

Lifestyle and Traditional Costumes of Gaddi Lohars of Punjab

ANU H. GUPTA[†], SIMRANJEET KAUR[‡] & RAMANDEEP BAWA^{*}

*University Institute of Fashion Technology
and Vocational Development,
Sector 14, Chandigarh 160014, Chandigarh
E-mail: sodhiramandeep9@gmail.com*

KEYWORDS: Tribe. Cultural imbalance. Costumes. Gaddi Lohars. Punjab. Migration.

ABSTRACT: The Encyclopaedia Britannica explains ‘tribe’ in context with anthropology as a notional form of human social organisation based on a set of smaller groups (called bands), having a temporary or permanent political integration, and defined by traditions of common descent, language, culture and ideology. Hence, a tribe is a group of people who live and work together in a shared geographical area. There are various tribal groups spread over the globe. India is also home to several tribes. One of the tribes is Gadia Lohar (or Gaddi-Lohar). These are nomads who travel from place to place for their livelihood. The present study was undertaken to study the traditional costumes as well as changes in lifestyle of Gaddi Lohars that reside in the state of Punjab. The study revealed that the tribal people are discarding their age-old dresses and ornaments and adopting the local mainstream dress patterns, and they are slowly changing to the modern outfits. The study clearly concludes that there are major perceivable social-cultural changes which brought unforeseen, unavoidable cultural imbalance to the material culture and traditions of Gaddi Lohars, which has led to a cultural crisis in their community. The study focused on the need to protect and strengthen the basic aspects of tribal culture in the event of a fast-changing cultural scenario. The nature of change is such that many tribes are losing their identity and their traditional cultural heritage. This is a situation that could lead to a complete change in traditional attire and Aboriginal lifestyle.

INTRODUCTION

The term ‘tribe’ originates from the Latin word ‘tribus’, which refers to the voting and administrative divisions of ancient Rome, according to the Cambridge Encyclopaedia of Anthropology (Seth, 2020). ‘Tribus’ also denotes ‘one third’. Initially, a tribe was solely a social group that was defined by its territorial boundaries. The Romans defined a tribe as a political entity characterised by a unique name, a shared area, and a unified leadership, typically led by a village chief (Mondal, n.d.).

There are several indigenous groups spread over the world. India is also inhabited by various tribal

groups. According to the Renke Commission in 2008, there are around 1,500 nomadic and semi-nomadic tribes and 198 denotified tribes, totalling 150 million Indians (Sinha and Shipurkar, 2020). The Punjabi culture recognises the presence of many tribes. There are 27 nomadic tribes in Punjab, each having unique culture, language, religious structure, laws, costumes and cultural traditions (Thind, 1996). One of the tribes is Gadia Lohar (or Gadhi-Lohar). These people are nomadic, implying they constantly move from one location to another to sustain their livelihood. In a 2019 publication titled Mapping the Marginalised: Delhi’s Gadia Lohar Community, “Gadia Lohars are mentioned as a ‘nomadic tribe’. This tribe suffers from historical deprivation and marginalisation, including with regard to accessing their livelihoods, land, and housing.”

[†] Assistant Professor

[‡] Research Scholar

^{*} Guest Faculty, corresponding author

The mythology states that the GaddiLohars' progenitors were smiths who served in MaharanaPratap of Mewar's army. After Mewar fell to the Mughals, the GadiaLohars made a solemn pledge to never return to their homeland and to refrain from settling anywhere until the Rana's power was restored (Jain, 2016). The GaddiLohars possess a distinct cultural lifestyle. These indigenous people possess distinct linguistics, eating habits, tattooing, attire, adornments, artistic and dancing traditions, as well as unique festivals and ceremonies, all of which contribute to their cultural identity. They have embraced a minimalist lifestyle, relying on bullock carts for transportation as they migrate between locations. They trace their roots back to Rajasthan and are clearly identifiable by their ornately adorned carts (known as *gadi*) that function as both their residence and means of transportation. They engage in the handling and production of iron and various other metallic materials. They manufacture and fix iron devices.



