bhils were the first permanent settlers of the area and the other groups are relatively late comers. The whole of Dangs was never under any one power in the independence era. It was ruled by some fifteen chieftains of Gharvi, Dehan Amla, Wasurna, Pimpri Kirli, Shivbars, Chindli, Palasvihir, Piplaidevi, Avchar, Bilbani, Wadhivan, Savi Garakhadi, Ketak Kadukala out of whom five bore the title of Rajas, one was called Pradhan and the rest were Naiks. Except one it held by Kunbi chieftain all the rest were ruled by the Bhils, and among them, Gharvi chief was considered the overlord and all the fourteen chieftains owed their allegiance to him. Along with this organised

political structure, their social and political institution because stable and they were in position to practise their own way of life and preserve their distinct culture, which have been provided to them by their natural environment in which these tribal groups have lived for centuries, and have developed some common ethos, along with preserving their clean cut identity also at the same time.

In medieval period a reference is found of one Dang chief of cruelty, (Kirli, south east of Salher) In the year 1608 Shivaji looted Surat twice in 1664 and 1670 and both these times he passed through Dangs, and on the later time, while returning he the important seized. Fort of Beglan along with other forts of Akola District many of the Bhils of Dangs and Khanandesh were turned plunders in 18th and early 19th century. As many references of the time suggest, and were very cruelly dealt with by Peshwas, and their Arab mercenaries. "Against such an enemy no tactics were thought too cruel or too base" a reference of the time states while referring to a Bhil massacre but this savage handling of the situation failed to restore order. The Bhil raids, incursions and depredations were not mostly with the intention of territorial conquest, which they would have very easily done in those days of anarchy and misrule, following the disintegration of Mughal rule and the defeat of Peshwas. As they considered their Dangs forest heaven for them, they remained content to stay in their forest fastness, after obtaining share from the spoils of the pillage. As references of the time suggest. "They are brave to a fault. No enterprise is too daring for them. They are acquainted with every hill. Path, refuge, retreat and forest". Besides these there is one sterling quality in them. It is their sturdy spirit of independence and intolerance of any external interference in their traditional habitat, by virtue of which qualities, they fought to the last ditch against any external influence whether it was from Peshwas, the Geiknards the British or any other neighbouring state. So when the Dangs was tacitly brought under the jurisdiction of East Indian Company, efforts were made to suppress the Dang chiefs but they were not easy to be suppressed. The cases where they were suppressed were due to their insurrection, simple nature poverty and feud. In 1770 Govind Vasuter and his wife Gahinabai who were going to Poon for the settlement of questions of Dangs, were impressed by the Dangs Raja Abhimanya in Hatgadh for to. In spite of the government's proclamation for good reward and gains for their support, the Dang Bhils went on

rampage under the leadership of shilpat, the Raja of Gadhvi in 1819. In 1820 surgana and in 1821 Umanpat and few other villages were plundered by the Dang Bhils. Kunwar wasava was also in arms. In 1823 they threatened the Navapur area. In 1824, Graham recorded that the Bhils, as usual dispersed for the time being and heavy rewards for the apprehension of the Bhil leaders were vainly offered. In 1825. In spite of Gaikwad sending our army of 10000, to suppress the Dang chiefs, the Bhils were not suppressed and they army expedition of Gaikward resulted in a debakla (for the army) due to sturdy resistance from the chiefs. In 1825, looking to the graveness of the situation from the point of view of the Britishers the formation of the Khandesh Bhil corps was ordered and the Dangs was included in one of the Bhl Agencies called the north-western Agency under a resident European officer, by the order of (oral phiston, the then governor of Bombay. In 1826 one subhanya Naik best back the British force for the time being and the ang Chefs created a cimate of a weed terror and in 1829, they ravaged the karbas of Nagaris of Navapur Mahal and chorwad and destroyed them completely and the situation became so serious that the British feared that those Bhils and kolis might enter the ghats near Nasik and capture the satpura a vea. To meet the situation, Lt. outram, the Assistant collector of Khandesh suggested an invasion against the Dangs cheif to check their raids. In 1830, All the available force of the Khanesh Bhil crops and auxiliary force together with a strong detachment of regular troops March on the Dangs to defeat and suppress, silpat Raja of Gadhavi, Khemraja, and sukha Naik etc. The assistance of Gaikward also cut off. and silpat raja and Sukhia Naik, along with their relatives were captured while kehn Raja disapproved in the forest. In 1838, the Naik of Isania and Hlentanis strated pillages the villages of the sultan purmahla. In 1840-45 Pratap Raja of Amla in South dangs allowed his subjects to plunder villages under the British Administration and refused to obey the summons of the British Megistrate. The Dangs Raja Navla was bought to heal during this period.

During the period of Revlot in 1857 the Dangs Rajas continued to create troubles against the British The British employed all strategam to suppress the Bhils But they were not successful. At that time Tatyattope crossed the satpuda hills and came to the ara near Tapi. The British officers were ferribly frishtened trouble and began to lose hope about suppressing the Dangs Bhils. Although the Trouble on account of the genreal revolt in 1857 was chalked or suppressed

in the Dangs, the Dangs Rajas continued to create troubles till 1860. The Dangi people surrendered only after stiff resistance. The British military officers tried to strike terror in the hearts of Dangi people by adopting a three fold programme of repression, viz. shooting of wild pigs, tigers and the Bhils. The Bhils were shot dead like wild animals. As a result of the merciless repression, the Dang Chiefs were quelled and quieted for about two decades but they suffered from frustration and discontent. Under the Indian forest act of 1878, the leased forest of Dangs were notified as reserved forest in 1879. Cultivation was prohibited in the reserved forest. and constraints were placed on cultivation. As a result, the Dangs Chiefs thought that the reservation of the forests under the law a step forwards depriving them of their rights in the forest. They, therefore hastened to cut down forest and to cultivate barren land in violation of the agreement with the British. The British government also created the post of DFO Dangs, who was Ex-officio Assistant political Agent, Dangs with Magisterial powers.

The Bhil outbreak of Ahwa in 1907 is also noted, in which some chiefs and Naiks, gathered at Ahwa with bow and arrows, forced the govt. officers to flee from Ahwa, and caused serious damage to private and the government property.

In 1911 also the Bhils chiefs of Debhavti Dangs in the North east and of Amla Dangs in the south-east rose again against the strict announcement of the provisions of the India forest Act, where Sonji Kabia Bhil was wounded and arrested after the murder of a police haraldar, who questioned Sonji's rights to cut areas, and in Amla Dangs, where the former conduct Rajbhan, a relative of Amla raja was hiding. There were numerous acts of felling of jungles and lawlessness was prevailed. They also looted a signa liquor shopkeeper at midnight after threatening him and paying him half price they told him that "The Bhils were now sole authority in the Dangs."

Lastly in 1914, on the Declaration of world war I, imagining the government to be in straits, the Dangs chiefs decided to throw off its yoke. Bands of several Bhils and other tribals met at several places and began systematic burning of the forest, interfering in several causes with the road constructions and in intimidating many govt. officers, of course, none of them putting any injury about 26 sq. miles of forest, especially of southern slopes was burnt and the five was

so wide spread that it could be seen nearly all over the Dangs. The British govt. deplacemilitary force from Surat, Broach and Quelled the ourbreak within a fortnight by arresting the pimpri Naik, who was the leader of the agitation. Though, Marjori bank, the Assistant political officer made a night March to surprise and sur round Amlaraja, he could not be arrested. The Gadhvi chief was let off an condition to surrender his glums.

From the foregoing desription we may surmiset that the tribals especially the shils loved liberty and freedom much more than any thing else inlife and on realining this fact, the British did not think it politically expedent or administratiovely practicable to completely crush the Dangs chiefs. On the one hand the British Primarily took care of their interests as in forests and maintained a smodicum of administration for law and order in the Dangs. The Dangs Chiefs a conixed in this position because of their ignorance, illiteracy and lack of political conciousness. As mentioned earlier after independeance, these Chiefs have been provided with political pensious and for an outsider, in many of the cases at present it is difficult to distinguish a chief from the orther tribals of the village.

The Present Study

As there is not a single holistic study on the tribals of Dangs. All this date, the institute decided to make an area study of Dangs, covering almost all asperts of the tribals of Dangs, the Anthropological survey of India sponsoved the study and accordingly through intensive field workd by participation, observation, interrier methods, by three research investigators and the project-in-charge during the period of April 1978 to May 1979, in four tribal villages- Gotiamal - Dhubadia, Dongi amba and Tekpada, this study was made.

CHAPTER - II

THE PEOPLE

POPULATION GROWTH OF DANGS :

since 1901 to 1971, population figures as per census has been given in Table 2.1

Table - 2.1

Variation of population During last Seventy years. In the Dangs.

Year	Males	Females	Total	Decade Variation	Percentage Decade Variation.	Sex
1901	94559	8874	18333			938
1911	15329	13397	28926	+ 10593	+ 37.78	997
1921	12790	11352	24142	- 4764	- 16.54	888
1931	18127	15368	33495	+ 9353	+ 38.74	848
1941	21772	18464	40236	+ 6741	+ 20.13	848
1951	25196	22086	47282	+ 7048	+ 17.51	877
1961	37418	34149	71567	+ 24285	+ 51.36	913
1971	48394	45791	94185	+ 22618	+ 31.60	946

From the Table 2.1 It is apparent that there were depressions and elevations in the population. During the censuses of 1901 and 1921 decrease in the population was noticed, which was attributed to rages or famine and plasue before 1901. and severe epidemic influenza which swept over the Dangs in 1918. Except these two censuses, throughtout these years steady increase in the population of the area was noticed. The increase of 51.36 of population was higher than that favany other district of Gujarat. and much higher than the state average of 26.88

percent. and the all India increase of 21.55. Even between the censuses of 1961 and 1971 also in increase of 31.60% during the decade was noticed, which is faster than the growth rate of 29.39 of the state.

This phenomenal increase in the population of Dangs is attributed to several factors such as higher fertilising rate, decline in death rate, emigration and Immigration of the people, improved means of communication, establishment of No. of Govt. Offices and implementation of development schemes resulting in flow of teachers contractors, traders and other Govt. officials.

Density of population

The entire Dangs District has an area of 1683 km. according to the surveyor general of India and the population of 94.195 persons according to the latest census (1971). So the district is thinly populated with a population density of 56 persons per N.M.

Sex Ratio

As the Table 2.1 Reveals, throughout all these years, In Dangs, proportion of male and female is comparatively higher. In the 1961 census, the number of females per 1000 males was 913 which was lower than the similar ratio of 940 for the state. In the last census of 1971, this average was 946 females per 1000 males. The average of the state was 934 females per 1000 males. So In the last census, the sex ratio has gone up from 913 females per 1000 males in 1961 to 946 females per 1000 males in 1971. Looking to the table 2.1 of we from the 1901 considering if as a base year, we may conclude that in the base year there were 938 females per 1000 males and the ratio declined in the subsequent decades to 848 females to 1000 males in 1931 and 1941. The sex ratio improved there after in the subsequent three decades to 946 in 1971.

The Dangs is the only district of Gujarat whose population is wholly tribal or where the concentration of the tribal population is the highest.

Except Vashia, Ashwa, now a days Saputara, Kalibel, Singana, Mahal etc. In almost all the villages only Tribal population (Being a merchant or school teacher, forest guard etc). would be found,

percent. and the all India increase of 21.55. Even between the censuses of 1961 and 1971 also in increase of 31.60% during the decade was noticed, which is faster than the growth rate of 29.39 of the state.

This phenomenal increase in the population of Dangs is attributed to several factors such as higher fertilising rate, decline in death rate, emigration and Immigration of the people, improved means of communication, establishment of No. of Govt. Offices and implementation of development schemes resulting in flow of teachers contractors, traders and other Govt. officials.

Density of population

The entire Dangs District has an area of 1683 km. according to the surveyor general of India and the population of 94.195 persons according to the latest census (1971). So the district is thinly populated with a population density of 56 persons per N.M.

Sex Ratio

As the Table 2.1 Reveals, throughout all these years, In Dangs, proportion of male and female is comparatively higher. In the 1961 census, the number of females per 1000 males was 913 which was lower than the similar ratio of 940 for the state. In the last census of 1971, this average was 946 females per 1000 males. The average of the state was 934 females per 1000 males. So In the last census, the sex ratio has gone up from 913 females per 1000 males in 1961 to 946 females per 1000 males in 1971. Looking to the table 2.1 of we from the 1901 considering if as a base year, we may conclude that in the base year there were 938 females per 1000 males and the ratio declined in the subsequent decades to 848 females to 1000 males in 1931 and 1941. The sex ratio improved there after in the subsequent three decades to 946 in 1971.

The Dangs is the only district of Gujarat whose population is wholly tribal or where the concentration of the tribal population is the highest.

