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**A STUDY OF DIETARY PATTERN AND COSTUMES OF
SELECTED CASTES OF THE KACHCHH
DISTRICT OF GUJARAT STATE**

**THESIS SUBMITTED TO
SAURASHTRA UNIVERSITY FOR
THE DEGREE OF**

**DOCTOR OF PHILOSOPHY
IN
HOME SCIENCE**

**BY:
JYOTIBA R. JHALA**

**SMT. S. B. GARDI INSTITUTE OF HOME SCIENCE,
SAURASHTRA UNIVERSITY, RAJKOT.**

2010

STATEMENT UNDER UNIVERSITY PH.D. RULES ORDI.PH.10

I hereby declare that,

- ❖ The research work presented in this thesis entitled "*A Study of Dietary Pattern and Costumes of Selected Castes of the Kachchh District of Gujarat State*" has not been submitted for my other degree of this or any other university on any occasion.

- ❖ To the best of my knowledge no work of this type has been reported on the above subject.

- ❖ All the work presented in thesis is original and wherever references have been made, it has been clearly indicated.

Counter sign by Guide:

Sign of Research Scholar

Date:

Date:

CERTIFICATE OF APPROVAL

This thesis directed and supervised by the candidate's guide has been accepted by the Smt. S. B. Gardi Institute of Home Science, Saurashtra University, Rajkot in the fulfillment of the requirements for the degree of.

DOCTOR OF PHILOSOPHY (HOME SCIENCE)

Title: "A STUDY OF DIETARY PATTERN AND COSTUMES OF SELECTED CASTES OF THE KACHCHH DISTRICT OF GUJARAT STATE."

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CHAPTER 1

INTRODUCTION

“Happy and successful cooking doesn’t rely only on know how; it comes from the heart, makes great demands on the palate and needs enthusiasm and a deep love of food to bring it to life.”

- George Blanc

“_ _ _ _The soul of man is his clothes:
Trust him not in matter of heavy consequence.”

- Shakespeare

The diet and costume are the most prominent, non verbal requirement of mankind, it is rightly said for India as it comprised of twenty eight states. Each state vividly distinguishable from each other by their culture, costumes and dietary pattern.

Gujarat, one of the major states of India has its unique identity, but Kutch district of Gujarat outstanding for its distinct culture, custom, food, costume, dialect, literature, music, art and climate. Apart from climate everything has been derived from the people who migrated to Kutch long ago and have settled here.

Food has been also basic part of our existence. Through the centuries we have acquired a wealth of information about the use of food as a part of our community, social, national and religious life. It has been used as an expression of love, friendship and social acceptance. It has also been used as a symbol of happiness of certain events in life, for example pendas are distributed to announce success in examinations or the birth of a baby, ladoos are associated with marriage and sankrant. Feasts are given of specific stages of life such as birth, naming ceremony, birthday, marriage etc. Most of the religious festivals also call for feasts and feeding of specific segments of the population. Certain menus are a central part of our social existence.

Specific foods are distributed as a benediction in religious functions in homes, temple and churches. As food is an integral part of our social existence. This function is important in daily life. Refreshment served at get together or meetings create a relax atmosphere. The menu for such get-together should bring the people together, rather than divide them. Food must satisfy certain emotional needs. These include sense of security, love and affection. Thus familial food makes us feel secure. Anticipating needs and fulfilling these are expression of love and affection.

Indian cuisine can be said to have evolved along lines parallel to Indian history. India has ancient cultural heritage which is dependent on religion, geography and socio-economic condition. Traditionally Indian cooking has been handed down through the generation by demonstrations and word of mouth. The cooking habits of India vary not only within the religious communities but from area to area. Regional cooking is influenced by the staple food of the area. In the north, wheat grows the food is drier and the gravy thicker, in the south, where rice is the staple diet gravies are thinner. Climate too plays its role and because of the heavy rainfall, vegetables grow in abundance and make vegetarian cuisine varied and exciting.