Figure1: *GaddiLohars of Punjab*

Modern times are witnessing a decline in traditional material culture. Numerous tribal communities, including the Lamanis (Halbar, 1986), the Tiwa tribe of Assam (Saikia, 2000), the Lambadas of Andhra Pradesh (Xavier, 2012), the Gadia Lohar of the Banswara District (Soni, 2013), the Gadiya Lohars of Madya Pradesh (Jain, 2016), and the Banjaras (Naik, 2020), are undergoing changes in their social and cultural customs, attire, and other aspects of their livelihood. The Banjaras' tribal lifestyle and cultural traditions have been altered by their exposure to modern society and a distinct language. A significant proportion of individuals were so accustomed to the urban way of life that it became exceedingly

challenging to move beyond it (Dhanavath, 2020). Changes in the lifestyle and social organisation of Gadulia Lohars from Rajasthan have been noticed during the previous 20 to 30 years (Misra, 1977). Tehrani (2015) emphasises that the Gadulia Lohars Tribe of Udaipur, Rajasthan, find themselves in a dilemma between preserving their traditions and adapting to modern lifestyles. Due to the nature of change, numerous tribes are experiencing the loss of their identity and traditional cultural legacy. This is a situation that could lead to a complete change in traditional attire and Aboriginal lifestyle. Hence, there is a requirement of studying and documenting traditional dresses and lifestyles of this unique tribe of Punjab.

Objectives: The purpose of this study was to examine the traditional attire and lifestyle modifications of Gaddi Lohars resulting from their movement. The study is limited to Rupnagar District of Punjab. The research contributes necessary data to our understanding about the traditional culture, costumes and ornaments of Gaddi Lohars.

MATERIALS & METHODS

The research process consists of a series of actions or steps necessary to effectively carry out research and the desired sequencing of these steps. For the current study, where a lifestyle and costume study was necessary, a qualitative technique was utilised; however, a quantitative methodology was employed for some data, such as tribal mobility, education, measuring changes, etc. A self-structured interview schedule was used to collect data.

A research study's sample should be representative of the population to generalise the findings from the research sample to the population. Gaddi Lohars live in many villages of Punjab. Despite their nomadic lifestyle, they temporarily establish themselves in a village after obtaining permission from the village's Sarpanch.

The present research work focused on collecting data from Rupnagar district. Rupnagar district is a constituent of the twenty-three districts of the state of Punjab, India. Rupnagar town, previously known as Ropar, serves as the district headquarters. According to historical accounts, this town was established by a ruler named Raja Rokeshar during

the 11th century. It was named after his son, Rup Sen. Additionally, it serves as the location of a historic settlement from the Indus Valley Civilisation. This district is adjacent to the districts of Nawanshahr, Mohali (SAS Nagar), and Fatehgarh Sahib in Punjab. The district comprises a total of 606 villages. The district is divided into five development blocks, namely Sri Anandpur Sahib, Sri Chamkaur Sahib, Rupnagar, Morinda, and NurpurBedi.

The gaddi tribes were approached using the snowball sampling technique. Reference from one tribe to another helped to collect data easily. Initially starting from Purkhali, four more locations were located in and around Rupnagar district where Gaddi Lohars were residing. It includes four villages, namely, Purkhali, Bindrakh, Kotla Nihang and Ghanauli, and one town, Chamkaur Sahib. A sample size of 50 people of the Gaddi Lohar tribe were selected for the study. Data was generated by approaching 10 respondents from each village/town using the method of snowball sampling.

The data was subjected to qualitative analysis, which involved categorising it into several themes. Photography served as a crucial instrument for creating and illustrating the findings. The quantitative data was arranged in tabular format, showing the responses in terms of percentages.