Except vashia, Ashwa, now a days Saputara, kalibel, singana, Mahal etc. In almost all the villages only Tribal population (Berving a merchant of school teacher, forest guard etc). would be found,

Age group wise and sex wise distribution of the population of the Dangs according to 1961 and 1971 census are as shown in Table 2.2.

Table 2.2

Seswise percentage distribution of population in broad age groups.

Age Group	1961			1971		
	Males	Females	Total	Males	Females	Total
0-14	46.28	47.80	47.01	46.46	48.05	47.23
15-59	50.31	49.24	49.80	49.36	48.08	48.47
60 + age not mentioned.	3.40	2.96	3.19	4.18	3.87	4.03
	0.01	N	N	0.00	N	N
Total	100.00	100.00	100.00	100.00	100.00	100.00

As we see in the table 2.2, 47.23%, 48.47% and only 4.03% of population are in the age groups 0.14, 15.59, and 60 + respectively. If we compare the figures with the state level the proportion of the persons in younger age group of 0-14 in the Dang is higher than the state level proportion of 43.03%. In Dangs, the proportion of the persons in the age group of 15.59 years, in comparison to state level figure of 51.68 percent. Correspondingly the old age population of the age group of 60 and above, in the area is also less than the state level figure of 5.26 percent. If we compare the data of table 2.2 sex wise the population of the younger population among males is 46.46% while among females it is 48.05% In the age group 15.59 the proportion among male is 49.36% as against the proportion of 48.08% for females. In the older age group of 60 and above the proportion for males is 4.18% for females while for females 3.8% on comparison of 1961 and 1971 Data, we may find that old age population in Dang, in the decade has increased which we may perhaps contributed be to the slightly better medical facilities and long ivity.

The Tribals population of Dangs as per 1961 and 1971 censuses has been shown in table No. 2.3.

Tribal population of Dangs

Sr. No.	Name of the Tribe	Population	Increase	Populatin	%	Increase
1.	Kunbis	28576	4.14	39876	45.3	39.54
2.	Bhils	23701	35.78	28475	32.3	20.14
3.	Warlis	9664	14.59	12688	14.4	31.29
4.	Gamits	2647	4.04	3692	4.2	38.07
5.	Dhodias	583	0.88	1386	1.6	137.74
6.	Vitolias	314	0.47	689	0.8	119.43
7.	Kathodas	285	0.43	988	0.6	71.23
8.	Chaudhris	145	0.22	101	0.1	-30.34
9.	Dublass	134	0.20	153	0.2	14.18
10.	Naikda	117	0.18	424	0.5	262.39
11.	dhorkolia	20	0.03	44	Neglible	120.00
12.	Paradh	19	0.03	11	99	-92.11
13.	Patelias	1	0.01	-	-100.00	
		66,233	100.00	88.028	32.91	

As the table shows, in Dangs, In 1961 as well as in 1971 the kunbis form the largest tribal group, in the past perhaps the Bhils would have been the largest tribal community but now it has out numbered b the Kunbis. The Bhils and Varlis as a group comes next in number. Apart from these three major tribal communities of Dangs, Dhodias, vitolia, kathodis, Chaudharis, Dablas, Naikdas, Dhorkolis, and Paradh is have been reported. If we analyse the tribe wise population, we may concluded that only three tribal communities, kunbis, Bhils and warlis are 92% of the total tribal population of the Dangs. The Kunbis are almost half of these three tribal groups. The growth of population in Kunbis is also quite high, especially among these three major tribal groups of

Dangs. Such striking increase in population percentages, are also of Dhodias, vitolias, Naikadas and dhorkolis. Now a days at many places we see Dhodia pretty shop keepers Teachers, and other government servants in Dangs and survey, this could be responsible factor for such a phenomenon. In Dangs, some time Bhils also use the word 'Naikudi' to describe themselves, the word, which has definitely some resemblance with the word 'Naik', the then chieftains of Dangs, and therefore, which has certainly a place of pride in it, might have misled some enumerators to clude them with Naika Naikada of Gujarat which is now a quite independent tribal group separate from the Buils.

The vitolias of Dangs have social and marriage relations with the vioolias/kotwalis of neighbouring districts, and as we know from our personal experience also, migration of some nearkin, in view of getting baboos, relatively more easily in dangs. along with natural process, (i.e. due to excerssive birth) might be reponsibal for this stirking fluctuaiton of the population day the decade.

The Kunbis

Kunbis, also known as kokhi, kokha, kukha, in the neighbouring districts is atleast at present politically dominant, educationally more advanced and economically more, then Bhils and varlis scheduled tribes of Dangs. As many Kunbis informants adminitted, the Kunbis in Dangs had been invited by the Bhils, the original ruler of the area. for doing developing agriculture. They are hard working industrious and perhaps more shrewd and selfish as acommunity than Bhils and vartis. They put themselves at the top in social hierarchy in Dangs and are very proud for not taking buffalo or bullock men beaf or eating rat. They are leading all other tribal groups of Dangs as village headman, patil, Karbharis, Sarpanches, members and chair mens of different committess of the District panchayat from Dangs District Panchayat preseidents and MLAs when ever elected from themselves till now, having one sole exception of Gandhvi chief in the beginning, all have been kunbis.

The Bhils

The Bhils, who are considered the oldest original settlers in the area since time immemorial

and who ruled the Dangs, as their overlord-Rajas, and naiks are at present second largest scheduled tribe community, who it is believed perhaps only two or three decades back ward have ranked top from the point of view of population. The pride of a having been one time rulers of the land is still visible in Ex-Dangi Chiefs and among their Ex-officials and even common tribes. As a community they are definitely more studious, independent, and free lancers, than any other tribals of the area but they are considered a lazy improvident and totally care-free people by their neighbouring tribesmen and others. In Dangs, between their postmasters, their tribes and the present dominant community at the superficial level calm prevails and thread of cooperation is secured to be ruling, but in the heart of their hearts, a sort of rivalry, mutual distrust, and especially on the part of the present rulers, mutual dislike, at least in some cases prevails.

The Warlis

Though numerically the third Tribal group, the Warlis have sprinkled all over Dangs, living side by side with Kunbis and at some places with the Bhils, Anits and other tribes like Kathodis. They are, like the Kunbis, mostly agriculturists and at many places, they stand next to Kunbis in agricultural skill, and now a days seem considerably influenced by the Kunbis. They are also living in Dangs since pre-historic times.

The Gamits or Marchis

Gamits also called Marchis living on North eastern belt of Dangs, mainly in villages like Singuna Nishnu, Kakshala, Kesbandh, Jamla, Biliamba, Jemal Sona, Behatta, Awarpada, Gavhan, Amthava, Bardipada, Sajupada etc. are a simple, carefree, colourful, honest low abiding tribal group of Dangs, numerically who stands fourth, and through living since generations in Dangs does not, consider themselves. Danji but retain their special ties with Narapur or Khandes are of Maharashtra or Songadh and Vyank region of Surat District.

Gamits or Marchis are good agriculturists from the Dangi standard. Their dress, traditional ornaments, language and a few customs and a few socio-religious practices also differ quite considerably.

The Dhodias

The Dhodia one of the major scheduled tribe of Gujarat. Its population is _____ treated in the Surat and Valad district Vansada, Dharampur, Mahura, Vyara and Songadh Talukas, which can be considered neighbouring talukas of Dangs, population of Dhodias is significant. Dhodias are, on the whole as a tribal community economically better of and educationally most advanced community with the literacy rate of which is almost on pare with that general population of Gujarat. In the Dangs is many interior or Road side villages like Malegaon or Diwan terruh now a days one finds Dhodia shopkeepers, some of whom are running quite a big shop from the Danji standard, and many a time making huge profit. In forest labourer co-operative societies, and other socieities, in primary schools, and in forest, revenue, and Development Department many dhodias from neighbouring Surat and Valsad districts are serving. The significant increase in Dhodia population in the area is mainly of these people, who have arrived in Dangs During the Decade, to earn their breal and who have not permanantly settled here want to settle in Dangs.

The Kotwalias

The Kotwalias alos known as vitolias are one of the untouchable tribal group, engaged in basketry and living in Four villages of Dangs, namely Ahwa, Kundkas, Dangarrda, Rajndrapur and Vaghai. As the Dnags is the home of one of the best variety of bamboos in Gujarat, these tribal groups might have migrated in the search of their traditional livlihood in last 3 or four generation, from the neighbouring areas of songadh, Vyara, Vansad etc. and perhaps that migration continues till today also. They sell their baskets tol Dansis and other people now a days the forest Department of Dangs also has prepared a special scheme for the sell of their products. A kotwalia co-operatives have also been established and through that society, and terough the department the bamboos are provided to the kotwalias in fixed quantity at a fised rate, though they compalin that these bamboos are not enough to meet their requirement. Recently a Kotwalia housing colony, with full govt. aid has come up at Vashai and through special Ashramshala for Kowtalias and Kothodias, a few children have entered the school though no one from kotwalias have till now reache examination.

The Cahudharis

The Chaudharis, one of the major scheduled tribe of Gujarat mainly found in south Gujarat and that too mostly in Surat district only. Chaudharis having traditionally extirely exo famous sub-groups like manachaudhari mota chaudhari, valvada, Chaudhri, etc. is economically and educationally an advanced group. The Chaudhari population reported in 1961 and 1971 censures might have came from their original neighbouring district of Suart etc. In Dangs Chaudhari shopkeepers, teachers, Gramsevaks, and other government servants are as found.

The Kathodis

Kathodis, a scheduled tirbe, traditionally engaged in catechy making is mainly found in four villages of south western Dangs Manmahudi and Nimbarpada Mota Manunga and lahan Manunga and two villages of NOrth eastern Dangs - Timber thava and Jamala. At present most of them are engaged in forest labour agriculture labour and in firewood selling.

The Dublas

Dublas, now, known as halpatis is the second largest scheduled tribe group of Gujarat Majority of its population is in surat and valsad districts they might have come in Dnags individually search of Jobs.

Paradhis

Pardhis, also a scheduled tribe, traditionally believed be engaged in hunting also have been reported in the Dangs, in 1961 as well as in 1971 census (The researchers of the Insitute have however not comes across any of the pardhis, during their filed work)

Dhorkolis

Dhorkolis, also known as Kolghas, are one then untouchable scheduled tribe group residing in Dangs. Economically they are the poorest of perhaps the poor engage din agriculture labour, and forest labour only, their population is more or less scattered and unlike of other small tribal groups like kathodis and kotwariss, they have not settled togehter in any one or a few villages of Dangs.

The generic term 'Dangi' is in vogue to describe tribes of Dang, which in a majority of the cases is used for the Kunbi, Bhil and Varli tribals of Dangs, though the Marchi, Gamit, Kathodi Vitolia etc. are not altogether absent in all the description of the 'Dangis' however we would use the term 'Dangi' here in former senses only unless specifically mentioned otherwise and hereafter all the description would mainly deal with these three tribal groups only.

CHAPTER - III

THE VILLAGE

Locked in the range of Sahyadri, and thick dangs forests, many of the villages present beautiful landscapes tall teakwood trees of about 100 to 150 height and evert like sentihels together with bamboos and other vegetation, especially in kot or mahans area, present a picture of green carpet laid over the hilly terrain. In Dangs perhaps the few factors would have played an important role in selecting a village site.

(1) availability of water in a surrounding area atleast at a reasonable distance
 (2) availability of food by way of fruits, roots, bunting or fishing (3) protection or security in olden times. (4) Especially is more recent times availability of land, atleast in case of a few villages.

In Dangs generally we find culstered villages instread of scattered huts as in many parts of tribal Gujarat. especially in north Gujarat, though some characteristics which go with the scattered village settlement is not, altogether absent in many tribal villages of Dangs. i.e. in many villages we find many, huts on their own small fields. Such examples could be found in almost all parts of Dangs, though in some aera perhaps smaller in number. As in seattred huts tribal villages, some times we may find if difficult to demark a clean out boundary and some time a person unfamiliar with this type of village settlement may ask after just entry in the village that how far villages is .

