CHAPTER VI
SUMMARY AND CONCLUSION

6.1 Introduction:

"The times are rapidly changing. The "new" has been springing rapidly upon the "old". As often said the heresy of today becomes the orthodoxy of tomorrow, the liberalism of this year, the conservation of the next." (Modi J.1937)

The nature of society is also changeable. Man is born and grows in a group. He performs his various roles in life and dies. One generation is replaced by another generation. The new generation changes the assumptions and the working procedures of the old generation according to its own needs. Social institutions and organizations change with the changes in human needs. The changes may be very slow but can see as well as feel in particular society in particular period. Traditions, Customs and Costumes also passed through the modification, acceptance or change due to various factors like contact with other social communities, increase in education, visit to urban area, media etc.

The Socioeconomic and Geographical environment plays major role in deciding the way of living of community. The way of progress depends on the condition of society, the members of the society as well as on the nature of the leadership. Tribals in past alienated from the society and stagnancy was the characteristic of tribal society. Tribal society was disconnected from society but after liberation connectivity is established. Due to Government programmes for development, constitutional privilege and the efforts of NGOs the tribal community are joining the march of the development and also are slowly changing in their way of life. Every community has varied status in development. Gujarat is the developing State. According to 2001 Census, The Gujarat State has the larger concentration (14.76%) of the tribal population than the National Average. Still the tribal society continues to be lagging behind the neighbouring non-tribal society in almost all walks of life.

The Dahod District is the 14th District in terms of population, the 9th dense District in the State, having 3rd rank in sex ratio and having 693 villages. The District where the field of the study has low literacy rate (45.65%) and in females
it is very very low rate (31.70%). No doubt they are changing due to their aspiration for the development.

Migration entails exposure to agencies to change, as a new place would always demand some adjustments. In tribal-man change in dress can be seen but in elderly women the change is slow. They love their food, their festivals, their celebrations, customs, music and dance. They make an attempt to reach their native place or native home on festivals without fail. They have rich cultural heritage though their Traditions, Customs and Costumes vary.

Customs and Traditions keep society stable. They do not easily encourage innovation and their contribution towards the stability of social structure is quiet conventional.

"The body is the Sarong of soul." The relation between body and soul is often expressed in terms of dress. Customs and Culture vary widely and most people distinguish their origins and status by variations of Costumes and Ornaments. Costume is a characteristic feature of civilisation. It gives eloquent expression to the culture, tradition of the change, which has functional as well as aesthetic values.

The study of Traditions, Customs and Costumes of the Tribes of Dahod District of Gujarat State was an effort to revive, preserve and popularize these lesser known Traditions, Customs and Costumes of Dahod District. Gujarat has 28 Tribal communities and they have rich cultural heritage though their Traditions, Customs and Costumes vary from community to community.

Major Objectives of the study are: -
(1) To study the demographic details of the tribes residing in Dahod District.
(2) To study the Traditions, Customs and Costumes of Tribes of Dahod District.

Specific Objectives are: -
(1) To study the Traditions of Tribes of Dahod District.
(2) To study the Customs of Tribes of Dahod District.
(3) To study the Traditional and Existing Costumes worn by the Tribes of Dahod District.
(4) To analyze the constructional details of the Traditional Tailored Garments.
To document schematically the details of the Traditional Draped Garments.

To study the Clothing Behaviour of Selected Tribes in Relation to Demographic variables.

To study the Socio-cultural factors that influences Clothing Behaviour of Tribes of Dahod District.

The study was limited to:

1. Population less than 500 in village.
2. Villages of remote areas selected from the periphery of the Dahod District, and
3. Has adjacent borders either of State or District.

After reviewing the available literature related to the concerned study and keeping in mind the objectives of the study the researcher formulated the Theoretical framework of the research to achieve the objectives.

To conduct the present study the adopted methodological procedure has been executed as follows:

1) Research design
2) Library Research
3) Preliminary Survey
4) Selection of Sample
5) Collection of Data
6) Analysis of Data

The selection of sample was drawn by using Multi-stage Stratified sampling Method. Ten villages from five Talukas were selected from the periphery of the Dahod District and 425 respondents were randomly selected for the study from these ten villages.

The tool used for collecting data was an interview schedule. The data was analysed and presented in percentage. Costumes described in detail. Traditional Tailored Garments were represented on scale and the Traditional Draped Garments were represented by Schematic diagrams. The data was supported by photographs. The major findings of the study reveal that:

6.1 Out of 425 respondents 55.76% are belonged to nuclear family. Their unity, family bindings and the love for family members observed are admirable.
6.2 The family size is noted between 6 to 10 (58.12%) and 10 to 15 (7.5%). The change noted may be due to present scenario.

6.3 51.22% males and 48.78% females are in the family of Respondents. In family, members below 15 years of age are 44.40% and above 61 years are 3.02%, compare to urban society it is less. Reasons may be lack of health services, odd situations, scarcity of food, living conditions or priority given to the bread earners in the family.

6.4 Educational level of respondents is observed poor. Still the percentage (52.85%) is high in illiterates and in female (58.58%) it is comparatively still more. Higher education is noted very less. The changes compare to urban are noted very slow in interior or remote areas. It may be due to less mobility, poverty or lack of resources. After regression the change is visible because government has started School, Public Health Centres in Rural Areas. Most of the villages are connected with transport services though they have to walk up to approach road to get the facility. It is easy and so outsiders are visiting villages and villagers are visiting urban areas when necessary. The connection and the connectivity has changed the rural setting. Education facility, employment opportunities, privileges and benefits given by Government and efforts of Gandhian N.G.O.s are important factors to change the culture of scarcity and alienation. Tribals are migrating to the cities in search of employment and visit their home at festival time. It also brings about change in the area and people both.

6.5 The major occupations of these tribes are Labour (15.80%), Agriculture (14.06%) and Dairying (15.76%). Their life is depended on natural resources like land, soil, water, cloud, rainfall etc. They have to work hard and have to struggle to get fuel, food, water etc.

The 27.88% are Students. 0.76% having Service and only 0.14% having Business. In Business actually they do trading and usually sale earthen utensils or day-to-day eatables. But still the change is slow.

6.6 The income of maximum families is noted between Rs.5001 to 10000 and only 2.82% having above Rs.25000 per annum. It shows that still the income level is very low. So there seems severe poverty and finds it difficult to meet two ends. They live without complaints whichever condition may be and they exhibit culture of silence.
6.7 Majority respondents have changed their residence about 16 years back either due to social or economic reason.

6.8 Tribal culture is rich and they have their own belief, customs, faith and traditions. They celebrate Vrat, Parva and Tahewar. The Vrats celebrated are Badha, Gaurivrata, Jawara, Indrajdeo, Dungerdeo, Mahadeo, Pithoradeo, Panagu, Jatar, Nawai, Poonam, Vaibhav Laxmi Vrat, Santoshi Mata, Dashama etc. Way of celebrations worship, prayer, songs or bhajans, musical instruments, keeping fast, offering naived, or in form of cash or kind. Vaibhav Laxmi, Santoshimata, Poonam, Dashama etc. are adopted from migrated tribals.

6.9 Parva (Auspicious days) celebrated by tribes are Shitla Satam, Gundaru or Deokare, Devro, Nag Pancham, Shivratri, Divaso, Janmashtami, Jawara, Navratri etc.

6.10 Tahewar celebrated are Holi, Dando Ropani, Hawan, Dhuleti, Diwaso, Diwali, Diwalino Zampo, Navratri, Jawara Puja, Dashera, Ganesh Chauth, Janmashtami, Rakshabandhan, Bhaibij, Ghatla Puja, Akhatrij etc. Ganesh celebration was noticed adopted by them recently. They worship God Ganuka or Ganpati.

6.11 Folk fairs are noticed the soul of the tribals. They celebrate Chulno melo, Amli Agyaras, Golgadhedano melo, Gohari Gay, Janmashtamino melo, Chadiyano melo, Indarajno melo, Haat or Haatwadano melo, Shivratrino melo, Ravadino melo, Raniyarno melo, Holika Dahan, Dasherano melo, Akhatrijno melo. Each folk fair has fun, purpose, faith, beliefs behind them, rituals performed and enjoyed in group.