Note: All images in the article are clicked by authors. Tables are generated by authors from the data collected from the field survey.

RESULTS & DISCUSSION

Lifestyle of GaddiLohars

Misra (1975) highlighted the lifestyle of Gaddi Lohars to be very simple. They use bullock carts to travel from one location to another, and their movements are dictated by rural seasons. They are also involved in the exchange of bullocks. Gaddi Lohars are metal workers, and every individual from the family is involved in making steel and iron instruments.

The Movement of GaddiLohars

Gaddi Lohars are nomadic and move in groups and travel on carts. They carry their entire household material on the carts with them. Around 15-20

households reside at one place. They identify a vacant place in the village and seek permission from the village' sarpanch to stay for 6 months or a year or sometimes a little more.



Figure 2: Movement of Gaddi Lohars from Village Purkhali to Village Khijrabad

According to the survey, it was discovered that each group of the Gaddi Lohar community typically resides in a certain village for a period ranging from 6 months to 2 years, after which they frequently relocate to another village. Each family possesses their own cart, known as a "gaddi", for transportation and movement. The names of the villages revealed by the respondents are Thauna, Mianpur, Panjola, Bindrakh, Rampur, Khijrabaad, Babani Kalan, etc. It shows that they travel or migrate to nearby villages, or they don't move to distant places.

TABLE 1

Number of villages migrated by GaddiLohars in the last 2 years

Sr. No.	Number of Villages Migrated	Number of Respondents	Percentage
1	1-2	35	70%
2	3-4	15	30%
3	5-6	0	0%
Total		50	100%

It was analysed through interviews that 70% of the respondents have moved either to one or two villages in the last 2 years, whereas 30% have migrated to three to four villages in the previous two years.

The Cart or Gaddi

Every household possesses a cart, which is a prized property because it is used for movement. Typically, each family gets the same cart inherited

from their forefathers. When they are settled at one place in a village, all the equipment for work and household items are stored in this cart. The cart takes up a large amount of the space in the house as well as in GaddiLohars' life. Every morning, the bedding, clothes, and even the *charpai*(cot) are neatly piled on top of the cart, freeing up room in the rest of the home for sitting, moving, or any other activity.

Every year, these carts are adorned and painted. When a GaddiLohar's cart wears out or deteriorates, he or she builds a new cart for future travel or migration. However, there have been times when a family had to sell their cart in order to make ends meet. One of the respondents stated that approximately ten years ago, a family in their tribe sold their cart to a 'TV channel' for roughly Rs.80,000, and the broadcasting channel utilised it as an aesthetic item in their studio.



Figure 3: Cart of Gaddi Lohars



Figure 4: An Old Cart of Gaddi Lohars

Habitat of Gaddi Lohars

Gaddi Lohars settle at one open place in a village and stay in temporary arrangements. They do not make permanent brick and cement houses but build tents of cloth and plastic or tarpaulins as a place to stay. Every family possesses either one or two tents with one to two beds in each. There are no entrance

doors to the tents. Each family decorates their tent in a distinctive manner to distinguish it from other dwellings or the rest of the tents. They decorate their tents with brightly coloured and embroidered cloth. Some families now have televisions in their tents, and in their leisure time, they engage themselves by watching television.

They moreover claimed that they procure potable water from any field where a motorised pump is installed. They gather water from the pump and store it at their place of stay. They also bathe in public while wearing their clothing and utilise fields as open toilets.



Figure 5: Houses of Gaddi Lohars



Figure 6: Settlement of Gaddi Lohars at Village Purkhali, Rupnagar

Language

Gaddi Lohars speak Gor-boli amongst each other. Gorboli is also known by other names, such as Lambadi, Labanki and Banjari. This language is spoken by the nomadic Banjara people across India, and it belongs to the Indo-Aryan group of languages. The language does not have a native script (Naik, 2000). When these Gaddi Lohars from Rupnagar need to communicate with individuals from outside their tribe, like villagers, they speak Hindi or Punjabi.