Name of the villages

As at many places elsewhere, in Dangs, also many a times, name of the village, and some times even its part have some meaning and real or mythological belief or stories also go alongwith it, i.e. The name Nadak Khadi has been derived from a mythological story according to which a dancer, masked in the skin of bear (Nadak) was taken away by a tiger and eaten up. The name 'Anjankhand" has been given by the inhabitants due to a step will (Khunds) which is considered as a seat of 'Anjani' the mother of monkey god 'Maruti'. 'Man' in dangi is meant 'Neck'. According to a tradition prevalent in the region, a ghost, living in a mahua tree, twisted the neck of a woman and so that village later on was known as 'Manmahudi', Many of the names have some geographical or physical back ground which have caught the imagination of the local

people in one way or the other long back. i.e. The name of village supdahed has relation with a stone (Dhad) in the river which is like a wins wing fan. As the river khapri takes a few curves at a place, the name of the village is 'Vanki'. A figure on a stone seemed to some dangi post as a dancing dog and he gave the village name 'kutar Nachya'. In the same way a natural figure on a stone, which is resembling to a descending serpan't was responsible for 'Saputara, now a hill staiton. In danglanguage, Muel is called 'chilkhola' and from it the village name chikhli derived. A stom in a river was seemed to a dangi like a horse, and he gave the village name 'ghodvat'. Pecularity of a tree in the area caught dangi imagination to give it a peanlian name. i.e. unfortility of a few tree connected the village names with it. (Vanzatanba, Vanzattemrum).

In village name it, seems that dangis prefer certain suffixes. Much more in comparision to others. Most prevalent amont them as 'Pada and Mal. I found as may as 39 vilalge names with pada suffixes and about 35 with Mal suffixes. (Wana pada, Baripada, Mirepada, Ranpada, Darapada, Humbapada, Mahupada, Pimpal pada, Nimbad pada, Takli pada, Takpada, Kanchampada, Pyarpada, Thorpada, Marpada, Bardipada, Bandhpada, Vajurpada, Hanvapada, Mahanpada, Nimpada, Devipada Ambapada, Dahad pada, Borpada, Koyaripada, Jamunpada, Bondarpada, Pimpalpada, Knachanpada, Mahal pada, odpada, Chardinapada, mumbi pada, mahupada, chinchpada, umbar pada, malbhend mal, Gotimal, Mothermal, Jamnya mal, Bhonda mal, Nirgudmal, Kodmal, Mokhanamal, Bilmal, Vagmal, Garmal, Chivrinamal, Pipliyamul, sukhmal, Avalyamal, Bhukhyamal, Girmal, Sodmal, Sigutmal, Sigadyamal, silotmal, kuhmal, Kadmal, Kanjaryamal, Bokudmal, odal, Dhamunmal, Chudanamla, Dindahamal, Patharyanamal, Vagdesnamal, Nagrayanamal, Chota falyanamal etc.).

Some times thissuffix of pada is also used as a part of the village i.e. in the village Gadhvi, there are two traditional parts of the village bearing the suffix pada (i) Kanderpada, and (2) Chibadipada.

After Pada and Mal suffix vihir is also quite common in Dangi village name or a part of a villgae name. i.e. chinchvahir, Kakad vihir, Jamun Vahir, Sadad Vahir, Bhond Vahir, Kalam Vahir, Gondal Vahir, Dhaod Vahir, Murum Vahir, Kan vihir, Isar Vahir, Pat Vahir, Gad Vahir, Dhor Vahir, Kuhchi Vahir.

The following common suffixes also should be taken note of.

1. **Amba**

Dhongi Amba, Bil Amba, Lashkeri Amba, Dagdya Amba, Khobrya Amba, Sendarya Abma, Sephamba Fuganya Amba, Dhani Amba, Rani Amba, Karadya Amba, Khubarya Amba, Kak Amba, Viramba, Vaghamba, Vanzat Amba.

2. **Dar**

Dabdar, Isdar, zaddar, Chichdar, Mahardar, Kotamdar.

3. **Dar**

Dabdar, Isdar, Zaddar, Chichdar, Mahardar, Kotamdar.

4. **Bavi**

Jogbavi, Devbavi, Kasadbavi, Bilbavi, Murumbavi.

5. **Thava**

Timbar Thava, Vir thava, Jog thava, Amthava, Drothava.

6. **Pani**

Bhura Pani, Narad Pani.

7. **Devi**

Piplai Devi, Mai Devi.

8. **Patal**

Dok patal, Sakan patal.

9. **Chond**

Mahar chond, Naochond, Mulchond, Kul chond, Mnavat chond, Vararchond, uddak chond, Ghudchond, chinch chond, kokar chond.

10. **Gav**

Mal gav, Bhed Gav.

11. Gavtha

Borina gavtha, Chichina Gavtha, Badi Gavtha.

12. Temrun

Diwan temrun, Vanzattemrum.

13. Ghodi

Ghodi, Kahadol Ghodi, Pipal Ghodi, Vanzarghodi.

14. Vahal

Khardak Vahal, Gund Vahal, Ghod Vahal, Undvahal.

The following prefixes were found in Dangi villages names :

1. Nadak

Nadak khadi, Nadak chond.

2. Devi

Devi Pada.

3. Sadad

Sadadmal, Sadad Vihir.

4. Savar

Savar Khadi, Savarda, Savanda kasad, Savarpada.

5. Vanzat

Vanzat amba, vanzat termrun.

6. Gav

Gavkhadi, Gavmal.

7. Gav

Gavkhadi, Gavmal.

8. Chikhlada

Chikhlada, Chikhia Chalibel Sajas, Chikhli Clavchali Sejas, chikhli (Sham gahan saja),

9. Chinch

Chinch pada, Chinch pada, (Galkand Saja), Chinch Dhara, Chinch Vihir.

10. Jam

Jamdar, Jamanpada, Jaman Vihir, Jaman Sonda, Jamnya, Jamnya Mal.

11. Jamla

Jamla, Jamla pada, Jamla pada (Gadhvisaj)

12. Jog

Jog thava, Jog bari.

13. Pipal

Pipal pada, pipal daha, Pipal ghodi, Pial Pada (Galkund Saja) Pipai Devi, Pipliyamal, Pipri.

14. Pandhar

Pnadharpada, Pandharmal.

15. Mahal

Mahal Pada, Mahal.

16. Bor

Borkhal, borkhet, Bor dahad, Bropada, Bori Gavatha (Vatha) Saja. Bori Gavatha (Samgaham Saja).

17. Hanvat

Hanvat chond, Manvat Pada (Pipal dahad Saja). Hanvat Pada (chinchli Saja).

From the above discussion we may conclude that quite a sizable number of village names have taken suffixes or prefixes. Looking to the numerical distribution of perfixes, we may infer that prefixes have been accepted and adopted by the dangis in much more quantity in comperision to suffixes.

Quite a few syllbes have been used as prefix as well as suffix, in different village names, however frequency of suffixes are much more in comparison to prefixes of the same type as mentioned earlier.

- i. Ghodvahal, Kahadol Ghodi, Pimpal Ghodi, Vanzar Ghodi.
- ii. Ambapada, Vanzat Amba, Lashkari, Amba, Vihir amba.
- iii. Vihir Amba, Chinch Vihir, Gondal Vihir, Gadvihir, Kaml, Vihir, Kakad Vihir, Sadad Vihir,

The contrast of small (lahan) and big (Motha) also were reflected in the reflected in the following village names :

Lahan Dabdan, Mothi Dabdan, Lahan Charya, Mothi charya, Lahan Kasa, Mothi Kasad, Lahan zad dar, Mothi Dbdar, Lahan Kandual, Mothi Kadnial, Lahan soda, Motha Soda, Mothi dabas lahan dabhas, Mota Malunga, Lahan Malunga, Quite naturally, abundance of a particular type of tree in a particular area, in past is reflected in Dangi village names i.e. Borkhet, Mokhana mal, Kahdol ghydi, Pimpal Pada, Amthava, Amasrpada, Ambavada, Umbar Pdad, Kadmal, Mamdyavan, Karadiamba, Karanjada, Kamad, Khopari Amba, Kumbi, Kosbya, Kahdol Ihudi, Pada Gandvahal, Gundia, Dhami amba, Chinchpada, Chinchdhara, Chinchod, Jaman Vihir, Jamanpada, Jamnya, Jemnya Mal, Timber Thava, Tembar Gartha, Dhongiama, Divdya Van, Diwantemtrum, Nimpada, Pyan pada, Palamal, Pipalghodi, Pipaldhaad, Pipal Pada, Piplaidevi, Pipliyamal, Pimpri, Bilbari, Bilmal, Biliamba, bordahad, Borigavtha, Man modi, Mogra, Mokhamal Vadpada, Vanzat Amba, Vanzat temrun, Vihramba, Sadad vihir, Sadadmal, Sendri Amba, Harpada.

Few village names are related with the birds also i.e. Dhubadya :

Baj. in the same way more than a dozen names are related with Animals. viz. guykhas, gaygothan, Bokadmal, Bhisya, Bheskatri, Bhondvihir, Vanarchond, Vaghmal, Vanzarghodi, Pipalghodi, Nadak Khadi, Nadak Chond, Nan Ghod Vihir.

An impression of one or the other god is also there in a few village names :

Hanvatpada, Manvatchond, Shivbrar, Linga, Nakatia Hanvat, Piplai Devi, Devina, Pad, Ajankund.

A few villages are of the same name e.g.

- (i) Mohpada, Mohpada (Galakundseja)
- (ii) Hanvat Pada, (Pipal dahad saja), Hanvat pada (Chinchli saja).
- (iii) Isdhav (Gandhavi Saja)., Ishdar (Sorkhalsaja)
- (iv) Uga (Rambhad Saja) Ugea (Lavchali Saja).
- (v) Kadmal. Kadmal (Gadad Saja).
- (vi) Takli pada, Takli pada (borkhal saja).
- (vii) Jamla pada : Jamla Pada (Gadhavi saja).
- (viii) Banda : Banda (Khanbhala saja).
- (ix) Chikhali (Lavchali saja). Chikhali (Sham gham saja).
- (x) Chikar (Rambhas saja). Chikar (Zavda saja).
- (xi) Bori gavatha (vathai saja). Bori gavatha (samgahan saja).
- (xii) Hanvatpada (Pimpal dahad saja). Hamvatpada (Chinchlisaja).

A few village names are having masculine and feminine connotation, with slight variation.

- (i) Chikhla (M). Chikhli (P).
- (ii) Karanjada (M), Karanjadi (P).

A few village names are an extension of the other name, some time with slight variation. e.g.

- (i) Ghodi, Kahadol Ghodi, Pipal Ghodi, Venjar Ghodi.
- (ii) Gundia, Gandavahal.
- (iii) Gira, Girmal.
- (iv) Amba pada, Ambalia.
- (v) Savar Khadi, Savarda, varda Kasad, Savarda Pada.
- (vi) Sadadmal, Sadad Vihir.

(vii) Bilbari, bilmal, Biliamba.

Quite a few reenu villages are divided in 'Pada' and many a times these padas also bear quite similar characteristics which were discussed earlier in connection with the village names.

Out of 311 villages of Dangs, I got Tribewise data from 158 villages. Out of which there was only one village in which only Kunbis were residing in two villages only warlis were living while in 5 villages only Bhils were found.

The number of villages in which two three or more Tribes were living are as under :

Number of Tribes

The Tribes	Two			Three		Four	Five	
	Bhil Kunbi	Kunbi Varli	Bhil Varli	Bhil Kunbi Varli	Bhil Kunbi Gamit	Bhil Varli Gamit	Bhil Kunbi Varli Gamit	Bhil Kunbi Varli Gamit
No. of Villages	55	7	6	16	4	1	1	1

The above description shows that though single tribe villages are found in the Dangs exceptionally most of the villages are mixed Tribal villages. Nearly half of the villages having tribe wise information are two tribe villages, while about of the villages are having three tribal groups. In one each four and five tribal groups are living.

As the table shows in atleast half of villages Bhils and Kunhis are living though Kunbi, Varli, or Bhil Varli, combination is also found. Bhil Kunbi-Gamit or Bhil-Varli Gamit composition is found only in northern Dangs as only in this Gamit including Ganta, Mavbhi, Valvisor Padvis are found, who also could be included in Gamits.

The village is generally divided into falias or padas. These falias or Padas are many time based upon ethnic composition. The Bhils, and baunhis are mostly living separately. If we look comparatively we may find more instances in which the kunbis and varlis live side by side in the same falia in comparison to the Bhils and Kunbis.

Dangi Villages are generally of small size. According to 1971 census there are 311 inhabited villages. Accommodating 94,185 persons, which gives an average of 303 persons per inhabited village. If we compare with the state average, it is far below the state average of 1051 persons per an inhabited village. However this average since in the area has increased from 229 in 1961 to 303 in 1971. So compared to 1961 the proportion of villages having population below 200 has decreased. ON the other hand as the table shows that the entire population of the area is rural only and there was not a single village in Dang having population of more than 5000 in 1961. Now in 1971 Ahwa, the district head quarter has population of 5422 persons Vaghai the Timber commercial center of the area, having population of 3127, comes the next. There are two villages, Gadhavi the seat of the former biggest Bhil ruler of the area, and subir, one the commercial center in northan Dangs have population of little over 1000 as per 1971 census. Except these four villages all together villages come under the category of below 1000 population. Among them also more than one third villages have population of below 200, (The smallest village is ambur, having only 10 persons). While more than half the villages population range is between 200 to 500, so in all about 90% of the villages have less than 500 population each. So bit villages are an exception rather than a rule.