6.12 To beautify and decorate the body the use of Tattoo, Chandla, Mahendi, Kajal in past. Now besides these the use of Lipstick, Nail polish, Rouge, Chamki etc. are also observed. These are used occasionally by few respondents. The significance of Chandla is considered as symbol of fortune that is Saubhagya and Kajal to keep the effect of evil eye away from the child.

6.13 The hairstyles described by the respondents were in past very very small or tiny plaitings or “Ambodo” – the knotted hairstyle. The “Chindhadi” that is a small rag or strip of old fabric used to tie the hair. Now ambodo or one or two plaitings and the use of readymade Ribbons to tie the hair are seen.
To decorate the hair they were using “natural flowers” or “veni”. Now addition to it other artificial decoration used are also noted with simple hairstyle.

6.14 The age old tradition was not to cut hair of females. Even males used to have long hairs. They used to cut hair rarely by themselves. Now only in small proportion is noted that the cutting of girls’s hair is done by themselves. Only in few tribes noticed that the Barber cuts the hair. The trend of going to Saloon and Parlour on occasion occurred in remote areas but they have to go to approach them in city.

6.15 Majority responded for not wearing footwear. Now few of them have accepted wearing footwear only on occasions, fairs or celebrations. Footwear worn by them are Slippers, Chappals, Leather Chappals, Boot etc. Even now the researcher observed that in Dasshera fair, the children were moving around without footwear.

6.16 The living places of the tribes are found the open place, Tent, Hut, Kholaru (Kaccha House) or Pacca House. The flexibility in respondents is really admirable. When they go for labour, they live in open place or in Tent. Majorities are living in Kaccha House made of Bamboo strips and poles as well as the roof of Tad tree leaves. In forest majority have small door made of Bamboo strip to enter in the house. Their Tame animals, Children and they themselves live under one roof. Inside the house the place is divided either by keeping Kablas or bamboo strip wall. In dense forest they live in two floors Kaccha house where in, the Tame animals are kept at ground floor and they live on first floor to make themselves and their Tame animals safe from wild animals.

For self defence the weapons used are Bow and Arrow, Gofan, Spear (Bhalo), Sword, Straight dagger (Chharo), Gun etc. The women are also brave enough to operate bow and arrow in emergency for their own safety.

6.18 The natural light comes under Kaccha house through the spaces between bamboo strips and space between roof and wall in Pacca house. The artificial light gets from using Kerosene lamp, Solar light or electricity. Only 41.18% have electricity facility in their houses as they live nearer to place from where to get electricity is possible.
6.19 They get water from Handpumps but still water scarcity is seen specially in summer. "Veharo" is made in ravine (Kotar) area or "Velady" is made by them to get water but they have to walk a long distance in hilly or forest area.

6.20 Cradles and Khatla or Cots are seen made by interlacing bamboo strips. Specially it is used in forest area. Tribes were using Paddy grass, their dhoti or chaddar as mattress for sleeping in past, now they use quilts made from old used clothes, chaddar and chorso as sleeping mattress. Khatlas interlaced by coir or plastic rope are used by majority respondents. Cradles have also variations. They use saree, coir rope and quilt or cradle made with interlacing Bamboo strip depending on the availability and place.

6.21 The use of earthen utensils was more in past. Even now they use earthen utensils more. 34.12% accepted steel utensils, 30.12% wooden, 24.94% Glass and 23.53% Aluminium utensils. Slow change is observed.

6.22 Majority preferred the Household medicines, Ayurvedic and Allopathic for all age groups. In past Quack or special person was consulted for suggestions. Even now respondents have faith and follow his suggestions as medicine.

6.23 For serious patients, respondents expressed their feelings and discussed about the resources, non-availability of doctor as they stay in interior area of forest or mountains, problem of transportation etc.

In past and now respondents consult Bhuva for serious patients of any age group. They consult themselves, take vows and consult Vaidya too. Slow change is observed in those respondents who can afford and can approach doctor in nearby city or town for consultancy. Few of them even realised the importance of specialised doctor and started consulting whenever need arised. But most important problem is poverty.

6.24 The Tame animals were Cow, Buffalo, Bullocks, Goat, Sheep, Fowl, Dog, Cat and the National Bird "Peacock".

6.25 The Traditional and Present trend in respondents which proves the Gujarati sayings "Dawa ane Duva" that is "Medicines and Blessings" whatever helps to recover the tame animals. They consult Bhuwa, Government Veterinary Doctors, Household Vaidya and Cooperative Veterinary services.
6.26 Respondents used to go from one place to another by walking in past as 'Legs' was the only vehicle at that time. Even now they walk up to approach road. Besides walking the mode of transportation used by them are Bullock cart, Tractor, Bicycle, Truck, Motorcycle, Bus, Train, Rickshaw etc. but not available to all tribes and from their village.

6.27 In routine life children go to school by walking, farmers go to farm by walking. Those who go for further studies they have to walk first and then catch available transportation. Even now those who are living far away have to walk first, have to wait for hours and hours to get vehicles. The frequency of Bus is seen very less. Majority preferred to travel by Bus as for all, the train facility was not available.

6.28 Main crop is corn, chana, wheat, few vegetables and seasonal fruits like Amala, Amali, Jambu, Bor, Mango, Jamphal (Gauva) etc. Respondents take cereals, pulses, milk-milk products, available seasonal fruits, meat, fowl etc. in varied proportion. Those who have adopted particular religion have stopped taking meat or fowl, liquor etc.

The acceptability of foodstuffs and in raw form or cooked form varies in percentage. The use of Roots and Tubers is negligible. In discussion with respondents it came to know that in past the use of Tadi, Daru and Niro was the main food. Even now the importance is given to liquor specially on occasions and celebrations. But now with Tadi they also eat corn rotala, wheat rotli, rice, dal, and vegetables etc. depends on their economic condition. The use of oil also is very very less. Patelias and Bhils started taking meat, fish, fowl, eggs etc. The slow change in food pattern and understanding about digestible food is seen. For children they take care to give easily digestible food.

6.29 46.35% respondents were using wood, 38.82% Kerosene oil, 25.18% Cowdung, 7.06% Charcoal, 3.53% Diesel and 2.59% Petrol as fuel. Slowly very negligible in number started using diesel and petrol specially to run the flourmill or motorcycle in remote area.

6.30 Cleaning of the body in all age group was done by using only water. Now along with water the 'use of soap is adopted by them. 45.65% responded for using soap for children only. The use of Gram flour, milk etc. is not seen. Though it is a traditional method but is not popular in this area.

356
Hair cleaning done by majority are, by using Buttermilk, Clay, Shikakai etc. Few noticed using Shampoo and Reetanuts. Slow change is noticed here too.

Teeth cleaning is done by using variety of things. The use of Datan (Acacia or Nim Twig) and only water was more in use compare to Charcoal Powder, Salt, Dantamanjan, Tooth Powder, Tooth Paste etc. The slow change is seen in accepting new things for teeth cleaning.

The cleaning of Clothes is done by majority using only water, Bar Soap, Detergent Powder as well as Soda. In discussion they told that for cleaning heavy articles like quilt, they use washing soda and for dirty clothes bar soap. Now many respondents have adopted the method of steeping dirty clothes in detergent powder and water. Then they rinse in plain water.

The cleaning of utensils is done by majority using Clay and Hot Water. Now besides these they use bar soap and powder. Slow change is seen in accepting bar soap and powder.

In Kaccha house or Kholaru, the floor cleaning is done with the use of cowdung and clay but those who do not have tame animals, they clean by using only water, sprinkling on floor and sometimes bring cowdung to clean floor. They are not aware about the use of Phenyle and so only water is used to clean in Pacca house.

6.31 Savings used to be very less. Most of the time it is used in paying borrowed money. Whatever savings they have, they keep mostly at home or to money landers shop. 2.35% respondents keep in Bank and 1.18% keeping in Post office. Slow change has taken place in Savings.