Cooking and Food Habits

Gaddi Lohars cook within their boundaries of stay. They cook in the open space outside their tents and keep their utensils within their tents. They generally build a mud-made 'U'-shaped *Chullah* (small earthen or brick stove) in the open area and use it for the duration of their stay. Cooking utensils were traditionally made of 'wheel-crafted earthenware'. Gaddi Lohars have just begun to cook with steel utensils. They cook and eat meals once a day. They do not grow vegetables but buy these from the market.

Their cuisine consists of '*Sabji*' (vegetable), '*Chapati*' (wheat bread), '*Daal*' (pulses), and 'Rice'. They also consume non-vegetarian foods such as pig, poultry, etc. Tea is made twice a day, first in the morning and again after lunch. Everyone in the family gathers in front of the *Chullah* to eat. Men consume alcohol on special occasions and at festivals, while women do not.



Figure 7: Cooking food on Chullahs: U-shaped and brick Chullah



Figure 8: Storage of utensils in tents



Figure 9: Hookah

The Gaddi Lohars are hooked to smoking and *Hookahs*. A *hookah* is a tobacco pipe that consists of a long, flexible tube through which smoke is sucked, passing through a jar of water to chill it. *Hookah* is often smoked by all Gaddi men.

Education

Gaddi Lohars have a low or poor educational level. They assert that their desire is to 'remain united', and they perceive education as an obstacle to achieving this goal. Davindera (1997) focused on the socialisation and education of children of Gadia Lohars. Nomad children find it difficult to enrol in school because they do not have ration cards or a permanent address.

Occupation

The primary occupation of the Gaddi Lohar people is blacksmithing with iron tools. Many people also trade bullocks. They prefer to trade or barter with food grain rather than cash.



Figure 10: Gaddi Lohars working with iron

TABLE 2

Occupation of the GaddiLohars

Sr. No.	Occupation	No. of respondents	Percentage
1	Work on iron utensils	23	46%
2	Work as servant	11	22%
3	Housewife	14	28%
Total		50	100%

Table 2 indicates that among a total of 50 respondents, 46% of respondents make and repair iron utensils, 22% of the respondents work as servants in the factories or shops, and 28% of the respondents are housewives and do not go out of their homes for work.

The monthly income of respondents varies and is shown in the Table below.

TABLE 3

Income earned per month

Sr. No.	Monthly Income (In rupees)	No. of Respondents	Percentage
1	0	14	28%
2	1000-2000	12	24%
3	3000-4000	7	14%
4	5000-6000	9	18%
5	7000-8000	6	12%
6	9000-10000	2	4%
Total		50	100%

Table 3 illustrates that out of 50 respondents, 28% of the respondents do not earn income as these are home makers, 24% of the respondents earn Rs 2000 per month, and 14% of the respondents earn Rs 4000 per month. 18% of the respondents earn Rs 6000 per month, 12% of the respondents earn Rs 8000 per month, and 4% of the respondents earn Rs 10000 per month.

Many of the young females of Gaddi Lohars prefer to do the cleaning, cooking, gathering of firewood, babysitting, and washing in exchange for money. The boys go out to look for work in neighbouring communities or advertise their iron working job profile. The elders in the family travel for selling, buying, dealing, and sharpening tools, and sometimes the children also accompany them. The women prepare the food, and once relieved of their daily chores, they knit, stitch clothes and decorate the house. They also plan to move from one village to another.

Religion and Festivals

The Gaddi Lohars are Hindus. Their deities are Kalka Mata, Sitala Mata and Ramdev. They keep photographs of the deities in their house for worshipping. They celebrate Holi, Dusshera and several other traditional festivals with zeal. They perform a pooja ceremony of their cart. The cart is adorned with a lot of plastic flowers and bright textiles. They place images of their gods in the cart and perform Pooja (worship).