With the present advancement, it has constrained man to follow various restriction, values of norms to protect these restrictions clothe himself, more modestly this has made it impossible to wear cloth without accompaniment of accessories like ornament, foot ware, tattoos etc. These when worn together convey a distinct message of the specified cultural context. A culture lives regulates and rejuvenates itself from time to time, foreign conquests, exotic ideas and new influences bring in change on the sartorial environ and yet the old is never dead. The old and new co exit within the new needs tastes and circumstances.

Clothing is an art, an expression of personality. In any culture clothes and other forms of physical adornment have a tremendous social as well as psychological impact. It is also believed that clothing originated with the urge to adorn the body.

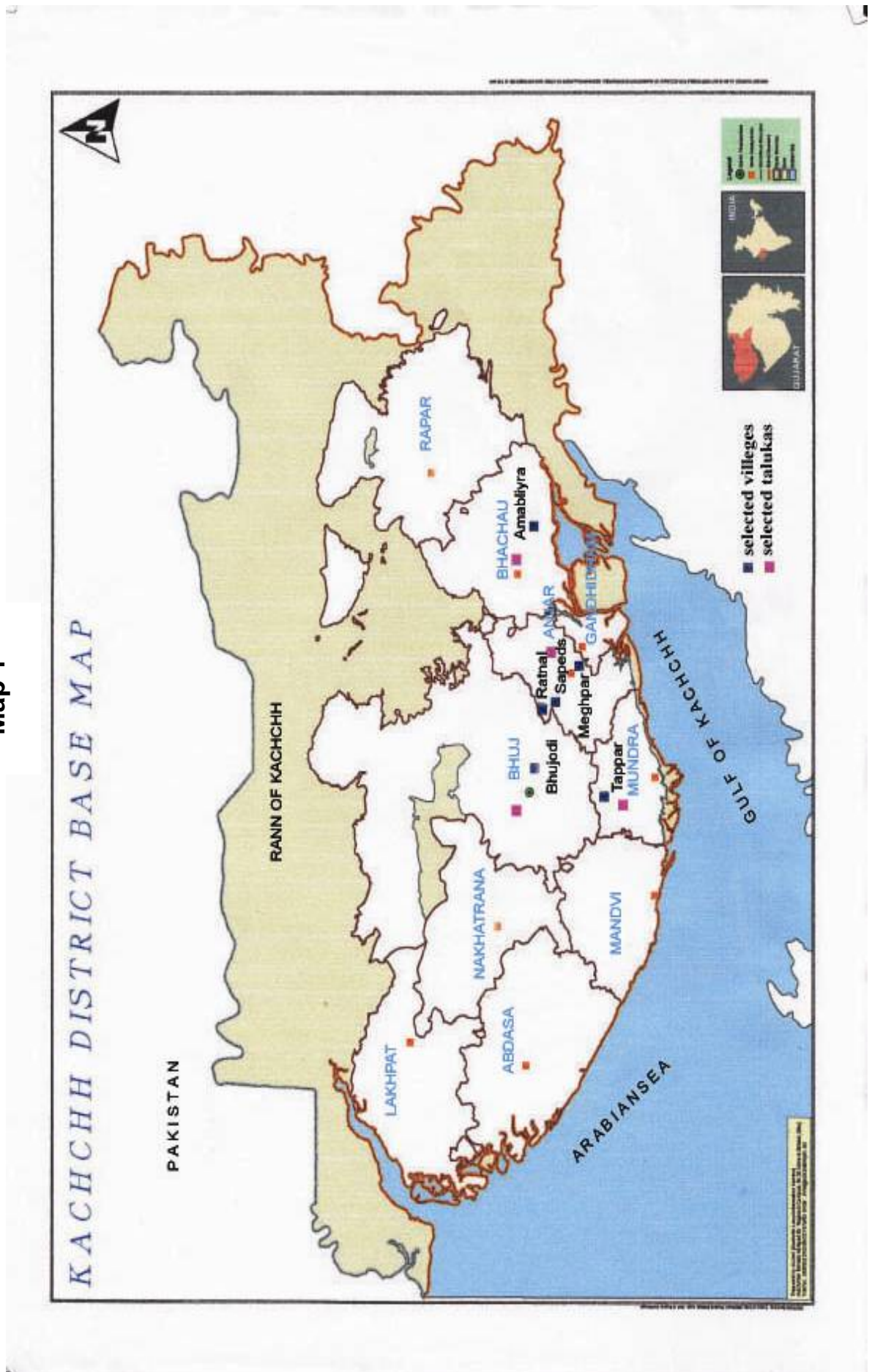
Clothing symbolizes status, caste, occupation, age, sex, and religion. It impress the human mind very deeply, proper selection of costumes enhances self confidence and makes his personality felt around.