6.32 Though the saving is less in proportion to others, they try to invest money specially in purchasing silver so that it can give them money in return whenever is needed. They just sale the things or animals. They keep their ornaments at money Landers shop. They also suffer due to exploitation. 0.47% are investing for purchasing Share, 1.41% purchasing Gold or Silver, 2.35% purchasing Land. Slow change is seen in investment too.

6.33 Majority follow the custom for mate selection “Within Group”. Very negligible percentages follow higher to lower group or lower to higher
group or other group. Slow changes occur in mate selection from higher to lower group or other group.

Still the cultural background is considered in mate selection. They follow the custom of having same class, same community, same region and same religion.

Majority considers the known family in mate selection. Parental Image, Complementary needs are also occurred in their consideration. They consider the characteristics in mate selection (boy or girl) like Personality, Character, Behaviour, Education and Intellect.

Bhils of Chhayan consider only that the boy should be able to earn and the girl should be able to work. Money is very important in mate selection.

Freedom is given to boy or girl in giving their consent, allow to see each other and in some allow to speak. But not given freedom to move around or to stay in-laws home or any other freedom given before marriage except in Bhils of Bhuvero. They give freedom to move around and stay in-laws home. Slow change is taking place in freedom given to boy or girl before marriage but still majority take only consent and is the prominent custom followed.

6.34 The consent of the respondents for marriage is seen in varied percentages. Variation is seen in their marriage age lying between six to twenty two years.

6.35 Respondents were not serious about the marriageable age and also not aware with the Marriage Act. Still the marriages take place at any age. Underage marriages are still followed.

6.36 Engagement ceremony is performed by all respondents. They have their own style and different terminology for ceremonies to be performed.

The common custom is seen where in the importance is given to liquor (Daru) in their ceremony, the presence of Punch is important and the dowry is given to the girl. Whereas in majority communities the custom of giving dowry to the boy is followed.

Khandhad system is still in vogue. If the boy belongs to poor family and unable to give dowry accept to stay his in-laws home or near by after marriage and work for in-laws occupation or a person has only
daughters or has no adult son to look after the agriculture or farm work or animal work or the work of the house, bring bridegroom for one of his daughter with due consultation with the bridegroom parents and village council and given share in landed property.

6.37 The ancient custom of mixing Kumkum, rice and turmeric is still used for personally inviting relatives and friends. This is put on the entrance door of the house and give verbal invitation. 75.29% used to go personally to invite, 24.24% have adopted inviting by written invitation, 4.24% sending invitation cards and 14.35% going to nearest city and invite on phone wherever is possible. The change is seen in using new facility available and awareness about the means of communication though still the percentage is very low.

6.38 In past Wedding ceremonies used to be performed for five or seven days on both parties. Now more respondents performed in three or five days. And even the trend is seen following, 1, 3, 5 or 7 days for performing ceremonies. It depends on their economic condition and available resources.

6.39 The names of the ceremonies have seen same but the way of performing ceremony noticed followed differently. Some common ceremonies have different terminology too. It is also seen that though the tribe is same, the ceremony is performed in different way in different villages. This might be due to influence of adjacent State. The names of the ceremonies are Tel Chadhe, Vana Rame, Gantha Mokalva, Drawing Bharadi or Gotraj (inviting all ancestors and god goddesses).

Jaan stays under the predecided tree before going to bride’s place for wedding. In past wedding comparatively noticed simple. The stay, food, ceremonies etc. were also simple. Now some of them have adopted the Bands, Music, and Use of Vehicles etc. It depends on their economic condition.

6.40 The custom of giving dowry to girl or bride price is noticed. This custom might be followed, as the women are the helping hands in the family earning. She takes care of the children, look after the home, animals and farm as well as go for labour to earn or might be due to scarcity of the girls.
in past. Now if the girl’s parents are economically sound then they also give money or ornaments to their daughter at the time of wedding.

Mostly wedding takes place after the crop is ready so that they can have enough money to give to the Bride’s parents. Even the system of mortgaging or Pawnning from money lender is also noted to get cash for Son’s, Daughter’s or Relative’s wedding. It is noticed that their needs are minimum and manage to fulfill these needs by living simple and working hard for their children.

6.41 The custom of giving gifts or cash is not very prominent. Only 17.65% noticed giving gifts and 5.65% cash in past and now 4.35% giving gifts and 10.82% cash.

Majority have the custom of giving Bride the cash or gifts which Bride receives at the time of wedding by her in-laws, parents or relatives. The custom noticed flexible as varied percentage responded for the possession of cash and gifts either bride, bridegroom, mother-in-law, mother or shared by all family members.

6.42 The special costumes and ornaments for Bridegroom were Dhoti-Jhabbo or Pyjama-Shirt, Potdi-Khamish, Dhoti-Khamish, Pyjama-Khamish, Paghadi Rumal etc. in past and now they are wearing Dhoti-Jhabbo, Pant-Shirt, Pyjama-Khamish, Pant-Bushshirt, Pant-Khamish, Safe or Phento etc.

In past the fabric used were cotton and silk. But now the cotton, silk, terry cotton, polyester etc. are seen.

Red, White and Saffron were the main colours noticed used in past. Now Red, White, Saffron, Green, Maroon, Pink & Yellow are seen used by majority respondents. Few respondents responded for any colour.

The costumes of the bridegrooms are very simple in style. Majority ornaments were made of silver and also one or two small gold ornaments were seen used in past. Even now they are in vogue. They also use the Ornaments made of beads. The special Jewellery seen are Shat Buttons, Ring called Vinti, Morki-earings, Bhoriya, Kandoro, Sankali, Hansali, Nanger, Kanthy, Ponchi, Big Kandoro, Toda etc. Now a days well off respondents have Bhoriya, Ponchi, Ring etc. made in Gold.
In past the Bridal costumes were Kanchali, Ghagro, Odhanu, Panetar in cotton or silk material. Now Blouse or Kabjo or Polku, Chaniyo, Odhanu, Saree or Panetar are in vogue. The materials are Cotton, Silk, Polyester or Nylon. The colours were Red, White, Yellow and Green in past and now are Red, White, Yellow, Pink and Green. The change is seen in type of fabric and print. Clothes are very simple in style. Still they follow the custom of “Mathe Odhe” that is covering the head and “Laaj Kadhe” that is covering the face more to honour elders.

In past, the ornaments were also made of silver and one or two only made of gold. Ornaments were comparatively heavier in past and very few ornaments were light in weight. The variety and variations in ornaments are seen depending on their place of living. The change in ornaments may be due to their better economic condition or the influence of others. The use of silver is more in both States – the Madhya Pradesh and Rajasthan. The tribes of Dahod District those living closer to the periphery of the District, and adjacent to State Borders or District Borders have more transaction with them and have more relationship. So the influence of them is also noted in Colours, type of Fabric, Style of Costumes and Ornaments – their Design. In past Kalla, Chhada, Jad, Sankali, Kandoro, Ring, Vichhuda, Bhortiya, Hansadi, Nangar, Kadla, Bangles with having small bells called Ghugari, Nathani, Zanjari, Haathful, Kanthi, Madariya for avoiding effect of evil spirit. These are still used by the tribals residing closer to the Madhya Pradesh Border.

Bor-rakhadi, Vali, Vedla, Vinti, Kandoro, Chuni, Nathani, Chidh, Sankali, Hansadi, Bhaliya, Bangles, Chudi, Tiko having small bells in Sanklu, Haar, Butti, Kadi, Anklet, Armlet etc. are worn more by the tribals residing closer to the Rajasthan Border.

The Ornaments in Silver or Gold, Heavy or Light in weight, Number and Variety in Ornaments depends on their economic condition and exposure to city environment.

Majority respondents follow the custom of bringing costumes for Bridegroom and Bride. In past parents were bringing Wedding Costumes for Bridegroom now in addition to parents others are also bringing Costumes. In laws, Paternal Uncle-Aunt (Mama-Mami), Sister-Brother-in-
law (Ben-Banevi) are bringing clothes and ornaments for Bridegroom are found in varied percentages.