Table - 3

No of villages according to population.

Sr. No.	Population Size of the village.	Percentage to total 1961	inhabited villages 1971
1.	less than 200	50.96	36.34
	200 - 490	46.16	54.66
	500 - 999	2.24	7.72
	1000 - 1999	0.32	0.64
	2000 - 4999	0.32	0.32
	5000 - 9999	-	0.32
	10000 and above	-	-
	Total	100.00	100.00

Now if we look proportion of population distribution according to various size of the villages, the situation will be as shown in Table No. 3.

Table No.3

Population Distribution according to various population size of the villages

Sr. No.	Population size of the village.	Percentage of population total rural population.		Percentage increase or decrease in population.
		1961	1971	
1	2	3	4	5
1.	less than 200	26.80	15.39	- 24.41
2.	200 - 499	59.20	54.37	+ 27.55
3.	500 - 999	6.21	15.99	+ 238.74
4.	1000 - 1999	2.73	2.17	+ 4.66
5.	2000 - 4999	5.0	3.32	- 13.69
6.	5000 - 9999	-	5.76	-
7.	10000 and above	-	-	-

As the above table shows, as compared to 1961 the proportion of villages having population below 200 have decreased by about 25%. The villages having population in the range of 500 - 999 have considerably increased during the decade. However about 3/4 of the population still lives in smaller size villages having population of less than 500.

Though mixed huts of Dangis, especially Kunknas, varlis and the Bhils in not uncommon, Mostly they prefer to live separately and in most of the villages they would have their own 'falias' of 'falis' as they call it. In these falies now a days especially the Govt. aided huts are in rows, facing each other and the road in between though at many other conveniences and considerations are also found.

CHAPTER - IV
SOCIAL ORGANISATION

In Dangs at present the largest population is of the Kunbis. The Bhils and Warlis come next. In north Dangs, Especially in Subir, Nishana, and Gavhan area Gamits and Marchis live. In about six villages Kathodis are also found. Kotwalias are mainly found in Vaghai, Dungarda Villages. Except Gamits, all other tribals of Dangs are divided in generally ex gamous claus, called.

I got the clanwise information from 31 villages of Dangs. The tribe wise, village wise information is as follows :

Table - 4.1

The Kunbisclans

Sr. No.	Clan name	No. of Vilage	No. of Families
1.	Gavit	16	95
2.	Gaikwad	13	42
3.	Pawar	12	68
4.	Chavdhari	12	59
5.	Bhoye	10	42
6.	Bagul	7	22
7.	Raut	7	24
8.	Mahala	5	9
9.	Morya	5	14
10.	Rathod	4	9
11.	Deshmukh	4	12
12.	Kuvar	4	7
13.	Thakre	3	15

14.	Barde	3	
15.	Makla	3	9
16.	Jadav	3	9
17.	Vadvi	3	8
18.	Chorya	3	
19.	Vaghera	3	13
20.	Gangurde	3	3
21.	Kamthi	3	5
22.	Dalvi	3	8
23.	Chauhan	2	8
24.	Jirwad	2	2
25.	Madas	2	3
26.	Borse	2	7
27.	Pdvi	2	
28.	Sahave	2	3
29.	Vashmave	2	4
30.	Gavdi	2(1)	1
31.	Bangare	2(1)	1
32.	Dhum	2	3
33.	Ravna	2(1)	2
34.	Vadu	2(1)	5
35.	Chhpra	2	
36.	Bhansya	1	3
37.	Bakal	1	1
38.	Parcha	1	2

39.	Sarkar	1	
40.	Jawar	1	1
41.	Bhurgana	1	
42.	Garder	1	1
43.	Vagh	1	
44.	Jople	1	5
45.	Plava	1	3
46.	Devadi	2(1)	3
47.	Pdhal	1	
48.	Bhatavia	1	
49.	Mura	1	3
50.	Pradhan	1	1
51.	Kanasia	1	1
52.	Bhagre	1	
53.	Kahadole	1	5
54.	Kambde	1	
55.	Masya	1	

Table - 4.2The Bhil Clans

Sr. No.	Clan name	No. of villages in which this clan is found	
		3	4
1.	Pawar	22	476
2.	Waghmare	7	10
3.	Gavit	4	
4.	Gaikwad	3	8 (3)
5.	Rathod	3	8 (8)
6.	Jadav	3	12
7.	Vadvi	3	7
8.	Barde	3	5
9.	Dhangan	2	2
10.	Masia	2	2
11.	Bhoye	1	2
12.	Bagul	2	2
13.	Dashwada	2	2
14.	Mahala	2	
15.	Sevava	2	2
16.	Tumda	2	6
17.	Varde	1	2
18.	Rupwat	1	
19.	Pardhan	1	8
20.	Dhulia	1	5

21.	Paragadhi	1	1
22.	Mod	1	2
23.	Mokasi	2	2
24.	Borsa	1	5
25.	Javad	1	1
26.	Gania	1	
27.	Vatal	1	1
28.	Deshmukh	1	1
29.	Pilwan	1	
30.	Hilip	2 (1)	2
31.	Diva	1	2
32.	Gangurde	3	7
33.	Pithia	1	2
34.	Khurakia	1	
35.	Borda	1	
36.	Kodvi	1	3
37.	Dalave	1	
38.	Vadu	1	5

Table - 4.3The Warlis Clans

Sr. No.	Clan name	No. of villages in which found.	
1	2	3	4
1.	Pawar	5	5
2.	Chavadhari	2	4
3.	Rout	2	3
4.	Jadav	2	2
5.	Bhoye	2	6
6.	Diva	2	4
7.	Gavit	2	2
8.	Vadu	2	4
9.	Ghotal	1	
10.	Kahadole	1	1
11.	Babvat	1	5
12.	Kunwar	1	1
13.	Gangovde	1	1
14.	Kharpadia	1	1
15.	Vahuria	1	1
16.	Valvi	1	6
17.	Rathod	1	1
18.	Bahul	1	2
19.	Kesarja	1	6
20.	Dhadka	1	4
21.	Machhi	1	4

22.	Talware	1	1
23.	Vajir	1	1
24.	Paji	1	4
25.	Bhajavia	1	1
26.	Tapsukh	1	1
27.	Padvi	1	1
28.	Kanat	1	1
29.	Bhujada	1	
30.	Posatia	1	4
31.	Gader	1	1

From the above list we find that there are quite a few clans which are common in all the three Major tribal groups.

They have been shown in Table No. 4.4

TABLE - 4.4

Sr.	Clan man		Bhils	Kunbis	Varlis	Total
1.	Pawar	A	22	12	5	39
		B	476	68	5	549
2.	Gavit	A	4	16	2	22
		B	10	95	2	107
3.	Jadav	A	3	3	2	8
		B	12	9	2	23
4.	Borse	A	1	2	1	4
		B	5	7	1	13
5.	Rathod	A	3	44	1	8
		B	8	9	1	18
6.	Bagul	A	2	27	1	10
		B	2	22	2	26
7.	Kunvar	A	1			
		B	2	7	1	10
8.	Bhoya	A	1	10	2	13
		B	2	42	6	50
9.	Tadvi	A	3	3	1	7
		B	7	8	6	21
Total		A	40 524	61 267	16 26	117 817

A = No. of Village

B = No. of Families

From Table No. 4.4 it imerses that out of 9 clans which are common among the Bhils Kunbis, and varlis, spatially as well as numerically, a few class are more prevalent in one group or the other i.e. pawar among the Bhils, Gavit, Bhoeye among the Kunbis.

There are 9 clans which are common among the Bhils and Kunbis. Vaghmare is more prevalent among the Bhils and Gaikwad and Thakreg Deshmukh and Maurya are found in more number among Kumbis. (see table 4.5).

There are eight clans which are common among Kunbis and warlis, making the total number of clans which are common among any two tribal groups. seventeen As we see in the table no. 4.5 as far as my data shows, chavadhari and rout are found more among kumbis.

then varlis curibusly enough, at least in my inquiry I did not come accross any clan which is common only between the Bhils of the Marlis.

TABLE 4.5

Common clan among the Bhil and Kunbis

Sr. No.	Clan Name		Bhils	Kunbis	Total
1.	Gaikwad	A	1	13	14
		B	3	42	45
2.	Khasia	A	1	1	2
		B	1	1	2
3.	Jawad	A	1	1	2
		B	1	1	2
4.	Deshmukh	A	1	4	5
		B	1	12	13
5.	Chania	A	1	2	2
		B	1	2	3
6.	Thakare	A	1	5	6
		B	1	15	16
7.	Maurya	A	1	5	6
		B	1	14	15
8.	Vaghmare	A	7	2	9
		B	56	4	60
9.	Pradhan	A	1	1	2
		B	8	1	9
Total			15	73	49
				92	165

A = No. of Village

B = No. of Families

TABLE - 4.6**Common clan among the Bhils and Warlis**

Sr. No.	Clan Name		Bhils	Warlis	Total			
1.	Gaikwad	A	1	1	2			
		B	2	2	4			
2.	Chaudhari	A	12	2	14			
		B	59	4	63			
3.	Raut	A	7	2	9			
		B	14	3	17			
4.	Pakshi	A	2	1	3			
		B	4	1	5			
5.	Gangude	A	3	1	4			
		B	7	1	8			
6.	Gardar	A	1	1	2			
		B	1	1	2			
7.	Bhadakia	A	1	1	2			
		B	7	3	10			
8.	Valu	A	1	2	3			
		B	5	4	9			
Total			28	99	11	19	39	118

A = No. of Village

B = No. of Families

There are 32 clans (Bhansys, Chauhan, Vagheva, Jirwad, Bakal, Hadas, Palra, Mahala, sakar, Kamthi, Sahare, bhusuna, Jinzar, Mahale, Vagh, Garathi, Bhandar, Jevle, Mola, Dadvi, Markva, Davadia, Padhar, Ganud, Dhum, Ravan, Mura, Balgadh, Chhapra, Kanasia, Bhabhala and Kovala) among Kunbis, 23 clans (Vande, Savera, Tumbda, Kupwer, Dhanpur, Masia, Gadalia, Dhulia Pavagadh, Gaud, Mokasi, Deedu, Vakshal, Hillap, Darshwada, Kokli, Bambania, Mahure, Pithia, Sevu, Kamude, Chaharia, and Barde, among the Bhils and 18 clans among varlis (Posaria, Kharpatia, Baguar, Kherak, Vaharia, Bhaver, Dhulave, Kasaria, Dhadka, Machhi, Bhatar, Talware, Vazir, Pasi, Lakhadia, Tapsukh, Kuna, Bhujada) are such, which do not found in rest of the two.

There are many clan names which my data at least 12 are found only in one family. (i.e. among Kunbis, Bakal, Sarkar, Mahale, Vagh, Bhandare, Mola, Gond, Valgadh, Kanasia) among the Bhils, Kupavar, Paragadh, Vakal, Bamania, Mahure, Kamude : among varlis, Kharpatia, Kherak, Vaharia, Bhatar, Talware, Vazir, Lakhadia, Tapsukhm Kana, and Bhujada).

Besides, among these there are quite a few clans which are found in one village only though number of family would be more than one, perhaps many a time from the same common cuncepstor only. Such clans are Eleven (i.e. Bhansya, Palva, Bhusana, Jinjat, Gavarthi, Jevle, Padhar, Goud, Ravla, Bhatala, Kovale) among Kunbis, Six (i.e. Varde, Dhulia Hilap, Kodvi, Pithia, Chaharia) among the Bhils and seven (Poseria, Baguar, Dhunave, Kasaria, Dhadka, Machhi, Paji) among the varlis.

Among the single tirbe clans which are found in two villages there are seven each among Kumbis (i.e. Chauhan, Jirwad, Hadas, Sahare, Devadia, Dhum and Chhapra and the Bhils (Tumda, Dhanger, Masia, Mokasi, Dady, Dashwada Sevu) and only one (Bhaver), among Varlis. Among Varlis, from this catasovy there is not a single clan which is found in more than two villages. which among Kunbis. Four clans (Vaghera, Kamthi, Dadvi, Makla), and among the Bhils only two clans (Gadlia and Barde) are found in three villages each.

From the clans which are found in the Bhils only, there is not a single clan which is found in more than three villages with the sole exception of clan 'Mahla', which is found in five villages for Kunbis also, it is equally true in its repective case, so far as my data is coneernal. Among the

single tribe clans even the clans which are found in more than one villages, the village wise average of number of families do not go beyond five families among kunbis, three families among the Bhils and two families among the Varlis. On the contrary the clans which are found in one village, only the clan wise no. of family arrange is relatively higher, being seven in one clan (i.e. Padhaar) in Kunbis, five in the Bhils (i.e. Dhulis) and six in teh varlis. (i.e. Kesarias). Barring a few exception even more or less the same pattern emerges from the clans which are common among two or more tribal communities. So we may conclude that not except a few Kul names only the uneven distribution of the clans are found, and in quite sizable no. of cases it is limited to a single village or in a few cases to single family but also the average family wise, village wise distribution in most of the cases does not go beyond half a dozen families.