Figure 11: Cart for Pooja

Marriages between cousins, and uncles and nieces are permitted in this tribe, widows are permitted to remarry, and divorce is accepted with the approval of the panchayat member of GaddiLohars. On her wedding day, the bride is given a full set of traditional clothes created by her mother. Women's clothing and adornment differ depending on her marital status. The marriage is generally planned during a period when there is little employment available; that is why the months of April and May are popular.

Traditional Costumes

The Gaddi Lohars wear unique, interesting and colourful costumes. On special occasions like festivals and weddings, they wear their full traditional dresses with their traditional ornaments. Gaddi women wear *Kanchallifatuhi*, *Ghagri* and *Dupatta*, whereas men wear a *Dhoti* with a *Kurta*. Red, pink, white, black, brown, and orange are common colours used in the costume.



Figure 12: Traditional Costumes of Gaddi Lohar women

A *Kanchallifatuhi* is a long, fitted garment that envelops the upper portion of a woman's body. It is divided into two halves, with one covering the front of the body and the other the posterior. Both components are distinct and are worn sequentially. First, the strings are used to drape and knot the rear

or back piece at the front, followed by the front piece being draped and affixed at the back. The front of the *Kanchallifatuhi* is long, fitted, collarless and has either a round or V-shaped neckline. It also has half or full sleeves. It does not have cups but is stitched in a bra pattern with a needle using a running stitch. The front part of the garment includes half or full sleeves. The sleeves are finished with lace or piping. The garment's back bears a striking resemblance to the back of a long, sleeveless jacket with openings. It is fastened in the front with strings and is worn from the posterior. Lace, piping, mirrors, *gota* (golden ribbon), and fringes or pompoms are frequently used to embellish *Kanchallifatuhi*. Typically, 3 to 4 metres of cloth are required to create *Kanchallifatuhi*. The materials are selected according to the occasion: cotton is used for common wear, while silk or artificial silk is reserved for significant events like weddings and festivals.



Figure 13: Details of traditional costume of women of GaddiLohars

A *Ghagri* is a long skirt that extends from the female's lower abdomen to the ankle. The amount of cloth required to make a *Ghagri* is approximately 5 metres, and it is sewn utilising various methods. Lace and mirror work are used to decorate the *Ghagri*'s borders. The colour of the *Ghagri* is identical to that of the upper garment. Tribal women favour

incorporating a vibrant *Dupatta* (veil or rectangular piece of cloth usually 2-2.5 metres long) into their attire, which is further embellished with colourful threads. They favour cotton fabric for *Dupattas*. Material for the creation of women's costumes is procured from Rupnagar. The price range of cotton fabric sourced for the costume is Rs 40 per metre.

Gaddi Lohars are widely renowned for making their own jewellery out of everyday items. They craft jewellery out of coins, colourful stones, beads, wood, bones, and other materials. The respondents showed necklaces with Indian rupee coins. Several of the coins used were so old or ancient that the dates were not readable. Neck pieces are called by names like *Haiti*, *Kuchi*, and *Hasuli*. Silver anklets referred to as *Kadla* are a well-known and important item of Gaddi Lohar's tribal jewellery. These can be seen on the feet of every woman in this community. The *Kanta*, or

nose pin, is another essential item of Gaddi Lohar's jewellery. Gaddi women wear nose pins on both sides of the nose. These are made in simple designs and out of gold. Gaddi Lohar women dress in thick or broad silver *kada* (broad bangle) with colourful plastic bangles. They never leave their hair open but prefer to tie it into a bun using black pins or a rubber band.

Makeup is an essential element of every woman's wardrobe. However, only married women of Gaddi Lohar use cosmetics. Unmarried girls are not permitted to use cosmetics. Married women like dark lipsticks to flush their cheeks, as well as kajal for their eyes. Most of the women prefer flip-flops. They wear bellies only on some special occasions or wedding ceremonies. Tattoos add to the beauty of every woman. This community's women decorate their throat, chins, arms and hands with tiny motifs that include a variety of birds and floral motifs. A lady who is not tattooed is deemed unfit for marriage.