1.1 ORIGIN OF THE PROBLEM

In 1996 the researcher had visited Kutch. She was astonished to see the beautiful culture of this region. The culture of Kutch consists of sea, desert, river, agriculture, mountain and cattle rearing. She was amazed to see that Kutch is surrounded by water on three sides and desert on one side. In Kutch many communities live in harmony and brotherhood as Kutchis. Many people of different origins from the world have come in Kutch and settled down; therefore Kutch possesses 50% of variety of cultures of the world through them. The different castes diet, costumes, dialect and customs are different. The people of different caste are known by their costumes and embroidery. According to geologist Kutch is more ancient than Himalaya. There is a proof that this region has emerged 3-4 times from the sea. This enlightened her to study the cultural heritage of this area. She also saw that Kutchi people are simple. They used in their diet mainly potatoes, onion and green chilies. In this region khari bhat (spicy rice) was a favourite dish. Nomads of this region were mostly cattle rears. So they used much milk in their daily diet.

Besides this, she noticed a vast difference of costumes among men, women, and children. Every caste of people wore their own designed embroidered costumes. They had a variety of ornaments, hairstyle and tattoos. Economical, educational, political and psychological factor have brought about great change in the traditional costume and dietary pattern. However these traditional styles are being replaced by other forms of costumes and dietary pattern. It seems that although the traditional costumes and dietary pattern may survive, traditional costumes and dietary pattern will undergo a dramatic change.

Map 1



Interest in the traditional culture and diet encourage the researcher to pen down the costumes, jewelry, foot ware, hairstyle, tattoos and dietary pattern of the Rabari and Ahir people before it vanishes.

Human civilization has been born developed and destroyed as the time passes but each and every civilization has an interest in his past, to see the progress mankind achieved compared to their ancestor. This is an interesting matter for them, so in order to preserve a treasure of the traditional costume and dietary pattern, it is very important to act on it. Now the above discussion lead the researcher to conduct a study entitled.

**“A STUDY OF DIETARY PATTERN AND COSTUMES OF
SELECTED CASTES OF
THE KUTCH DISTRICT OF GUJARAT STATE.”**

1.2 INTRODUCTION TO KUTCH

- **Origin of Kutch**

Kutch is ancient land possessed of great antiquity which takes its name from Sanskrit word of two and half word. This means the landscape surrounded by water and in a shape of vertical trumpet.

Many times Kutch land came out from the sea and many times land turned into a forest. Whenever Kutch land submerged under the sea that the forest of Kutch was covered with alluvial soil. Gradually due to pressure and heat generated in this layer it turned into lignite coal. The lignite mines of Pandhro are living examples of this.

In ancient time Kutch was an island so the people living in Kutch were less connected with other parts of India. More over on an account of southern direction of the sea there was international trading with countries like Africa,

Malaysia, Jangbar, Adan and China. So Kutchis became aware about all parts of the world and became brave and courageous.

- **Origin of mankind in Kutch**

In Vedas Kutch is described as bank region. There lived some tribal people. Once a tourist came there and with his help and advice they cleaned the forest and made a plane ground. On that ground the grass grew thickly, so shepherds came there for cattle rearing. The first arrivals were probably groups of camel herders followed by cattle & buffalo herders.