There are quite a few clan whose names were enumerated by my informants but, which were not found in the villages from which I have got the Tribalwise clan wise data. Especially among Kunbis such clans are as under :

Dhanpatiala, Mulgarasia, Mahkul, Mahadhar, Thorat, Bhesra, Vadhav, Mansand, Ghusara, Patili, Bhadikia, Vaghera, Kola, Aher, Sahare, Manga, Sanya Vamshi, Ravan, Bhopa and Chauhan. In the same way among the Bhils, Pazi, Chevra, Kadale and among varlis Bhagre, Valy, Zanzar, and Kharpada, are such Example.

Some clans names have resemblance with some animals i.e. Vagh, Vagmare which a few other have with a plant tree or creepers. i.e. docka, Tumda clans like Gavai, took the name from their profession of milkman. A few clans have derived their name from some incident or from a specific duty i.e. Tokrya were assigned the duty of bringing together bamboos Tokar for the funeral ceremony. A few clan names have clearly been borrowed by the Dangis from their Maratha neighbours. There are many clan names for which no obvious explanation was given by the informants.

There is no hierarchy among the various clans all the clan names among all the three major tribal groups of Dangs are of equal status. No totemistic belief is attached to any of the clan, More often a person is known and addressed by the villages and his relatives especially in towns by his clan name.

It seems that many of the clans especially with greater number of families and villages, and which are common among all the three tribal groups have been scattered through out the area. These common clans names perhaps shows the cultural affinities of these different tribal groups of the area. These common clans names perhaps shown the cultural affinities of these different tribal groups of the area.

Family

Family is the basic unit of Dangji society. Dangji family is patriarchal, patrilineal, pateronymic, annual patrilineal. The family life of the Dangis begin usually with marriages when he gets a the status of a family man. Usually the Dangji family comprises of a man, his wife and their unmarried children. It also includes the man's unmarried brothers and sister, if they are minor and the parents if alive. The father is the head of family. Generally speaking he is the oldest member of the family. He wields influence over the family in both capacities viz. as a senior member of the family as well as a decision maker and ruler of the family. The junior member of the family are usually not consulted in family matters and they are considered young and inexperienced, wife is the governess of the family. After the birth of a child and especially a son she gets more importance in the family. Unlike children and young member of the family, she is generally consulted on all important matters regarding family and many a times, if she has dominant personality, her voice has a decisive role in the offering of the family.

The wife cannot take the name of the husband after marriage. Many a time a woman is not known by her own original name but as a wife of so and so. I have heard many a time, even the word wife dropped and only the possessive case of the husband's name is used. Thus a married woman is known as 'laaya chi' meaning there by the wife of lasya.

The Husband or wife never call each other by name. If they are asked to take the name of their spouse, they would simply laugh and tell their neighbour to tell the name of their spouse or indirectly through the other questions, or perhaps with simple object, they would make the questioner understand or infer the spouse's name. Generally on the birth of child, they would know their sp. with the descriptive word. Like father of the child, or mother of the child.

There is a tendency to live separately in a new hut or in a separate compartment of the same hut, after marriage or latest by the marriage of the younger brother. Parents live with the young. The tradition also demands that the youngest son should look after the parents. But it is not always observed in practice so some times in old age the parents also live separately. In a few cases, a man, if he so chooses, may go and live in his father-in-law's hut and village, but in such cases also the Gharjawai, does not lose his family identity. He does not go by the name of the family of his father-in-law. He constitutes a separate family within a family with, himself, his wife and children.

CHAPTER - V

LIFE CYCLE

IN this chapter we shall deal with the life cycle of i.e. Birth, marriage and Death ceremonies of the Dangis.

Birth

The new arrival in the Family is always welcome. The first birth may take place at any place, whether in the woman's natal home or at her in-laws homes. The childless woman is considered unlucky and inauspicious also, and always fear the damage of co-wife and so many a times she takes vows of goddess Bhavani in order to have a child, After words she conceives the child shave is invariably kept 'Navsya' The pregnant woman is called 'Potali'. She does her household and light agricultuer work till the day of her delivery. Any place in the house is selected for her confinement except kitchen and the open verangah. Traditionally an experienced dai is called from the village. She can be from any tribal community. She is assisted by another woman with children of elderly woman. No trained mid-wife is consulted or called to attend the delivery of the child. Only in some complicated cases the mid-wife or doctor which ever you prefer is consulted from near by government hospital. At some places they are not so aware of this facility. Before consulting a doctor, generally the Bhagat is consulted for seeing grains or string for warding off the calamity.

The birth of the son is preferred but that of the girl is also welcomed with almost equal rejoicing and without any reservation. The new born is given ceremonial bath. What is that by the Dai every day till panchro ceremony is performed on the third or fourth day in the case of a girl and fourth or fifth day in the case of a boy. On that day in many cases dai also gives name to the infant. Which is generally given on the day of the birth (i.e. som la) or if some festival is there than on the name of that festival. Some time outer resemblance of the name especially in case of boy with the father and in the case of girl with the mother is also taken in to account. In southern Day, especially in Gotiamed sope kombis were noticed, consulting a Brahmin for the name. Some tribes who migrate for casual labour out side Dangis clever of family for many new names, which

they come across there during their work, and such new homes also were opted by them, so now a days new names like Ganpat, Nagin, also are found instead of traditional names asking males and answer of females. Pachro ceremony is attended by the woman only. And on that day head dai is given Rs. five or four in the case of birth of a boy and Rs. three in the case of a girl and her assistant is given a rupees less. Both of them are given some grains generally by the measure of a vessal, which is used for the both of the hew born till the panchro. The Dai and her assistant is also served with country request every day. On pnachro ceremony she is also served with a chickens. It is also believed that she should be completely satisfied on panchro lest her evil eye fall on the new born.

Marriage

Marriage is the most important ceremony in the life a Dangi. It is an occasion of great social interest and an occasion in which all trivesman of the panda or village take an active part.

The Dangi marriage consist of three parts (1) Betrothal or Bol pen or hani penorsoirik (2) Nothi pen (3) marriage.

As mentioned earlier Among Dangis paln Escogam is prevlent. Why honestly cross cousin marriages are preferred but parelled cousin marriages are not allowed so in many cases children of the borther and sister get married. Even in such cases also formal proposal from the boys side should be made.

The soivik or Bolpen is an agreement by which the marriage contract is entered in to by both the parties. Bol means a wold. It is implied that the word is given by the brides side to that of bride going side and vice versa. Boys and girls can be engaged at an early age of twelve to fourteen years also. Generally the consent of the boy and girl is taken, but in early engagement it is not so essential and especially when it is near relation early. But if the boy and girl are adults or atleast above fifteen years or so their absent or so, their invariably taken. The village headman, khabhai of both sides remains present on this occassion and Tear is served by the girls fatehr at his house. The elders of both the sides sit in semiciruclar form, and in palas leaves tea is served and they drink tea after saying 'RamRam'. As a rule the girl's side should take the tea firts, After

tea, for the mothi pen on marriage what clothes should be bought and from which hat or local marriage shop and on what date etc. are fixed.

Miothi Pen

A day of Mothi pen is fixed by both the parties in consultation with each other; on the fixed date, from the bride groom side, Jajalia, the village watchman is sent to the bride's village, along with fixed quantity of rice and pulse.

On the day of Mothi pen, a drum is beaten at the bride groom's place early in the morning. The drummer is given 5, 10 or 15 paise at the first marriage. The drum is beaten at regular intervals which inspires the villages to prepare themselves for joining in Mothi Pen. The bride-groom party leaves the village in the afternoon or evening depending upon the distance of the bride's village, as they have to reach the bride's village only, after sunset. They are received at the fringe of the village by a party of girls with pots filled with water. It is considered auspicious and 10 or 5 p. coins are put in the pots. Then the bride groom party goes to the patil's house, where drinking water is served to them and seating arrangement also made for them.

That elders of the bridegroom party asks the patil that they have come for Mothipen in his village. After getting his former permission they go to the bride's house singing songs and playing on musical instrument. They are received at the bride's house and given a place to sit. Meanwhile with musical instruments a party of few youths go to each and every hut of the village to invite the villagers to attend the pen ceremony, and at last they go to Patil, Karbhari, and Gampanch's house to invite them to the pen ceremony. When these village officers arrive, they are given seat at some prominent place and after a while they ask to the elders of the bride groom party that from where they have come and what is the purpose of their visit. Whether they have come from the Hats market places on their way to home. The elders of the bridegroom party reply that neither they have come from hat nor they have come from any other Jatra- They have come here for 'MOthi pen'. Then the Patel or the Karbhari ask them whether they have any negotiations in the past. On getting an affirmative reply. Deji-bride price negotiation starts. The bride's party asked for a higher bride price what the bride groom party proposes and finally the party Deji is fixed at

the amount agreeable to both the parties. After fixing up of the Deji fixed cloths for brides are given. Then 'Kanya Pujan'.

Starts, in which in a brass plate a lamp is lit vermillion and rice are put. First of all a young unmarried girl from the bride's kul make arti and their mother of the bride make 'arti' and tie one Rupees 25 p. to the sanvee of the bride, than jaggery is distributed formerly liquor was served in leave cups which were exchanged among elders of both the parties. The panch is given Rs. 15 for this. There the formal permission for Hamasa is given by in the Patil which light comedy folk drama are performed by the villagers for the whole night or till early morning. In the morning the bride is sent along with the bridegroom in most of the cases, but some well to-do Dangis insist for the actual marriage, after a few months or a year or so. In each case marriage may take place after some months or a year. In other cases it may come after couple of years, after actual consumption of marriage rights in which their grown up children also may take part. Actually I also have attended such marriage among kunbi, in Jamwala, in north-eastern Dangs as they consider, the marriage ceremony a must and socially prestigious, and religiously proper and perhaps sacred thing. The other two groups, the Bhils and Varlis are not so much keen about it and they do not attach much importance to it. Marriage date is fixed by the elders of both the parties in consultation with parties and Karbharis or respective villages before a week or two, so as both the parties get enough time for their preparation. Nearest relatives are always invited though Jagalia, or rethia who is traditionally bound to perform this duty.

On the first day a Mandap is erected where usually Jamun tree branches and leaves are used and for the whole night, chaka a special musical instrument is being played by tying it on the leg. by bhagat or other expert player, on tune of which people dance, singing songs regarding ancestors.

On the second day Bhagat gets ceremonial bath the small images of ancestors along with their traditional gods are also given ceremonial bath among these five gods, Shiv (Mahadeo), Maruti (Hamvat), (3) Majia are pure Gods while Doder Bhavani and Baheram (Bhaivav) are called unclean (Mela), before whom sacrifice of goat is given, when the former Gods are kept separate. The blood of goat is sprinkled on unclean gods as well as on the tumeric powder which

is to be applied on the bride groom apron, on; on the same day and all the following days, till marriage. Before the marriage party starts for brides villages, the panch of the village, including, Patil, Kambhari, Sarpanch, and other elders of the village get to gather at the bride grooms house, and a head dress 'barsinga' is admad on the head of the bride-groom. This ceremony is locally known as 'Barsinga'. On the arrival of the bride grooms party at the brides villages generally they sit near the holly place, if it comes on the way. Where they are received by elder sister of the bride, along with half a dozen other women of the village when the marriage ceremony starts the bride groom and a woman, who is called Kurvalli in dangi, are made to sit on the shoulder of some male relatives.

Before this warra bride groom and kurvalli, the brother on Narri bride dances a few traditional dances. This dancer is called shingareli when the bridegroom party comes near the mandap, they are received by two young girls, who are standing there, along with pots on their heads. these girls are caled Idi in Dangis. 5 N. P. coin is put in the pot, the way is made for the bride groom party to enter in to the Mandap. On entering in to the mandap, the bride groom and the Kurwali are made to get down from the shoulder of the man holding than. Then chadlo mark of red powder on the for head is made to the bridefrom and he is made to stand with a face towards the main door of the brides house. Then bride is brought from inside the house by the metermal uncle of the bride who holds her from elbow. curtain is kept between the bride and bridegrooms so as they cannot see each other. Their hand same tied, together for the hasta melap (joining of hands) ceremony. Now at this stage, it a brahmin is engaged, he recites seven or nine hymns and on completion of each hymn the bride and bride groom throw some rice and Jawan grains on each other. After the completion of these salokas. the bride groom moves around the chori for five times, followed by the bride. The chori is a same place enclosed by four pillars in four corners, and in center of which holy is lighted for the bride and bride groom move around.