Bridal Costumes and Ornaments are decided by Tradition. The custom is followed for bringing them majority by in-laws and now is also seen bringing by Paternal Uncle-Aunt (Mama-Mami), Sister-Brother-in-law (Ben-Banevi). The influence of others can see in them. Ornaments given to Bridegroom by parents in majority and one or two given by in-laws is seen more.

The custom of giving clothes to a daughter after marriage is seen followed by all respondents. Majority responded for giving clothes for few years or till the birth of first child. Almost all responded for giving clothes only on special occasions.

Bhils of Pipergota responded for giving clothes to a daughter only once and that too at the time of her marriage. The tradition of giving clothes for life time is increasing.

The slow change is observed in this custom and it may be depending on their economic condition.

Only in Bhils and Patelias of Kanseta the custom of performing ceremony on first menses is seen. They prepare Kansar (Wheat flour and Jaggery recipe) and offer to their deity. They follow strict restrictions in menses time. It is restricted to temple, kitchen, a drinking water, sleeping on floor or washing hair on fourth day in varied percentages. Reasons given are for getting rest, impure, cleanliness or taboos. 58.59% responded for following this custom all the time. Respondents following strict restrictions have the impact of religion or the influence of Asharam Bapu or Dad Maharaj.

Baby Shower that is Shrimant ceremony called “Kholo Bharvo” is performed only by Bhils and Patelias of Kanseta in the ninth month of first pregnancy. Bhuvo is the important person to perform this ceremony. The custom of performing this ceremony is noted in past too. Majority Bhils of Nesdamorni responded for performing this ceremony for a woman who did not conceived for 4 to 5 years. Some responded for going to bank of the river and there perform this ceremony called “Nandaru”.

362
Bhils of Ambazharan also responded for keeping Vow (badha) and performing this ceremony on Amli Agyaras.

Naiykas of Diviya perform this ceremony at home by inviting Bhuva whereas some perform this ceremony on Amli Agyaras in Mela. The woman is gifted Coconut, Ghee and Jaggery. This ceremony is also performed by Sister-in-law (Bhabhi) or woman – a well wisher of the family in many families. Varied percentages are seen in this ceremony and the belief behind this ceremony is that it will help the woman to have the child.

6.46 The custom of giving gifts on Shrimant ceremony is not much varied then past. Bhils of Timachi and Kanseta, and Patelas give gifts in the form of cash, clothes and ornaments. Majority are seen giving clothes and few an ornament. They also have custom of giving Ghee, Coconut and Jaggery to the pregnant daughter or daughter-in-law on this occasion.

6.47 Preparation before child birth is not seen in the respondents. Only quilts are made by using old sarees or dhoties and also keep pieces of old sarees or dhoties. The reasons given are lack of money, poverty, no exposure – so no knowledge, follow their elders without knowing, not knowing the gender of the child, so it is not possible to have appropriate clothes etc. If Bhil woman of Nesdamomi knows stitching then she stitches the quilt and Jhabla but keep the information as secret.

6.48 All respondents follow the custom of Chhati ceremony. It is supposed to be performed on 6th day after the child birth. The variations in the day of celebration are seen either 3rd, 5th, 6th or 7th day. It differs from tribe to tribe and place to place and also have different terminology like Chhati, Sata Uthade, Vadhavi Levu, Naatma Levani Vidhi etc.

The beliefs or reasons for performing this ceremony are given by respondents. Those are like to avoid fever and sickness, Vidhata writes the fortune of the child, mother can move around and can do all households work, the child is accepted by the community and Society. The way of performing this ceremony varies from tribe to tribe and place to place.

6.49 Majority respondents are seen preferring soft cotton material or both the used and new fabric. The variations in preference are seen like smooth, lightweight, heavy fabric, coarse etc. For colours preferences are dark,
bright or light and in print small, all over or border is noted. It shows that they are less aware with the suitable fabrics for newborn, also colour and print too or poor economic condition or less exposure with other people. Very few respondents have given their preferences of colour to avoid influence of evil eye, heavy in weight material to keep new born warm, dark colours to avoid dirt seen on clothes etc.

6.50 Many respondents follow the custom of giving gifts on seeing newborn first time and on naming ceremony. The varied percentages are seen for giving money, clothes, ornaments, useful articles, utensils or other gifts. The exposure with the city people must have brought variations in giving gifts.

They also perform the naming ceremony. They had a custom of keeping name of the day on which the child born like Budhabhai, Somabhai etc. Like Hindu custom they also have custom of keeping name by Paternal Aunt (Foi), Talati, Parents, Maternal Uncle (Mama), Maternal Aunt (Masi) or Elder Sister. Now few of them even started keeping name by consulting Horoscope. On this occasion money, clothes, sweets or vessels are given to the relatives depending on their economic condition.

6.51 Respondents follow the custom of taking newborn first time either to temple, relatives place or particular place and perform ceremony. The change is seen where in 6.59% family used to take newborn to temple now it is 16%. They take newborn to the place of their deity and almost double are taking to their relatives place. Only in Bhuvero is seen the custom of serving liquor and enjoying occasion of newborn coming first time to their home.

6.52 In most of the societies the Jiyanu ceremony is performed after the birth of first child. Bhils and Patelias of Kanseta perform this ceremony. In past also they had Jiyanu ceremony. They invite relatives, offer lunch or snacks. Clothes are given to mother and if they are economically sound then also give gold ornament and sweets. Bhils of Chhayan and Bhuvero do not perform any formal ceremony but give clothes to mother and newborn baby. Bhils of Timachi serve lunch or snacks to the relatives. Very few Bhils invite relatives and also send sweets with them. An interesting custom is seen in Naiykas. They are not known or aware with
this ceremony but when takes the newborn to mama’s house, he gives money to the child and in return Sister and Brother-in-law that is the parents of newborn give money or clothes to Paternal Uncle (Mama).

If any vow (Badha) is kept then the newborn is taken to temple or their deitie’s place and perform rituals, offer coconut. If it is for Holi or Chul then the coconut is offered there. The Mama cuts the hair of the child, he has given money and clothes by Sister and Brother-in-law.

6.53 The custom of formal celebration of birthday of Boy or Girl is not noted in past in this area. The change is visible in few respondents where in they celebrate birthday up to the age of five years. The way of celebration is seen differing from tribe to tribe and family to family. They invite either only friends or only relatives, prepare special foods and serve to all invitees. Gift is given depending on their economic position. Bhils of Ambazharan and Nesdamorni are seen celebrating birthday either at home or at temple. They give cash or sweets on this occasion and go to temple to get God’s Blessings.

Now a days few respondents also have initiated for going to hotel for dinner. Nesdamorni and Ambazharan Bhils started celebrating birthday of their children. This may be due to contacts and exposure with others in city and introduced in their homes.

6.54 Death is one of the events of human life cycle. The death information is conveyed by using various means. Those are crying loudly, sending somebody, making typical sound by mouth or by musical instrument or by exploding crackers two at a time to make particular sound or the sound made by Dhamuko. Dhamuko is made of iron, gun powder is filled in and with great force dashed down the floor to make sound loudly. It seems that majority of the respondents have continued the custom of the past. It is very surprising to us, for using crackers on sad occasion. Usually crackers are used on occasions like Wedding, festivals or on any happy occasion. Whereas tribals are also making the use of crackers in conveying message by exploding them in particular way.

The funeral is performed by the respondents in varied percentage and have different terminology for them. The corpse is taken either to the riverside or to the crematorium depending on their custom followed and
availability of the facility. It is noticed that the majority follow the Hindu Custom. For children they bury and others are cremated.

The admirable custom is noticed in them is that all who comes for funeral bring at least one one log of wood to offer homage and reduce the burden of the family. Bhils of Ambazharan use musical instruments (Dhol, Nagara, Thali and Kundi) when the corpse is taken to the riverside. They also have the custom of throwing coins in all direction when they reach cremating place.

Majority follow the custom of taking bath in river before returning home. Bhils of Timachi has the custom that after taking bath in river and returning home, other family prepares black tea and serve them. They also prepare 'Rotlas' and serve them in meals.