Figure 14: Traditional Ornaments and decorations of Gaddi Lohar Women

Gaddi men dress simply, wearing *Dhotis*, *Kurtas* and Turbans. A *Dhoti* is a rectangular cloth that is draped as a wrap across the bottom part of the body. The fabric is not taken between the legs and tucked at the back like a regular *Dhoti* but is draped like

traditional attire of Punjab *Tehmat*. A *Kurta* is an upper garment – a loose, collared long shirt with slits that generally falls just above or slightly below the wearer's knees. *Kurta* sleeves fall to the wrist, and the ends are hemmed or cuffed. It has a stand-and-fall collar,

and a front kurta placket fastened with wood or plastic buttons. The day-to-day traditional attire is made from cotton fabric, whereas silk kurtas are typically worn on important occasions. The men of this tribe usually are not found wearing traditional attire, except for a few people who wear *Dhoti* on a regular basis.



Figure 15: *Traditional attire of Gaddi Lohar Men*

There are no such traditional get-ups existing for children. GaddiLohars beg for clothes for their children in nearby villages, and sometimes their mothers stitch clothes for them. Both boys and girls below 2-3 years of age remain naked.

Changes in the Costumes of Gaddi Lohars

GaddiLohar outfits have changed in recent years because of their migration to Punjab from other regions that shows influence of Punjabi culture and

attire.

Only the elderly men and women wear their traditional clothes on a regular basis. Traditional costumes, however, are no longer so popular among the younger population. They only wear traditional clothing on rare occasions, such as weddings and regional festivals. Young women now wear Salwar suits instead of *Kanchallifatuhi* and *Ghagri*, while males have begun to wear Pant and Shirts instead of *Dhoti and Kurta*.



Figure 16: *Changes in the traditional attire of Gaddi Lohars*

TABLE 4
Occasions of wearing traditional costumes

Sr. No.	When do you wear traditional costumes?	No. of respondents according to age group					Total no. of respondents	Percentage	
		MALE			FEMALE				
		20-30	30-40	40-50	20-30	30-40	40-50		
1	Everyday		3	5		2	5	15	30%
2	Only on special occasions/festivals	4	7		6	9		26	52%
3	Never	4	2		3			9	18%
	Total	8	12		9	11	5		100%

Table 4 shows that out of 50 respondents, 30% of the respondents wear traditional costumes on an everyday basis, 52% of the respondents wear traditional costumes only on special occasions like marriages, festivals, etc., and 18% of respondents do not wear traditional costumes at all.

There were many reasons elaborated by respondents in their interviews which are as follows:

- Migration is the major reason for change in the dressing style of Gaddi Lohars. They adopt the Punjabi dressing style. Women have started wearing salwar suits, and men have started wearing pant shirts instead of dhoti kurtas. 60% of the respondents said that traditional costumes are very heavy, and 40% of the respondents said that traditional costumes include too many pieces in an attire. So, they prefer wearing salwar kameez or pant shirts.
- Some of the respondents revealed that they don't have time to stitch the traditional costumes because traditional costumes take so much time for stitching.
- Some of the respondents said that they feel uncomfortable in traditional costumes when they are at their workplace.
- The younger generation said that they do not like to wear traditional costumes because they feel awkward in their traditional attire, as it is very different from others in the village. So sometimes they feel different, and to have acceptance from others at the workplace, they like to dress like other colleagues.
- The younger generation also don't know how to stitch traditional costumes, and tailors don't make their garments perfect. Gaddi Lohars largely have now adopted the dressing style of Punjabis residing in the village.