After the marriage ceremony is over all the invited guests are given a dinner of rice and urid lentil. After dinner, the dance starts in which the bride, bride groom and kurvali take parts sitting on the shoulders of their kin. This dance goes on for the whole night and in the morning the bridegroom, along with the bride return his home before that two ceremonies are being performed at the brides house.

(1) Ceremony of Brahmin and Brahmini :

In this ceremony four girls take part, one girl become brahmin while the other become brahminic brahmins vites. The brahmin wear cap on this head, and keep a piece of paper and pen in his hand. They appear before the audience dancing, from the nearby hut of some neighbour, along with a wooden or cloth toy of a boy. They present this boy to the bride and the bridegroom and say that it is your son, keep it, and bring him up. The bride and bride groom accept the toy and make it paly. Afterwards the brahmin and brahmini, go away along with that boy. Afterwards Tamarsa takes palce which the Dangis enjoy very mnch. Mostly the tamasha of Ram and Krishna are played. After the end of tamasa a dinner is served to the bride and bride groom in the mandap. This ceremony dinner they have to take in the mandap and not in the house. After the dinner, the Fal Bharayiya ceremony is performed in which nine heap of rice are made which is called Darava in dangi among these heaps, on two heaps betel but, on one dry date on two a piece of turmeric and on one dry date, or two a piece of turmeric and on one a bowl of full water is put. In this vessel 10 N.P. save ru put. On that water pot mango leaves are tied with cotton threads. In these heaps, after shatively 5 p. coin and kernel of coconut are put. All these leaves to gether are known as Navgivo. This ceremony is performed to keep the newly bride happy, and to keep them away from deseases, calamities etc.

After Navgivo the bride is taken into the house then the bride is given rice, Jagary, in one hand and in the other hand, lota small drinking jug with full water and a piece of kernel of coconut is given to her. Her way from inside of hut to the mandap is compatted with bed sheets shewalks on it drinking water and eating vernal of coconut etc. When she approaches the bride groom in the Mandap, both the of them are taken up on the shoulders, and they are followed by the panch and women folk. The panch and woman folk go up to the village boundary where the bride and bride groom may get down or some time they may be taken on the shoulder for the whole way, when they reach the bride grooms village they are received and that brahmin Brahmani ceremony and tamasa are also performed at their home in the honour of the newly wed couple.

Mulati

After two to six days the brides village people a dozen or so, to bring her back to her natal village. They are given a lunch or dinner and the bride is sent with the party after a week or so, the bride groom goes to the brides house and bring her to his house, when the marriage ceremony is considered completed by the Dangi society.

Divorce and remarriage are permitted among all the Dangi tribals. IN the beginning an attempt for compromise is made, but when both the parties are convinced that compromise would not be possible, they grant divorce. In the case of women inefficiency in household infidelity etc., and in the case of man fancy for another giri, infidelity, often beating etc. are the reasons for granting divorce.

Seperation is granted by the panch which consists of patil. Karbhari and elder persons of the tribe of the villae when the husband and wife are of different village panch of both the villages are called. Both men and women do not much trouble in finding suitable match. Levirate is permitted but hardly practised.

The Death

On crying of women the villages known the death of a person. They assemble at the deceased house, on arrival of near relations preparation for taking the dead body to the burial or cremation ground takes place. The rice are boiled in a small eathen pot, prefereably black, or say the, a pick acce andiaxe and a shvrel for digging the pit and filling the earth taken up with them. The dead body is besemeard with oil, and temlik in the case of married persons. Unmarried persons are not applied turmeric. This is done before the thrasing gournd. During this time bier is prepared outside which is known as Mal in Dangi. Then the corpse is put on the blew by the people. Some people besmeare with colour or gulal and put flowers on the croscope there after only his cleans men take the hier on their shoulder. This is considered special right duty and privilage of the clansmen. Only in their absence other tribes men car thake the bier on their shoulder. At some distance, there is a place called Ishan visamore resting place where they put bier and son brother or eny near relative of the deceased or his elansman put a dish, a few coin and

rice, which are taken away by the Jagalia of the village. Then the hier is taken up again, and the woman folk goes back from this place, while returning the bengles fire and ganthi - a neck ornament of the widow are broken and thrown away. Generally the dead bodies are buried only in some exceptional cases they are cremated. The pit is generally two to three feet wide and three to four feet deep. Then the corpse is served with rice and every person takes a drop of water in Jamun leaves and put it in the mouth of the corpse and put the leaf at its feet. After finishing this ceremony the earthen pot is broken to small pieces. Then the nearest relative, mostly the son or brother put a man on the corpses mouth, and put some earth on the body. Then others follow and the corpse is buried by all. Then they all return to the river where they take both. Those who took bath have to take bath twice. After second bath keeping a twig of Habaq tree on the other they ask each other, that what has unloaded. In reply they say to each other that the Khandh has unloaded. Thereafter Jaglik brings bark of kalam tree which is chewed by all and also applied and rubbed on these bodies after bath. Then they return to the home of the deceased. A cow dung is burned and on it a piece of blackshell is put. A jug full of water is put nearby. Each one come near the burning as a dung, take water from the jug in folded hands sprinkle it on cow-dungs dry his leg and hands, and then rub his hands on his own hands and then they all, especially elders of the village seat near the veiling family men and generally the wishing of the dying person, regarding the devolution of his property are respected. Generally his near relation supervise the matter regarding inheritance etc. Generally on the first night of the death, flour abroad and ajas with water is put under a basket and early in the morning they open it up and if some print of leg is there on the flour cover, they believe that the deceased has taken rebirth in that particular species. If water is also little bitless, it is believed that it might have drunker by the soul and after all it is an auspicious encouraging signs and the cow-dungs are burnt near the burial ground for ten days. and on eleventh day a ceremony called Divas is performed. It is performed on 10th day in cases of cremation has taken place.

On the eleventh day along with the rice, milk ghee, gound and wine of heifer they go to the river. Ten leaves of pipal tree, tumeric betelnut, betal leaves vermilion also are brought. The Brahmin priest come directly on the river. The heings of all the clansmen are cut by the barber by sitting in

the river water. Then small ball of wheat dough are prepared by brahmin some of which are three by the brahmin in the river while for the rest the crow is called on and if it comes and takes it away, it is considered suspicious. After this ceremony the barber and brahmin are given some Dakshins. The Brahmin is some time given cash by weat the person, especially amry kunbis. After their departure the villagers while returning to the village drink liquor on the way. Even at home also liquor is served again. Before ceremonial dinner, a morsel of each of the cooked food is put on fire after reciting the name of the deceased. Then a ten norsel are kept aside for the crow, and when the crow eats it, it is served to five boys on whose finishing all other person can take their food. After this ceremony dinner the diwasa ceremony is considered over.

The death ceremony of unmarried or whose only small pen has bear completed is littled different, Diwasa ceremony is not performed in such case. Instead after taking deceased name, sugar candy and grams are thrown seven times in the river waters and the same is distributed to the children.

CHAPTER - VI**THE REGION**

The Dangis do not follow orthodox Hinduism. There is however a vague consciousness in that they are Hindus and this is expressed very distinctly especially, when they are asked to which religion they belong. They worship Hindu Gods and Goodesses and celebrate quite few Hindu festivals, though in their own peculiar way.

Dangi Gods and Goodesses are of following types. Their list, which is quite long yet not exhaustive has been presented here.

God :

1. Marvati / Maruti / Henvat / Manumoon
2. Khardera
3. Bherem
4. Bhavani Mata.
5. Manjia
6. Mahardeo.

(ii) Other Gods :

1. Gamdeo
2. Kansari Mata.
3. Ihimay.
4. Hirva Deo.
5. Narayan Dao
6. Mata
7. Sivarya Deva,
8. Lagadia Bhut
9. Masania Bhut
10. Sati Asari.
11. Donfar Mavli

12. Bhauvari Bhut
13. Bhasia Deo
14. Ehu.
15. Nag Deo.
16. Vagh Deo
17. Mesko Deo
18. Samva Deo
19. Bai Deo
20. Baram Deo
21. Ishwar Pind
22. Pandan Deo
23. Bhutia Deo

Bai

1. Kahra bai
2. Jahri bai
3. Hagari bai
4. Vakari bai
5. Moki bai
6. Vaki bai
7. Tapi bai
8. Girtha bai
9. Chakri bai
10. Funjari bai
11. Dami bai

Bir

1. Monia bir
2. Bakia bir
3. Tapia bir

4. Jamiya bir
5. Lahria bir
6. Bhauria bir
7. Khajariya bir
8. Majariya bir
9. Pugaria bir
10. Damiya bir
11. Fulia bir
12. Dalia bir
13. Pangiya bir
14. Agania bir

Chela :

1. Laharia chela
2. Kahariya chela
3. Chakriya chela
4. Chhanidiya chela
5. Masania chela
6. Usania chela
7. Chakri chela
8. Bhauvariya chela
9. Funganiya chela
10. Kothadiya chela
11. Chotadia chela

Dangi classify above gods into clean, and unclean gods, perhaps under Hindu influence of vegetatianism. The Gods to whom only fruits, flowers , coconut etc. are offered, are considered clean gods. Hanuman, Mahadeo, Munjla, Banmandeo, Khanderao, Ganapati, Ishwarpind and Samdeo are such Gods.

Bhagat :

Bhagat is an important religious institution among Dangis. He is a priest a deviner, a conductor of rituals an enemy and searcher of witches and a medium. He is respected and revered by all. He performs all magio religious duties. There is not a single ceremony where his presence is not required. He invokes gods, spirits into his body and many a times they speak through him. He can point out the factors responsible for the suffering of a person and prescribe means to cure then. He can see the past as well as future events. He coaches his pupils in the office, regions training. He is consulted by the Dangis for every important matter. He can put an effective check to the pernicious activities of witches and the evil spirits. He thus yeilds power full influence over the tribes men and is dreaded by all.

In Dangs the following types of Bhagats are found.

1. Dungar deo bhagat
2. Malvipecil bhagat
3. Grain looker bhagat
4. Serpant/Scorpian bite cuver bhagat.
5. Witch craft remover Bhagat.
6. Cattle desease curer bhagat.
7. Epidemic curer bhagat.
8. Marnfi bhagat.
9. Vaghdeo Bhagat.
10. Hirva deo bhagat.
11. Kansari mata bhagat etc.

Witchcraft :

All Dangis believe in witch craft : The women who would be caught red handed while pracising witch craft or through bhagat she is punished severly if on her account some deaths

have occurred. While few staidship she has to offer many dearest and nearest blood relatives, mostly husband or the child preferably son. She can take any form and cover very long distance in very short time, especially during the night.

Festivals :

They celebrate following festivals :

1. Terasan
2. Polasan
3. Pachvi san
4. Pitra or Navasan
5. Barsior Vagbaras
6. Kali chaudashsan
7. Diwari san
8. Simga-Holisan
9. Akhati san.

'San' in Dangi means a festival. All these festivals are celebrated in all the three major Dangi Tribal Group.

Tera San

Tera San is an important plant worshipping festival of Dang which is celebrated in Mid Jan according to convenience of the village elders. The festival is also known as Terasan (तेरासन) Tera is a sorrel, grown in the forests of Dang, and widely used by Dangis in their food especially in the first half of Mansoon.

On this sacred festival day they get up early in the morning and take bath in the rivulet or at the well. Some male members of the family, in most of the cases elder of the family, brings 'Tera leaves' from the forest draped in sag leaves, which are also plucked for the first time after monsoon for use. After sun rise at about eight all the elders assemble at the Hanuman Temple or for worship,

with clean small jug-lota with fresh clean water, nagli, rice and a few plants of Tera Nafli and rice of all the villagers are put together in two different heaps. Jagalia prepares a flat and apply sindur-ratted lead and apply to the Monkey God-Hanuman, Ganesh-Elephant God which seats now there. First of all generally patil worships the god, then each head of different kul, worships. The Tera plants are offered to the monkey God, Elephant God, Mahadeo, Nandi, one plant is also put near the tree and pillan of the temple then the grains which are brought from each house hold of the villages and which are mixed, after offering to the monkey God are distributed by the patil to one member of each house hold. These grains are known as 'Barkat', and are put or the grain are borad casted in each field with a view to have good crop next year. After this ceremony all return to their home to offer food to their ancestan, Generally on this day invariably each and every Dangi house hold prepares Tera-esculent vegetables along with Nagli loves, rice and Fish. After their lunch again male youth of the village assemble at the monkey god temple, and on the beats of the drawn the dance a special dance, called thakrye, which lasts upto midnight or some time even early morning.

Polasan

Polasan is the festival of the bullocks on that day bullocks are worshiped. No agricultural or any other sort of work is taken from the bullocks on that day. They are set free for that day. Their horns are covowed by the head of the family. He also give some special treatment-food on that day.