Bhils of Jitpura have the custom of cutting nails of all fingers of the dead body and keeping aside carefully for performing rituals. The corpse is cremated. When the dead body is taken out of the home they follow the custom where in they spread flour, keep lamp or diva and cover it with proper utensils and then see the shape of the spreaded flour as they believe in rebirth of the dead person and identify it through the shape of spreaded flour.

The custom of removing ornaments and breaking of glass bangles is also followed for (Widow) the woman who lost her husband.

6.55 The tribals follow the custom of performing rituals after the death of a person. The Day and the Way it is performed vary from village to village and have different terminology for each ritual. Bhils of Chhayan perform rites on 3rd or 5th, 10th and 12th day. The rituals performed are “Harna” (Submersion of Asthies in flowing water), “Kaytu” (Funeral feast), “Chhati Kute” (to mourn by woman striking hands violently against her breast), Khatrun etc. Bhils of Bhuvero perform ceremony on 13th day called “Dahado Karvano” (Liquor is dropped slowly to offer to ancestors and the feast is offered to all). Bhils of Pipergota also perform “Dahado Karvano”. Here the feast is given to Panch and relatives and then the ceremony is completed. Bhils of Kanseta perform ceremony on 5th day for children and 10th, 11th and 12th days for others. Mundan is done by family male members. Patelia's of Kanseta perform on 5th day for children and
10th, 11th and 12th day for others. "Besanu" on 5th day, "Mundan" on 11th day and on 12th day all other rituals performed by Brahmin, served rice and dal in meals. Dakshina is given to Brahmin, Clothes to a person who does rituals. For daughters of the family their children called Bhaneja are given money in "Daan". Women mourn on 11th day by striking their hands against their breasts violently called "Chhati Kute".

Bhils of Ambazharan on 5th day invite 5 children and serve them meal. On 12th day Brahmin or Bhagat perform the rituals. The relatives and others are given meals – Rice, Dal and meat called “Bokdu Khavdave”. Sprinkle the colour “Gulal” on all people. Before 12th day in between relatives come to give tea called “Chah Pivdavava Aave”. They bring tea from their home. They also bring food. On 13th day the collected bones and ashes are submerged in flowing water (either in river or dam). Bhils of Andarpura on 3rd day “Chita Thandi Kare” (go to crematorium and sprinkle water on that place). On 5th day “Besanu” (all come to mourn). On 9th day Mundan is done. On 12th day Sarvani Vidhi performed and at night Bhajan Kirtan is done. Dhanks perform rituals on 3rd day “Chita Thandi Kare”, 5th day “Besanu” and 10th day “Shaving” and “Mundan”, 12th day Sarvani and Bhajan Kirtan on the same day night.

Naiykas collect ash and solemnly deposited in the nearest river on 9th day and on return they Shave and Mundan done and offer food to the dead person. The Khatrun is erected on 11th day. Khatrun is a wooden image of a dead person kept outside the house. Barmani Vidhi is performed for male on 11th day and for female on 12th day. Mundan and Shaving is done by family male members. On 12th day Daan is done where money, cot, clothes, food, thali, katori, loto etc. is given to sister and Bhaneja. Some give cow in daan and no other rituals are performed. Bhils of Jitpura on 5th day sing mourning songs and Chhati Kute. On 12th day Phula Padhrave, Mundan karave. Bhils, followers of Dad Maharaj or Dadwala bury the corpse. Money is collected from all people. Bring Salu and Son-in-law (Jamai) is asked the family members to sit on the cot. Women do not put Chandala. Remove Chuni (nose ornament).

Bhils of Nesdamorni do not wash their clothes or hair for ten days and sleep on floor. From 3rd to 10th day “Besanu” is done. 2nd day “Asthi
Padharave” (Ashes and Bones are submersed in flowing water). On 10th day Mundan, Shaving done and money, cereals etc. are given to the Ravaliyo (the village watchman). Every year Bhajans are sung and that too for five years.

6.56 Special clothes and colours used by the family when death occurs in the family are mostly black, white or any colour in varied percentages of the respondents.

The period of wearing particular colour is also observed in varied percentages for 15 days, 3 months or one year. This is noted only in women clothes. Men can wear any colour and also no restriction for clothes also.

6.57 Majority respondents are informed for not having restrictions about colours and ornaments for deceased husband or deceased wife. The varied percentages are noted in Bhils of Ambazharan where widows (deceased husband) wear black colour clothes. In Bhils of Timachi in past the colour was black or white for widows but now red, yellow, blue or green are seen. Some of the Naiykas of Diviya now started bringing light blue colour for widow (deceased husband). Rest still follows any colour or clothes.

6.58 Majority respondents do not perform any ceremony after one year of deceased person.

Bhils of Timachi believe that the dead person opens his eyes on Diwali time. So they follow the custom of lightening the lamp (Diwa), keeping it on cowdung cake called “Chhana”. Diwa or lamp is lighted and kept it in water to float (Diwo tarto muke).

There is also the custom noted that whichever festival comes first after the death of person on that day their relatives and friends come to meet mourners called “Besanu”. It is either arranged at home or nearby open space or in temple or in folk fair. The change is visible to arrange in open space or temple in Bhils of Jitpura also in few respondents.

6.59 The Shraddha ceremony is not performed every year as such but the tribals follow the custom of worshipping their forefathers that is Ancestor worship every year. Dhankas perform “Mashiso” (one day every month for twelve months) and feast is also served on that day. The custom of performing a joint Shraddha called Parjan ceremony. It is joint offering to
all the dead members of the family. Once in three or four years in Bhadrapad month on the 14th day of the second half. A feast is also served on this day.

6.60 The custom of distributing property is noted in varied percentages. The property includes Land, Money, Ornaments, House, Agricultural Land or Farm and is distributed to either wife, son, daughters, step-son, step-daughter or son-in-law depending on their own custom.

6.61 Majority believes in evil spirit. Bhuva is an important person to consult and for suggestions to avoid the effect of evil spirit. Varied methods are suggested to keep away from evil eye. The “Gayanu Kare” is sung by Bhuva for driving away the evil spirit at Bhuvero and Pipergota. In Bhils of Kanseta have custom of offering Margha Bakra’s Bhog (Fowl and Goat sacrifice to evil spirit). Naiykas also consult Bhuva or Bhagat and sacrifice the fowl or goat to the evil spirit (Bali Chadhave) and “Daruni Dhar” that is Daru Tadi is poured to satisfy the evil spirit. Only in Dhankas of Andarpura where in the entrance the “Ghoda Kadhamo Pudo” is hung in the centre of main door that is in entrance. They also call it “Khakhaderi”. The feathers of peacock are also seen in the home to avoid the evil spirit.

Now “Sadhu Sants” are also invited by many respondents. Do Bhajan Kirtan, Prayer and worship their deity everyday so that the evil spirit either don’t come in the home or do not have any influence on anybody in the family.

6.62 People believe in omen and ill-omen, which have different influence on different people like normal person, pregnant woman, sick person, old age person etc. The traditional system considers signs or happening of the events as omen and ill-omen. Omens are like if someone sneezes twice; Sado (crow) makes particular voice heard on right side when the person goes out, Female crow (Kagadi) or owl – on left side makes voice when person goes out etc. Ill-omens are Cat comes across when someone goes out, sneezes once, If a woman with empty pots passes through when someone goes out, If a widow or deceased man passes through when someone goes out , If pregnant lady goes out in odd timings like afternoon, late in evening, If child eats or lady feeds in front of some other having evil eye makes the child sick, For sick person full moon is difficult time.
They also have other beliefs like “Gondaru” helps to rain. The day and time is considered by many for starting new work, starting farm work. Saturday avoid to start new work, as it is strict and hard day. Majority considers day and time in seeing boy or girl for marriage and also in wedding.

6.63 Respondents believe in Gods and Goddesses. There also it is noticed that in odd situation they take shelter of God and worship and offer naived. Others regularly worship their beloved Gods and Goddesses whereas few respondents on particular day only worship and offer naived.