CONCLUSION

The abstract representation of Gaddi Lohars suggests that Gadulia is a 'bullock truck', and Loha represents 'iron'. It means 'metal forger' as well (Singh, 1998). Gaddi Lohars are Hindus. Most of the Gaddi Lohars speak Gor-boli, Punjabi and Hindi. Their level of education is low. They also believed that there is no need for education; if their children go to school, they would only be shamed and made fun of. However, every individual from the family works, making steel and iron instruments, as this is considered the most important and basic occupation of the Gaddi Lohars community. Blacksmithing work or trading of bullocks are some other jobs done by them. Instead of cash, they prefer to deal in food grain. The exchange of bullocks, likewise, enhanced their income, and also restored their social connection and settle exceptional questions. They migrate from one village to another in search of work and housing. Tehrani (2015) reflected many changing aspects among the Gadulia Lohars. The migratory pattern of Gadulia Lohars is intriguing. Like other settled Lohars, their mobility is rapidly declining, and they would rather remain in one location. Even when they do move, they no longer cover large distances. They only visit neighbouring settlements or villages. They are rapidly losing the variety of their tool types. The Gadulia Lohars rely solely on the settled villagers for their money and subsistence. They are rapidly evolving and starting to resemble the typical rural populace. With younger generations moving to villages and families becoming more nuclear, only the elderly Gaddia Lohars continue to traverse around a lot. Misra (1977) also focused on the social changes noticed in the Gadulia Lohars' life patterns during the previous 20 to 30 years. The larger framework of the society in which they operate is continuously changing; the Gadulia Lohar have made essential modifications in their own social organisation and geographical movement habits and patterns.

The study also highlighted the habitat, food, lifestyle, festivals, traditions and costumes of this tribe. The Gaddi Lohars used very colourful and embroidered fabric for decorating their tents. They are both non-vegetarians and vegetarians. They usually prepare vegetables, rice, roti, and pulses, but they may occasionally prepare non-vegetarian meals. With the approval of the Gaddi Lohars panchayat member, widows are permitted to remarry, divorce is acknowledged, and marriages are allowed between cousins, and between uncles and nieces. The Gaddi Lohars wear unique, interesting and colourful costumes. On special occasions like festivals and weddings, they wear their full traditional dresses with their traditional ornaments. Gaddi women wear *Kanchallifatuhi*, *Ghagriand Dupatta*. Gaddi men wear very simple clothes which consist of *Dhotis*, *Kurtas* and *Turban*. The men are not particularly traditionally dressed, except for a few who wear the *Dhoti*. There are no such traditional get-ups existing for children. The current research on the nomadic tribe known as the Gaddi Lohar has yielded some significant findings. Migration has caused various changes in the lifestyles, customs, occupations and costumes of the Gaddi Lohars. The study clearly indicates the adoption of new dressing patterns. They lost their valuable traditional, ethnic and linguistic identity because of their migration and living with modern society. Soni (2013) also discussed that Gadia Lohars are today suffering from an identity and livelihood crisis. Due to improvements in the market and technology, their traditional and ancestral occupation of iron smithing has been almost eradicated, which has caused them to become even more marginalised than before. They wish they could eat twice a day now. They suffer from a lack of necessities. They no longer wear a lot of their customary jewellery. Additionally, they favour glass or plastic ornaments over gold or silver ones these days. There are no more ivory decorations. Lighter and less expensive plastic bangles have replaced the several ivory bangles that married women used to wear. The nomadic families also exhibit these modifications. The settled family no longer own the old festival attire and have transitioned to modern clothing. According to the study's findings, the Gaddi Lohars are caught between preserving traditional practices and adopting contemporary lifestyles.