Pacharisan

Pachavi festival falls on the fifth day in second half of Sharavan, called Nag pancham (August) on that day, the pictures cobra, tiger dancing men woman with going to the field with a pot, a farmer ploughing the filed, and peacock are drawn inside the house usually near the hearth. The ceremony is called Panchvi likhula and performed mainly by the head of the house hold. On that day they especially prepare a Alakhadawa patva, The leaves of a plant called Alakhada for offering to the pachvis which are eaten by the family members after wards. Onlt thereafter, the Dangis start eating these leanes, which they collect from the forest.

Pitrasan

Pitra is a festival of ancestor worship, which comes in Ashwin month. All the elder persons of the family take bath early in the morning. Then important articles of the house hold and especially agriculture implements are collected at one place, where a lamp is lit by the elder of the house, and rices are put before them as a mark of respect. Meanwhile women folk cook kolghi or Masuri rice, fish or a Bambil and goat or fool meat. The elder of the family take pieces of each it prepared at home in a leaf and reciting each name of the ancestors he remembers, put it in the fire of the heart for the ancestors forgotten, also a morsel is put with the words for all the ancestors who hope from us. Then he takes water from a vessel and with hands sprinke around the heart taking two rounds and then it also pouned in to the heart. This ceremony is called Agri takvi, then all the pieces of the food prepared is taken out of the house and put on the roof by taking the name of all the ancestors and calls the crows. The family members do not take their meal till some crow comes and takes the food from the leaf put on the roof.

Vagh Barasan

Vagh baras is also an important festival in the yearly festival cycle of the Dangi which may be performed on any convenient day to the villagers but preferably on the 12th day of the second half of Ashwin, perhaps, under the hindu influence, when the jam age of tiger god generally on the out shirt of the village is worshiped by the special priest. The village catles are made run through a round where a chicken is pat and if it remerias unhart athen year is considered very auspicious. The Maruti is also worshiped on this date. In the after noon they assemble at a fixed palce, and enjoy a feast, with the sacrifice of the goat, Dancing is also performed by the youths.

Diwali San

On Diwali san the front door of the house is decorated especially among kunbis with Galgota flowers, which they specially plant in their kitchen yard for their festival. The feast is prepared on this suspicious day. Villages move from huts to hut to greet each other. The earthen lamps are also lit in the evening. The horns of the bullock are especially decorated on this auspicious festival.

Simga san

Simga is the Dangi name of the famous festival of Holi which is celebrated with great funfair all over tribal Gujarat. In Dangs the Dang Darbar is held for two to three days at Ashwa the district head quarter before simgasan where Dangis assemble in thousands, and where on the first day the prizes for forest protection and other remarkable forest services are distributed to the patils Karbharis etc.

The Holi is burnt usually in the avidot of village, before night before which worship of manti is performed which also generally found near holi in many Dang villages. The people especially men steeps near the holi for five days. On these days they dance there and perform tamashas with marks which they purchase from the Dang Dabar.

Akhatij san

Akhatij comes on the third bright half day at vaishakh (May). Before seven or nine days (and not eight days, as No. eight is considered inauspicious in this respect) of the exact date of this festival, grains of nagli, or rice which is generally sown in the village are sown by the ladies of the house hold in a small basket water is sprinkled on it every day. This small plants are worshiped on the day of Akhatrij before taking meal as if they worship them after their meal some calamity bound to fall upon the family, as it would make angry the ancestors of the family. In the evening these baskets are taken to village well in a procesion by the women folk of the village. There Nagli loaf, rice vegetables are put in the basket and then they return to their house and bow to the elders of the family, who give them some gifts in return and accept the baskets from them and then they enjoy some teast on that day. It is also believed that from the growth of the plants in the basket, they can predict how good the next year would be. If the growth is good the puccading year would be good, if not worry wraps the faces of the house hold.

CHAPTER - VII

ECONOMY

In this chapter I propose to give some idea of the occupational pattern of the tribals of Dangs and their materil culture, on the basi oru field work in four villages of different part of Dangs.

The occupations followd by the Dangis are as under :

1. Agriculture.
2. Agriculture labour
3. Animal husbandy
4. Forest labour
5. Other labours.
6. Fishing and hunting
7. Govt. services.
8. Collection of minor forest produce from the forest.

Agriculture

Though dang is having one of the Dansest forest in the whole of the state, and so far as the government is concerned, the highest income from the forest in the whole of the state would be from the Dangs, contradictory it may seems, so far as the native Dagni people are concerned, their mainstay is agriculture, and however, the forest labour or forestry is subservview to it . So far as the Dangis, all the Major tribes Kunbis, Bhil and varlis - are concerned, they are seattled agriculturists. At least now a days there is not a single family which directly or indirectly unconnected with some sort of agricultural operation. However, kunbis and varlis take pride in calling themselves out and out agriculturists. Most of the kunbis. In the early seventies when the ownership rights of lands were granted to the Dangi agriucturists, as the Bhils complained many a time, right from the district panchayats, upto the vilage level, the leadership was mostly in the hands of kanbis

and they managed to get as much land as possible by hook or crook. many a time by transferring the land on their name which were given to them on lease for some years by the bhils. In comparison to their population, Bhils have certainly less land in their hands at present.

Dangis practice rab cultivation.

Rab

The Rab is a peculiar process for preparing land for seed growing. Generally in winter Dangri farmers, both men and women, would be seen collecting leavers should etc. which their special implements for the purpose, zili, which is a recepticle, made of bamboos or looping trees and plants, which is locally known as chhidni mostly this chichi is done by male through some time women also engage in this process these plants and shrubs along with branches are allowed to dry up in the field along with cow dung. Then the layers of these branches leards and cowdung is made and then generally in summer, mostly in May, in the after noon or evening when the slow wind is blowing it is burnt in such a way, that it burns slowly, after praying the god give him the bumper crop this year. When it gets burnt, with the first rain the plot is ploughed and seeds are sown mostly Dang is considered this fort of rab, essential for nagli. In Rab some use a special method called Tuvanya in which a special agricultural implement having a 7-8 meter bamoo or wooden hadle and a wooden khot is used to push the fire wood forward after the uppar portion of the land has been backed or burnt.

1. Cropping pattern

Nagli and vari are the main kharif crop of the whole area. Along with this, paddy and pulses like udid, Tuver, Kudid, and oil seeds Khursani are also grown. Now a days in monsoon, potato cultivation is also made, in some hill slopes by some progressive farmers, especially among kumbis and varlis.

A few agriculturist also grow ground nut, maize millets locally known as sava, Bhadla and barti are also sown in a few crops light crop which crops up early in lesser number of days but with a smaller yield is preferred to hearier variety which takes more days especially in meize rice and Jowar. Some sow both the varieties at an interval of few days. Rice are

mostly in Kyari land, which are mostly of terracing type, and vary in size from 5 to 10 gunthas to half an acre or so. Grams, locally known as harbava, are also grown as winter crop. Now a days, the farmers having irrigation facilities, which are certainly exceptional cases in the area grown wheats also. In confald they raised cucmber pumpkin, vetches musk melon, Brinjal, Ghosby, shake goud, Beampods, lady's fingers, chilli, sweet potao, potatos, and tometoes usually mostly for family use, especially in monsoon where it is difficult to get drinking water, especially in later half of summer, in many villages of Dangs, irrigation facilities is out of question.

Even in villages where drinking water problem is not there the irrigation wells are exceptional. The farming is mostly of one season only. The sigle crop pattern is widly prevalant. Double crop pattern is quite absent in most of the villages. Use of organic manure is not much preferred on slopy lands as it gets washed and gets weeding. According to the Dangis Fertilizers are certainly can too costly affairs an for them, though few exceptions can not be found especially among so called professive kunbi farmers in this regard to, especially through kitsystem in potato cultivaiton.

2. Agriculture labour

Those Agriculturists, having more land may engage some Dangis as agricultural labour especially is monsoon for sowing ro harresting operation, when they get, their remuneration mostly in kind. Agricultural labour is seasonal only and except in monsoon, early days of winter and leter part of summer, they hardly get it. Bhils are working as agriculture labourer in kunbis farm and usually not viceversa.

3. Animal Husbandy

Dangis are bullocks and he buttaloes in agriculture. They keeps cows for that purpose and he-beffaloes were mostly brought from neighbouring bulsar and Surat district but now both cows and bufaloes are raised for milk as well as for use as a draught animals. Many of the farmers and even non-farmer familes owns goats and poultry also. In this generally Deshi local breeds are mostly raised. Income of the poultry is generally used by the lady of the household for domestic purpose.

Due to scarcity of water and fodder, many a times along with cattle, a few of the chow herdsman especially young bous migrates to water and fooden resources. During my field work, I found one such heard. In Jamla pada near Gadhri, which came from Bamanvav village in southern Dang some fifty miles away. They move from place to place, in winter and summer and only in monsoon they return to their native village.

4. Forest labour

Forest labour is the one of the most important income source for the Dangis. In Dangs the forest coups are cut, either through forest Department, or through forest labourer co-operative societies or private contractor. In all these cases Dangis are engaged in tree-felling and cleaning operations. Through Dnagi cart, they draught the timber to differen tDeposed vaghai railway station, from where after suction it is transported in different part of the country and even abroad. In forest generally during summer and monsoon, they get forest labour for digging pits, for plantation, for watering the plants, for weeding fencing etc. wherever there are nursery, quite a few people, get their daily wages in nursery plantation.

5. Other labours

Besides these the Dangis get manual labour in road construction, in culvert construction and well digging programme, if the work is going on in nearby places. There they get daily wages of Rs. 3 to Rs. 5 some times conton bunding programme is being undertakne by the soil conservation Deptt. and through that deptt. they get some wages, in earthen work, which is part of countour burding rofrank.

6. Fishing and Hunting

Dangis, especially the Bhils and varlis are very found of fishing and hunting various types of fishes are available in dang rivers, though not of very big size. From fishing different types or nets are used by the dangis. Fishing expeditions especially in summer, in every fortnight is a common feature of many dangi villaes, especially on river sides with perennial water and fish resources. Dangis have to offer fish to their traditional gods and goddesses on many religious occassions, when it becomes obligatory for every Dangifamily to go for

fishing. Hunting expeditions in search of small games, especially birds, on makar sankrant day among the Bhl is a common sight to see. They take with themselves gillol and cylinder and wooden sticks. Besides chikharti, some string trapes are also there to catch the birds. For trapping the mice, which also used by the bhils in their diet, a special trape called zapda is used.

7. Govt. Services

Quite a few lower primary educated Dangis especially among kunbis are working as peons or forest beat guard etc. A few educated kunbid and varli teachers also I came across, during my field movie in each village, there is hereditary, traditionally appointed. Jagalia is there, who is the local lower grade servant of the government.

8. Collection of Minor forest produce from the forest

Majority of small or marginal farmers of Dangs are not in position to eace out their living through agriculture produce only. They have to remain depandeaent on different types of forest leaves, flowers, and roots for considerable part of the year. The different types of exulent vegatables which are being collected by the Dangis, especially the Bhils, are as under :

1. Mols
2. Tera
3. Chai
4. Chuchuchi
5. Tandalaja
6. Landai
7. Mta
8. Tea
9. Kava
10. Goichi
11. Sevala
12. Loti

Besides these seasonal exulent vegetables two types of roots, which are available in the forest for all the twelve months, and which are especially collected by women of the household are (1) vajkand (2) Kadu kand. These roots after collecting from the forest first of all, are kept preferably in running water for at least twelve hours, and then they are boiled and eaten. Though vaja kand and kadukand are consumed by all the dangi tribals, mostly bhils remains on these roots for at least major part of the year.

Besides these, they collect following minor forest produce from the forests. Aritha (Soap nut) They collect soap nut from the forest and sell it in local market. A few people hardly use it for cloth washing.

Myrobalan - Hande

These trees are found in many parts of Dangs, and sold in local market.

Bhoya Kola

Its roots are dug and collected, and after drying it is cut in small pieces and oil is extracted which is given to bullocks.

Sitro leaves

They also collect the leaves of sitro () Tend Tadiu () and then they get it dried and sell it in the nearby hats. These leaves are used for bidi making. Khakhra leaves are used for preparing leaf cups and dishes-patras.

Bafdi

It's collected from the high hills, dried and sold in the hats. It is used as spices.

Gum

They collect the gums of acacia, Khair, Sadad and Kalai. These gums can be eaten also.

Honey

They collect four different types of Honey from the forest. Kanji () Its seeds are collected and sold in the market. It is applied on wound.

Kubadiu

Its seeds are collected and used as cattle feed and it is sold in the market as such.