In Hindu religion people believe that Goddesses means Shakti (Strength) and appeared in different forms of mood called Swarup. At the same time known as “Dayano Sagar” (Ocean of kindness) and showers her blessings. So people make all efforts to satisfy the Goddess.

Tribals also have full faith in Gods and Goddesses. They believe in Bhuva as a well-wisher and protector. The influence of Dad Maharaj, Asharam Bapu is noticed in respondents. Specially in Patelias of Kanjeta, Bhils of Jitpura, Naiykas of Diviya. They stopped taking liquor (Daru) and fowl, male goat sacrificing to their deities called Bhog Chadhavano. In Bhils of Jitpura it is also noticed that those who believe Dad Maharaj hoist white flag called “Safed Dhaja” as a symbol and identity of their religion.

It is said that if a person has faith in God and trust him then no matter whatever may be the object, he feels it and experience it the presence of God. “Shraddha Ho To Pashaanbhai Bhagwan Ban Sakte Hain”. This saying proves the tribals, their faith and trust in their deities. Tribal deities are natural objects made of stones and wood, which a tribal devotee can see and touch before whose physical presence he can lay his offerings. The sacredness of these pieces of wood and stone does not lie in their shape, size or appearance but in the supernatural force or power contained in them which is called “Sat”. If the same piece of stone gets used sometimes as a Mata and sometimes as a Dev; it does not seem to lose its “Sat” by such a metamorphosis because in the first instance a Bhagat by his knowledge of the supernatural had in a trance selected that particular stone as the vehicle of “Sat”.

370
Deep influence of Hindu religion is noticed. Besides Gods and Goddesses Dhankas have common Gods of the village. They also have clan deity or family deities. They believe in ancestor worship. The stone slab of the ancestor is known as ‘Ghatlo’ is errected after its proper ceremonial installation and occasionally worshipped on important festivals like ‘Diwali’. ‘Vinzan’ is the female counterpart of the same and its ‘wooden slab’ is worshipped on important occasions by offering ribbon, bangles etc.

This worship is also noticed in Bhils. They call it ‘Ghatla’ or ‘Paliya’. They also worship in Diwali festival.

Like other communities tribals also have particular songs on particular occasion. They have happy songs, which are sung on festivals like Navratri, Holi etc.; Wedding songs are sung for different ceremonies performed on Bridegroom and Bride’s place. Songs are also sung to satisfy Gods and Goddesses. Sad songs are sung when death occurs in family.

Songs are also sung in folk fairs and cradle songs called “Halarda” are also sung. Different musical instruments are noticed used on particular occasion in particular way.

Dhol, Nagaru, Thali, Piha, Vansali, Pavo, Sharnai, Kundi, Daklu (specially used by Bhuva). Bhilodi Dhol is played on death event, Ramdhol on Wedding time, Sharnai, Kundi are played on happy occasions.

For Garba dance they use special Costumes. As such there is not much change in costumes and ornaments noticed.

Tribals have system of making particular sound on particular situation or occasion.

The sound is made by mouth or banging stick on thali or by crackers or by using particular musical instrument and make particular sound so that others can understand for what the sound is made.

The particular sound is noted when unknown enters in their territory, on happy occasions, on sad occasions, on festival and harvest time, to inform folk fair will be held or not etc.

Tribals also follow the custom of taking divorce in adverse situation. In majority, divorce is taken by mutual understanding. By Panch or by Legal
help. In extreme cases Panch plays an important role in tribal community. And major responsibility is shared with them. Possession of children is noticed by father and in few by mother.

6.67 All tribals follow the custom of remarriage. The percentages noted varied for Divorcee man, woman or deceased man or woman.

In Naikas it is noticed that widows can remarry but the wedding customs or ceremonies are not performed again and can remarry to divorcee or deceased man only but man can enjoy remarriage lavishly and can remarry to any woman married or unmarried. The custom of the remarriage of women without performing any wedding ceremony called “Aanu kare” followed in tribes.

6.68 Male costumes and Headdresses are noticed in varied percentages worn by males. The upper garments in past are seen very limited like Juldi, Khamish, Bandi. Now comparatively varieties are seen. Besides Juldi, Khamish, Shirt, Bandi, Bushshirt, T-Shirts, Jhabbo, Paheran, Banyan are worn by males.

Lower garments worn are Langoti, Dhoti, Potdi, Lungi, Pyjama, Pant or Trousers, Shorts or Lahengo etc. Headdresses worn by males in past and now are Fento, Fatko or Fatki, Paghadi, Bannat, Topi etc.

The children are seen in past moving around unclad. Even now it is noticed that they either wear upper or lower garment. Majority have accepted clothes like Baniyan, Shirt, Bushshirt, T-Shirt, Shorts, Pant, Pyjama. Uniforms also are noticed worn by few school going children.

Youngsters and Adults are seen in past only wearing langoti and no upper garment. They are wearing traditional and some accepted existing garments when they go out. They wear Shirt, Khamish, Baniyan, Juldi, Bandi, Dhoti, Potdi, Lungi, Pyjama etc.

Elders are also in past are seen moving around without upper garment and wearing Langoti. They are seen even now wearing Juldi, Shirt, Khamish, Bandi, Kafani etc. and lower garment Potdi, Dhoti etc. when they go out.

The constructional details of the Tailored Costumes are described, Traditional are represented on scale and Draped garments are represented
Juldi is the sleeveless, front open, up to waist level and finished with muslin lining. Always is made in cotton fabric and in black colour. So Juldi is also called Kari Bandi. Juldi is stitched by assembling total ten pieces. Pieces are – Two of front, Two of Kali, one of Back, one piece of collar, Two of Pockets, Two pieces of flaps.

Juldi is decorated by machining white thread on black background. Later on replaced by elaborate designs and is of recent origin. Back of the Juldi is one piece. But to emphasize the Center line and Princess line are from armseye to downwards lines embroidered. Fasteners are Buttons, Silver Shat buttons or Ties are noticed. Now variation in collar, with sleeves, different colours etc. are seen. Also printed Juldi are noticed.

Upper Garments, Lower Garments and Headdresses in past are noticed in cotton fabric and silk occasionally and in limited colours. Now variations are noticed in fabric Cotton, Silk, Blends like Terry Cotton, Synthetics like Polyester, Terrylene, Rayon, and Nylon etc. In Cotton Khadi, Poplin, Coarse and Smooth fabric in Dhoti is noticed. The accessory in Langoti used is called “Korda”. It is an essential accessory to hold the folded fabric.

Langoti is even now popular as lower garment in Tribes residing in thick forests. Langoti and Potivala are noticed having symbolic importance to identify the Bhils residing on particular side. Bhils of Sabarkantha, Rajasthan and Northern Panchmahal wear Potida or Potdi, a shirt with half sleeves and turban or material for covering the body. Bhils of Eastern Panchmahal, Madhyabharat and Khandesh wear langoti or loin cloth.

Headdresses or Headgears are the part of the costumes and worn in past and even now are seen worn in varied percentages. It helps in developing personality, to protect the head, adds beauty and helps in identifying the region and community. Headdresses are many and different in styles and manners are noticed in wearing them. Bannat, Fatki, Fento, Paghadi, Topi etc. are shown with schematic diagrams and also described them.
Gofan is also seen used as an accessory. It is an essential accessory to a dress of a Bhil man. Gofan is mainly noted used for self-protection and also to keep away the birds and animals from the fields. Gofan is tied along the hairline around the head, over the headdress or at waist over the "Langoti" or "Potdi".

Youngsters are seen using Belt, Wallet and Rumal (Handkerchief). The percentage is seen varied and wear occasionally.

6.69 Female costumes are also seen Tailored as well as Draped and in varied percentage. Upper Garments worn are Juldi, Kanchari, Kabjo or Polku, Sari blouse, Kameez, Jhabba, Frock, Dress, Midi etc.

Lower Garments worn are Ghagro, Chaniyo, Fotiyo, Pyjama, Skirt, Pant, Chaddi etc.

Headdresses are Odhani, Sari or Lugdu, Chunni, which is also draped from round waist, cover shoulders, head and front part of the upper body.