REFERENCES CITED

- Davindera. 1997. *Socialization and education of nomad children in Delhi State*. Regency Publications: Delhi
- Dhanavath, M. 2020. Banjara Lifestyle and Community. *International Research Journal of Multidisciplinary Scope (IRJMS)*,1(4): 38-44.<http://dx.doi.org/10.47857/irjms.2020.v01i04.020>
- Halbar, B. G. 1986. *Lamani Economy and Society in Change: Socio-cultural Aspects of Economic Change Among the Lamani of North Karnataka*. Mittal Publications: Delhi.
- Jain B. 2016. *Visual Ethnography: GadiyaLohar* (Design Research Seminar). IDC, IIT Bombay.<https://www.dsource.in/sites/default/files/course/visual-ethnography-designers/sample-reports/file/Visual%20Ethnography%20-%20Gadiya%20Lohar.pdf>
- Misra, P. K. 1975. The GaduliaLohar's: Nomadism and Economic Activities. In: L. S. Leshnik and G. D. Sontheimer(eds.), *Pastoralists and Nomads in South Asia*(pp. 235-246)OttoHarrassowitz: Weisbaden.
- Misra, P. K. 1977. *The Nomadic GaduliaLohar of Eastern Rajasthan*. Anthropological Survey of India: Calcutta.
- Mondal, P. n.d. Tribe: What is the meaning of Tribe? *Your Article Library*.<https://www.yourarticlelibrary.com/tribes/tribe-what-is-the-meaning-of-tribe/32954>
- Naik, D. B. 2000. *The art and literature of Banjara Lambanis: A socio-cultural study*. Abhinav Publications: New Delhi
- Seth, D. 2020. Tribalism and Democracy. *William & Mary Law Review*, 62(2):431-486.<https://scholarship.law.wm.edu/wmlr/vol62/iss2/3>
- Singh, K. S. 1998. *People of India: India's Communities A-G Anthropological Survey of India*. Vol.4. Oxford University Press: New Delhi
- Sinha, M. and T. Shipurkar 2020. Union Budget 2020-21: Denotified, Nomadic, Semi-nomadic Tribes left out once again. *Down to Earth*. <https://www.downtoearth.org.in/governance/union-budget-2020-21-denotified-nomadic-semi-nomadic-tribes-left-out-once-again-69110>
- Soni, R. 2013. Nomadic GadiaLohar of Rajasthan: A Study on Socio-Economic Status of Nomadic GadiaLohar of Banswara District [Doctoral dissertation, Tata Institute of Social Sciences, Mumbai].
- Saikia, R. 2000. *Social and Economic History of Assam (1853-1921)*. Manohar Publishers & Distributors: New Delhi.
- Tehrani, N. H. 2015. The Ethnographic Narration of GaduliaLohar Tribe of Udaipur, Rajasthan: with the special reference to the Ethnoarchaeological perspective and traditional Iron tool technology. *Ancient Asia*, 6(2):1-11.<http://dx.doi.org/10.5334/aa.12321>
- The Editors of Encyclopaedia Britannica (2025, May 2). Tribe. Encyclopaedia Britannica. <https://www.britannica.com/topic/tribe-anthropology>
- Thind, K. S. 1996. *Panjab da lokawirasa*. Publication Bureau, PanjabiUniversity: Patiala.

Xavier, M.S. 2012. An analysis of changing socio-cultural practices among the Lambadas of Andhra Pradesh. *Paripex - Indian Journal of Research*,1(4): 260-262.

Internet Links

- <https://www.britannica.com/topic/tribe-anthropology>
- <https://en.m.wikipedia.org/wiki/Banjara>

· <https://www.google.com/search?q=ghanauli%20ropar&tbm=>

· https://en.wikipedia.org/wiki/Rupnagar_district

· <https://images.app.goo.gl/ro3K2ZJdZ51gv3aA>

· <https://www.yourarticlelibrary.com/tribes/tribe-what-is-the-meaning-of-tribe/32954>



This document was created with the Win2PDF "print to PDF" printer available at <http://www.win2pdf.com>

This version of Win2PDF 10 is for evaluation and non-commercial use only.

This page will not be added after purchasing Win2PDF.

<http://www.win2pdf.com/purchase/>