Mahus

Mahus flowers are used for distilling liquor. The flowers can be eaten. There are round about half a dozen varieties. Liquor are prepared from Mahus flowers. The Mahua seeds locally known as tonabi are extracted and its oil is consumed.

Lac

They collect it from the forest and sell it to the merchant. How it is used either in medicine or else where is locally not known. They collected use many plants as medicine also such as :

1. Parnakuti ().

On the leaves of this plant root like fibers are seen, from which new plant grows. These leaves are used among females for unva.

2. Ashwa gandha () used for strength.

3. Sarpa gandha () used in high or low blood pressure.

4. Mindhal () its plant has, betel nut size fruits, which are tied on the hands of birds groom. When some one has taken poison, Mindhal is rubbed on the stone, alongwith water, and its extract is given to the patient. After two or three vomiting the patient gets cured.

5. Kalal : (). It is a sort of a grease whose extract is useful in masa(piles). It is also used in cold.

6. Undhafali (). The extract of the root of this plant is given orally in snake or a corpian bite.

7. Bilichav. (). Its cocotion is served in small fever.

23. Borsalia ()

d. Mugh sticks help in strengthening teeth.

e. It serves as a heart attack cover.

24. Kadam : Useful for Harde.

25. Shatavari churna ()

It is given to the mothers after delivery to regain their strength.

26. Udhavali leaves. ()

The leaves of this plant are applied on front side on a scaby. It is suppressed and cured, if applied on back side on scaby it would be ripped the pus would come out and would be cured.

27. Ishwarmul :

Its roots are rubbed on the stone along with water and given to take orally to cure cold of small children.

28. Menthol. To stop neckache.

29. Valakadi ()

First of all it is dried and powder is made of it then Valakadi sukhdhi is prepared which is given to a patient in

30. Kadu kariytu. Used in fever.

31. Risamani () . The leaves are given to children in

32. Kuvarpathu ()

Its embryo is applied on bursh.

33. Kuvarpathy Brahmi.

Useful in some mental disease.

34. It is a kind of a plant. Its leaves are eaten by diabetes patients which are sweet like sugar.
35. Lindipiper () used in.
36. Gah Bajarriya. () used in some.
37. Pamro : Used to remove earache.
38. Bhagru () The leaves of this grass are used to stop bleeding.
39. Ugatu Ziru : () To stop a stomachache it is given along with water.
40. Dudheli (). Its is applied in the eyes to remove. Its roots are liquidated in water by getting crushed and then taken up.
44. Bahedo. () In head ache in the following way it is used. About two year old plants roots are dug up its bark is removed its wooden part is used in preparing.
41. Mushali () Its powder is given early in the morning along with the milk.
42. Sag. When vomiting sensation or giddiness is there, sagbak is a liquid substance is taken up while the fibre content is thrown away.
43. Bary :
In stomach ache
44. Teak and Khair ().
As claimed by my informants from Gadhasi the mixture of bark of teak and khair tastes like betel leaves. It is antiseptic.
45. Birla () The boiled gum of this tree is used to prevent Manjiv ()

46. Madal () Its leaves are used to kill fish in rivers or pouds.
47. Kosim () Its fruit is eaten by Gangis. It is believed that the smoke of oil of this tree can harm the crop and especially the ear of corn. It may be used to damage enemy crop.
48. kalam () Its bark is eaten and applied on the bodies of all those who carried bier to the burial ground. It purifies them. It is also considered centiseptic.
49. Holdun () The informants were of the opinion that it must be used as medicine in some way or the other, however they were not knowing. As it is yellow, it is widly used in furniture.
50. Dhamdo () its boiled bark is used in serpant bite. Its wood is also used in cart spare parts.
51. Payer : It is parasits tree, which generally grows on any other tree. I have seen it on saded Dang forests. Its fruit are eaten and is considered nutritive.
52. Kakod : Its bark is boiled and used in sprain especially in bullocks. Its fruits are also used for pickles.
53. Bhaundar: Its leaves are used along with shevla spinage and considred nutritive.
54. Umbara () Its fruits been cuvative effect in the descuse of the stone in Madder.
55. Bhokar (). Its leaves are used as spinage. Its fruits are also eaten and pickle is also made.
56. Chamuli (). Its fruits are eaten by the cattle, and elk. Dangi bidi is also prepared from its leves, which according to an informant less harmfull then other types of bidis cigars and chalans.
57. Bhutia polass. () Its is a type of a khakhra () whose leaves are used for giving bath to the patiant suffering from fever.

58. Nilisuti : Dangis use it in three deseages.

(i) In the desease of yellow fever its branches are used as tooth brush.

(ii) Its fruit (?) are tied to the ear of the patient in the desease of 'Adhashishi'.

(iii) It is also used in scorpianbite.

59. Savar. Its cotton is used in chostya a country lighter. The dry or wet seed is alos eatern even the unripe fruit is also eaten to especially by poor Dangis and is covidered.

60. Asind : Its bark is ahrashed, boiled and its juice is applied in ear especially in some insect bites.

62. Singal - setri. Its leaves are kept in pocked to seve one self from eithtning and thunderbole.

63. Borthada : Along with dharo it is also used in scorpian bite.

64. Kodi. Its milk is used for quickcurd and is considered a medicine.

65. Ghoghdu Kand ()

In stomachache hot ghoghdu kand is pressed on the stomach.

66. Jarmuli ()

Root of the Jarmuli is dug, brought, crushed or paaled, and bind in fever.

67. Digadnavell ().

Dagad creepers roots are also used in fever just like Jannuli.

68. Tan ()

when one hav sore eyes, leaves of Tan creepers are rubbed and its extract is put in the eyes.

69. Chilari ()

By putting root of the chilari on aching molar tooth it (Molar tooth) can be extracted/put out.

69. **Ladis Finger Plant :**

Its roots are thrathed and after mixing them with water, and mixture of plant called kosroho are given to the patient in ?

70. Hitra ()

In fever, hitaras roots are used by teh Bhagat after tying it with cotton thread, vermilion is applied on it.

71. Bhutyon : ()

The leaves of this tree are used in the headache.

72. Adhashishi

In teh Adhashishi disease the bark of the creeper of the same name, is rubbed on the stone, and then is applied on the aching parts.

Dangi Huts

Especially poor dangis live in the one room huts of approximately 10% by 10. In Dangs these huts are generally of square type while in northern Dangs they are usually round shape, with a central peaked pole, supported by bamboo columns in the roof. In southern Dangs it has usually verandah a small rectangle in the open court yard where they usually sleep, rest make possipand reti reusually such huts are one room quarter, and though there are no windows, but small round ventilators are seen in many huts in northern Dangs. The floors of such huts are generally made of mud mixed with cow dung and it is usually redaubed bimonthly or sq. In wall materials in southern Dangs, in many places bamboos are not available in plenty, so rods of Gantar trees are used while in northern Dangs split bamboos are used.

The leaves of Karavs () Poles () or Kosim () are used as roof material, on which Kharsani sticks are put and pressed with the bamboo poles. The wall same thatched with muds. Usually in Dangs, some time a partition is made for cattle shed in the hut itself though with a separate entrance from our side. The second type of huts in Dangs are little big more speciaous and with the country tiles on the roofs. The huts or houses constructed by housing board, which are generally found with kumbis and a few varlis, and Bhils are with stone base, upto plinth level and brick or split bamboo walled and rooted with mangalore tiles with one or more windows and more than one room. A few Dangis especially kumbis build double storeyed building now a days usually with windows. Generally in

such houses two separate doors for human being and cattles and some time a small cattle barn is prepared out side the house, but quite attached with the house so that the cattle may move on their own from inside the house to outside. In the inner arrangement generally the grinding stone and thrashing stone is kept in the inside sitting room, and hearth remains generally inside the in new room, where on it a bamboo made receiptcales is essentially hanging which dry the grains and some time other house hold articles especially in monsoon. In well to do Dangi house hold generally a plat form is raised at about one adhart to two feet height and on that many grain storage receptlacles are fixed. In traditional Dangi house hold, one can find different types of nets and traps for fishing of hunting, some of the musical instrument like chankya, plate string, drammer, kand etc. Now a days in some houses lanterns, wooden or Iron chair battery etc. a bamboo bakset of gods is inveriably found in every senior kunbi house hold.

There is, of course, a good deal of variation in the contruction of these huts and houses, according to the interests, tastes and the financial position of the house holder, and in sarvar, in north western Dagn, I was shown a house, belong to a humbi political leader, quite an influential man, constructed basolutely on a noval plan.

There are ofcourse wealthy Dangis, who have initated their Hindu neighoubrs so fully in their manners and customs that in their house building, there is hardly anythin of their own. I saw some such huge structures, as per Dangi standard, prepared for some Dangi Rajas kumbi patils and a few other forest labour co-operative officials or other influential Dangi officials.

Agricultural Implements

Among agricultural implements following are generally found :

1. Aut - Plough pulled by the bullock is
2. Pendu - The plough pulled by the Agriculturist himself.
3. Parathi - an iron rod which is also used in ploughing, when not in this use it is also used inhand diffing.
4. Yeela - a sickle used for grass cutting.

5. Chachia - a sickk used especially in weeding.
6. Datal - A wooden panjethi used in collecting woods, leaves etc. in forest.
7. Vakhar - This implement is used in furroning it is wholly made of wood.
8. Alrat - It is a leveller whose length may be ranging from 5-6 feet to 10-12 feet. In smaller Alvat there are two holes in which two straight bamboo like wooden sticks are fitted while in the longer one ropes are tied to the yoke.
9. Kudal - Kudal is a small pickaxe whose blade would be of two to three inches, with a length of six to seven inches at the further ends, with a wooden handle in ground hut etc. it is used in hand digging.
10. Tihwaver. It is a U type wooden steel with three legs which is used in cleaning the grains in barn yard.
11. Yokes : Yokes of cart and plough are quite different the former one is much heavier and especially made of tamas wood and of single wood, with two separate wooden plugs at the end, while the latter one with two squares joined by different wooden plugs at the end and lighter one than the former.
12. Cart : Earthas beesue, at least now a days, an internal part of their material agricultural or transport material culture in almost all parts of Dangs quite a few types of wooden indigenous wooden or straw toys, I have witnessed in many parts of Dangs, many a times made by the children themselves or quite a few times by the parents themselves in meeting the demands of their needs.

Dress

The Dangi dress is similar among all the major tribes and no difference is marked in their mode and material of dressing. The women wear dark or sky blue cotton saree which is worn with a Kachhota with the front pleats tucked behind, but instead of the loose end or palav draping the shoulders, it is wound up round the waist. Their choli is a buttonless blouse, the corner of which is tied in a knot about the waist in the front. It is usually seen by themselves. Odhani is 2 - 3

yards of dark red ochre colour and polka is of dotted cotton cloth. Males usually wear coin cloth or dhoti upto knee. The youths, working in the forest plantations or elsewhere, under the influence of the neighbors, wear shirts, pants, The head gear is a feta wrapped on the head with one end hanging loose the other tucked over the front. Now a days a few males, especially among kumbis wear gandhi cap also. The children go naked upto school going age and then their dress more or less resembles that of their father and mother.

Ornaments

Dangi women are very fond of ornaments. They wear silver or golden ussering called nath. Pasaran is ear-ornament which comprises of ear clip and chain necklace or strands containing glass beads of variegated colours and one rupee, 50 p. or 25 or 10 p. coins of different denominations. Married women put on a collar called haredi. They lock their hair with pavalakhyan. On some occasion they put on anklets. The ornaments are the sign of prestige as well as it adorns the body. The males go without ornaments, except wearing some ear-ornament ear-ring and a kada -wristlet.

Weekly Market

In Dangs at the following places weekly markets are held.

1. Pmpari
2. Subir
3. Kalibel
4. Galkund
5. umbar panda
6. Saputara
7. Pipaldahand
8. Chinchali
9. Nandag road
10. Skar patal
11. Vaghai

Besides these market places southern Dangis also visit weekly markets of surgana and Matgadh. Some other weekly market places are also there, where the weekly markets held only during winter for a few months only mostly between Diwali or Sakrant and Holi or simga. All these markets are at a distance of 8 to 12 kms. and people visit the market place which is nearer or convenient to them. The shop keepers also go in a circular round and visit each market place on the fixed weekly day. In these market places sell their product at a relative cheaper rate to the merchants. Some time they raise their small shops and sell their products directly to the customers. They purchase their requirement in these market. The market is a place of social gathering, where in kinsmen meets and greets each other,. For youngster it is a place to see their beloved or fingance. The market is an introducer of many new things and in that way an agent of social change.

Local Measurement

The local measurement for grains are typical of this area, which are made from bamboo.

They are as follows :

1. Nithis
2. Athis
3. Chopa.

Nithia is the smallest measure in the area which is approximate to local seer or 500 gram.

The Athis is about one killo and chops is according to then around four killos.