Like male children, female children were also moving around without any garment in past. Now they are wearing comparatively very simple clothes. The constructional details of the upper and lower garments, draped costumes – their stepwise sketching, Headgears their details, draping etc. are described in detail like male costumes.

The fabrics in past are noticed thick, coarse cotton and silk occasionally worn. Now besides cotton in varying texture, silk other synthetic fabrics eg. Polyester, Nylon, Terrylene and blends Terry-Cot, Cotton-Polyester etc. are noticed. The colours are in past seen limited but now varieties of colours are noticed used by youngsters. Red, Yellow, Green, Blue, White etc. are noticed used by majority respondents. Small prints are preferred by elders. Plain, printed fabrics are noticed used by majority female respondents.
6.70 Different types of ensembles worn by male and female of respondents are presented in table.

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Langoti – with or without Juldi &amp; Fatki</td>
<td>Kanchri, Ghagro with Odhani</td>
</tr>
<tr>
<td>Langoti, Dhoti or Potadi, Juldi with Fatki or Fento</td>
<td>Jhuldi or Kabjo Ghagro with Odhani</td>
</tr>
<tr>
<td>Langoti, Shirt, Fatki with or without Dhoti</td>
<td>Kabjo / Fotio / Ghagro with Odhani</td>
</tr>
<tr>
<td>Dhoti or Lungi with Banyan or Shirt</td>
<td>Saree blouse, Ghagro or Fotio or Saree Petticoat with Odhani</td>
</tr>
<tr>
<td>Baniyan, Shirt or Bushshirt with Trousers</td>
<td>Saree blouse, Chaniyo or Saree Petticoat with Saree (Wedding Ensemble)</td>
</tr>
<tr>
<td>Paheran, Jacket, Dhoti with Paghadi</td>
<td></td>
</tr>
<tr>
<td>T Shirt with Pyjama or Pant</td>
<td>- Faganiyo Kabjo Fotio, Saree</td>
</tr>
<tr>
<td>Paheran with Dhoti or Pyjama</td>
<td>(Wedding Ensemble)</td>
</tr>
<tr>
<td>Jhabbo &amp; Pyjama</td>
<td>- Kurta Salwar Chunni</td>
</tr>
<tr>
<td>Khamish, Potdi with Fento or Fatki</td>
<td>- Jhabba or Kameez with Pant</td>
</tr>
<tr>
<td>Khamish, Dhoti, Topi</td>
<td>- Juldi or Kabjo, Ghagro or Chaniyo with Kamro (winter wrapper)</td>
</tr>
<tr>
<td>Khamish, Dhoti or Potdi, Paghadi</td>
<td>- Juldi or Polku, Ghagro Lugdu or Saree</td>
</tr>
<tr>
<td>Khamish, Lungi, Fatki</td>
<td></td>
</tr>
<tr>
<td>Shirt, Dhoti, Paghadi</td>
<td></td>
</tr>
</tbody>
</table>

6.71 On special occasions like Wedding, Festivals and Folk Fairs they play music, dance, sing particular songs and enjoy occasions. The colours of the costumes noted are Red, Yellow and Bright.

The special costumes worn by the tribes have not seen much difference in construction as well as in draping their costumes. Male upper Garments are – Juldi, Shirt, Jacket, Jamo or Jhabbo, Khamish etc. Lower Garments are – Dhoti, Pyjama or Lahengo, Pant etc. Headdresses are – Fento, Paghadi, Safo, Topi etc. Accessories are – Tie, Belt, Maud etc. (Bridegroom’s Accessory). Belt, Wallet, Rumal etc. are used on special occasion and when they go out.

Female upper costumes are Juldi, Kanchari, Kabjo or Blouse, Faganiyo Kabjo, Kapadu etc. Lower Garments are Chaniyo, Ghagro, Fotiyo etc. Headgears are Chunni, Odhani, Lugdu, Saree, Patolu or Panetar (Bride’s Costume), Hinduri Saree etc.

Colours are seen in Dhoti – White, Fento – Red and Twelve meters in length, Shirt – White now in light colours are also noted worn. Still
White colour is prominent and Black is not used in any ceremonies or on occasions or festivals or fairs.

In past the ornamentation is seen less. Now besides simple embroidery, Gold and Silver embroidery, Borders, Sequence in various shapes, Beads etc are seen used by respondents. Still the traditional costumes are in vogue. Adults and Elders are still wearing them.

The change is noted in youngsters in males as well as in females. Majority Children, Youngster, Adults as well as Elders are seen moving around without footwear. They believe that it helps them in health; keeps good eye sight. This may have less chances of blood pressure. Even in folk fair also majority of them are seen moving without footwear. Handful respondents are seen adopted footwears – Slippers and Chappals, which are made of Rubber or Plastic, Tier-rubber Chappals called “Khahadiya” are seen worn by elders.

Few Youngsters have noticed wearing Sandal, Mojadi, Boot etc. Majority women are noticed moving without footwear. Some of them now started wearing Slippers or Chappals.

Still both males and females are either without footwear or are wearing Slippers or Chappals. And on Special occasions Boot, Leather Chappals, Mojadi etc. are seen worn by youngsters.

In past males are noticed wearing langoti only and no upper garment. Still this trend is in vogue. Specially in thick forests. Those who came in contact with others are seen now wearing Potdi, Dhoti, Fatki, Khamish etc. as a modesty.

Another group who had exposure with city people are noticed, started wearing Shirt-Pant when they go out and Khamish-Pyjama when they are moving around nearby area. Still majority respondents are seen wearing Potdi, Dhoti, Fatki and Khamish or bare body above the waist as their regular wear.
In females also the trend is noted instead of wearing Ghagro, Kanchari, Juldi, Odhanu changed wearing Chaniyo, Kabjo and Odhanu or Saree when they go in fairs or to city.

The youngsters wear Cotton, Terry-cotton and polyester fabric Shirt and Pant. In females Saree is seen in Nylon or in Cotton material. Comparatively the styles of clothes are seen simple but the ornamentation in female Costumes are seen changed as per the present trend and are available in their area.

Plastic Buttons, Belts with Pants are more used by the respondents now then the Silver buttons, Kandoro etc. worn in past. Reasons given behind changing their Costumes are comfortable, suitable to season, get satisfaction as they feel they are not different when they go to city.

The impact of city is noted in many respondents and it may be one of the reasons for changing the previous mode of Clothing.

Few youngsters have now started studying in higher education and so it compels them to stay in city. They follow their classmates and so slowly adopted clothes like their classmates.

Other reasons mentioned by them are as easily available, cheaper, and suitable for climate besides comforts.

Majority respondents purchase clothes from their work place that is where they go for labour work like at Kathiawar, Kheda, Anand and Saurashtra. Sometimes they purchase from nearby city or from Haat arranged nearby village, town or close by city.

Handful Naiykas are noticed stitching their clothes themselves and majority Dhankas and Bhils get clothes stitched. Bhils of Nesdamorni are only noticed purchasing fabric from Cooperative Store. They have countable clothes and so try to get from wherever they feel comfortable and in limited money. Now even they go to city to purchase clothes or fabrics.

In discussion it is observed that the respondents purchase Wedding Costumes from the city market where they pay lots of money. They don’t
have to search all essential clothes as everything is included in Wedding set but the money is taken from them is comparatively more. It may be due to lack of knowledge or money problem they face in paying cash to the shopkeeper.

6.75 Costumes are noted as one of the media in past to recognise or identify tribes from one to another tribe and also same tribe of different places. Now though the Costumes are seen similar, the colours differentiate them from one to another area. Like male Juldi adjacent to Madhya Pradesh is noted black in colour. In Dahod, Black colour embroidered with white thread whereas adjacent to Rajasthan usually Green colour is noticed. Juldi is embroidered with same colour and floral motifs.

The draping of Headdress is also varies from place to place. Bhils adjacent to Madhya Pradesh Border has overlapping of the twisted fabric or matrial on head and the end called Sungu on head tucked in. Adjacent to Rajasthan Border Bhils have Phumtu or Chhogu in front.

Bhil women wear an ankle length Skirt called Ghagras of Marwari pattern and short open backed bodice with short sleeves and a deep neckline made from a coarse and durable coloured material. Always keep a long veil worn on the head with its drapes coming down the knee.

The Langotias are the high land Bhils of Eastern Panchmahals, Madhya Pradesh and Khandesh. Bhils wear only white. The Bhailala, Rathwa and the Naiyka are also wear langoti in multi colour and tasseled waist strings. The rest of their dress consists of turban and another length of cloth used to protect the body from cold or as a covering when asleep.

The Langotia Bhil Women also wear the skirt called Ghagra is passed between the legs and tucked up behind, in such a way that a greater freedom is given to the limbs, while adequately covering the buttocks and genitals. Usually use coarse material of a dark blue or red colour with flowery pattern for the skirt and veil. Fullness of Ghagro is more on Zhalod Bhils whereas less in Dhanpur, Devgadhbaria Bhils and has attached plain kinari at lower edge of the Ghagra, Juldi - Black in colour
and machine with white thread on Madhya Pradesh side periphery and on Rajasthan side Ghagra, Juldi and Odhanu and Kadlas in feet was noted.

Potdi also known as Falu, which does not reach below Knee, Shirt or a Collar Bandi and a Turban or Paghadi are worn by male respondents. At home they work with Loin cloth, Khoytu and the Turban only. The Turban does not indicate social status; it has become an inseparable part of their dress. It plays a more important role, as whenever man divorces his wife; he tears off the turban-end and gives it to her.

“The apparel of the Bhil in old days are noticed even more scanty than it is now.” His long hair served as a “Pagri” to protect his head from sword cuts and to concealed his nakedness and his only garment appears to have been a pair of short drawers made of the bark of tree.

The Petticoat of the female is of the same material and worn short to impede her progress through the Jungle when cutting grass and bamboos while the numerous metal ornaments of her arms and legs protected her from spear grass, thorns and the bites of snakes.

Now a days, an ordinary Bhil “wears only three garments viz. Dhoti, Juldi, Fenta or Paghadi or Dhoti, Shirt, Fento or Paghadi or Topi.”

There is not much variation in the dress amongst the Bhils of our study as they have adopted clothes from city people also. In Traditional Costumes also the similarity is seen specially in embroidery, stitching and material.

Draping style of Paghadi is seen little different in Northern and Eastern area that is the Rajasthan and Madhya Pradesh side periphery of the Dahod District.

6.76 The ornaments are noticed in past and also now worn by males, females as well as by children. Majority ornaments are seen made of Silver, Kathir, Brass or White metal and those who were economically little better are found having few gold Jewellery too. Now the artificial Jewellery is also found in vogue. Male Jewellery in past noticed are Ring (Vinti), Bhoriyu, Kandoro (like thick belt), Shat Buttons, String (waist ornament), Jhela,
Morkhi (earlobes), Sharkdi (Top of the ears), Sakariya (entire ear), Kadi or Loriyu. Now the Lucky is noticed worn by youngsters.

In past women were wearing heavy ornaments and were loaded with ornaments to cover their upper part and also it was considered as locker to keep their Jewellery safe.

Female ornaments are seen vivid and nearly covering all main parts of the body e.g. Forehead, Head, Ears, Nose, Arms, Wrists, Fingers, Waist, Ankles, Feet etc. In past and even now majority Jewellery are seen made of Silver, White metal, Kathir, Brass and one or two in Gold e.g. Chuni, Vinti or Earrings. They wear Jewellery when they go for any celebration.

Photographs of Jewellery and Sketches are an asset to understand the Jewellery and their designs.

Female ornaments are noted worn in varying percentages and different in different areas. Those are Bor, Medli, Bor-rakhadi, Madiya, Tiko, Chandala, Vedla, Bhoriyu, Loliyu, Kadio, Butti, Zhummar, Vali, Nathani, Chuni, Jad, Kanto, Sankali, Hansadi, Chid, Doro, Mathiya, Mala, Sanklu, Chain, Haar, Vinti, Vichhiya, Bangadi, Kadla, Chudi, Haathful, Vaank, Zhela, Lucky, Bawaliyu, Locket, Chhada, Nagali, Kandoro, Kamar Jhulo, Aankdo, Patto, Kathoda, Hatheli, Vinti, Zhanjari.

Children Jewellery are Kandoro, Kadla, Madariyu in Black thread, Black Beads Necklace, Badali, Nagali, Marki, Sankali, Kundal etc. in past and Sankali, Kandoro, Bhoriyu, Kadla, Maniya, Madariyu, Black Beads, Necklace, Kundal, Marki, Badali, Vinti, Round Kadi etc. Majority women are seen wearing silver Jewellery and traditional designs. Significance of Jewellery are found to avoid evil eye like Madariyu for good health, to reduce trouble like teething problem in children whereas in females a symbol of Saubhagya and a treasure helpful whenever in trouble or whenever they are in need of money they keep their Jewellery to the shop of Money Lander and get money on interest.

6.77 The Clothing Behaviour of tribal men and women related to Demographic variables as well as socio-cultural factors are also noticed.
Place of Residence, Age and Education are the three demographic variables studied. The change in Clothing Behaviour of men and women from Traditional to Present costumes are seen more in tribes having exposure and contacts with Semi-urban and Urban people.

Tribes residing in remote areas having less contacts and so least influenced by them especially in clothing behaviour.

The traditional mode of clothing behaviour is noticed limited to men and women of oldest group. Adults are seen wearing few of them when move around and partially changed when they go for any occasion. Youngsters are seen following present trend of clothing behaviour by both men and women.

All the literate tribal men and women have a tendency of adopting the present costumes. Their clothing behaviour changed with the increase of the literacy level. The study carried out by Sarkar Smriti supports the clothing behaviour of Tribal College Going Girls who plan and see the communication media before purchasing their clothes.

Women have adopted Chaniyo, Kabjo and Odhani as casual wear and Saree with Chaniyo and Kabjo as formal wear. In men also are seen adopted modern costumes for formal wear and traditional costumes for casual wear. Shirt, Pant, Pyjama Paheran, T-Shirt are worn in formal occasions and Potdi, Khamish, Dhoti, Juldi etc. are worn as casual wear. The clothing behaviour of men as related to demographic variables had brought more change whereas women still adhered to traditional pattern of clothing behaviour.

6.78 Some socio-cultural factors which are seen responsible for bringing change in clothing behaviour are Traditions, Nature of the family, Place of residence, Seasonal migration, Change of residence, Literacy level of family, Fashion, Type of Job, Marital Status, Mass Communication Media, and Availability of Garment etc. These factors are noticed related to the change in their clothing behaviour in varying degrees.
Usefulness of the Study

This study would be a ready source of detailed information for the students to understand the Traditions, Customs and Costumes of the tribes of Dahod District of Gujarat State.

It would be useful to know the changes that have occurred from traditional to existing lifestyle and costumes of tribes of Dahod District.

People interested in historical aspects would be highly benefited.

Costume Designers, Theatre Personalities, Fashion Designers, Artists, Museum Curators, Various Educational and Research Institute, Govt. Agencies or Responsible persons working and Planning Policies for Tribals would be oriented by this study. Also it would be helpful to obtain replica of Tribal Costumes, specially Museum Personnel for producing and preserving the Tribal Costumes and Tribal Research Training Institutes to establish Tribal Museum.

This valuable information would be used to present in front of public in form of drama, movie or documentary film to extend knowledge and make aware about tribal life style even in 21st Century.
Recommendations

Similar studies can be conducted in other parts of Gujarat State or other States of India where different tribes are residing.

A comparative study may also be done to note the differences of tribes living in remote villages and cities.

A study of Impact of Various Factors on their Traditions, Customs and Costumes may also be carried out.

The Government may undertake more measures to preserve the Style, Costumes and exquisite Textiles of the tribes of various States of India.

The studies may be taken up, to create awareness amongst tribes regarding their traditional costumes.

A study on Impact of Tribal Costumes on urban clothes can also be conducted.