- **Name**

Kutch, a land of colourful varieties at various times, had got few names. They are as follows.

1) Kutch

The word Kutch means tortoise in Sanskrit language. The second meaning of the Kutch means land of mud and water. By putting the map of Kutch up side down it looks like a tortoise.

2) Pachchham

As it is in the west of India, this name may have been derived. In this desert still on island called Pachchham exists. The founder believes that this island is very old. The remaining region comes into existence after the origin of Pachchham.

3) Anupadesh

In Sanskrit the meaning of this word is exaggerating. As per scientist's belief we knew that origin of Kutch is from the ocean when the tatonic type earthquake occurred.

4) Bhojkat

In Matsya Puran 'Sakhol' and 'Pranthal' these two names are mentioned. The island is called Pranthal still in existence in the desert of Kutch.

5) Salima nagar

During the times of Mughal emperor, he defeated the king of Kutch and occupied Kutch. At that time the region of Kutch was given this name. This fact was mentioned in the history of Mughals. But this name was not published or known in other scriptures.

1.3 HISTORY OF KUTCH

The history of Kutch may be divided into ancient and modern periods i.e. before and after the Samma of Jadeja Rajput conquest in 14th century. After independence of India in 1947. The last king of Kutch Madansinh opted for annexation on Indian union Kutch became its parts of 'c' grade state, administered by Government of India through the chief commissioner.

In November 1956, in re-organization of states. Kutch was annexed as district of Bi-lingual state of Bombay, which was bifurcated on 1st May 1960, in separate state of Gujarat and Maharashtra, Kutch district became part of Gujarat state. Prior to independence former Kutch state followed special feature.

- Kutch state had its own flag emblem incorporating moon, sun and soldiers.
- Kutch state had its own motherland song. In lines of national song of India. It stated with word, Munja Matru Bhumi Ke Naman that means I salute my mother land.
- The state had its own mint for currency.
- Kutch state celebrated its new year on Ashad Sud Bij every year with pomp and gaiety, just prior to onset of monsoon.
- Kutch state had its own Tax department known as 'Den Khatu' with dependent rules and regulations and it was the only privilege state in India under British rule free of excise and custom duty. On account of this facility the materials were much cheaper compared to their cost in the rest of India. Well known navigator Ramsinhji Malan brought from Europe, many Industries to Kutch during his voyages abroad an arts and crafts flourished.
- Kutch is earthquake prone zone.
- Wild Ass Ghudkhar is found only in the desert of Kutch.
- The king patronized literatures of Pingal Shastra, Vraja bhasha, Parsi and Sanskrit Pathshalas. They practiced Hindu religion and did not allow a single missionary to propagare. There is not a single Church in Kutch.
- The gathering of village folk in melas on various occasions is held regularly at 100 different places in the whole of Kutch. This regular feature of festival provides colourful entertainment to the local masses.
- Kutch is a marvelous example for the immigrant flamingo birds that live as colonies in the desert area. In Gujarati flamingo are called Surkhab. As Majority every year flamingo dwells in this region, later on this region came to be known as 'Surkhab Nagar'.
- The most of commonly spoken language in Kutch is Kutchi. This language has no script of its own but when it is written, it uses the Gujarati script. Kutchi language is uniquely a mixture of many languages like Sindhi along with Gujarati, Punjabi, Sanskrit, Arabi-Farsi. Kutchis is not recognized as one of India's official languages and it is considered a dialect of Gujarati. As per the opinion of the international languages proficient Kutchi dialect is 94 thousand years old.

- During the time of kings Kutch region was divided into 13 regions. This region was known as Praganas. During the ruling era of the Britishers these divisions were well-known as Talukas. But still no one was able to forget the name 'Parganas' so quick. The 13 parganas are follows.

(1) Kand (2) Dhang (3) Gardo (4) Abadsa (5) Kanthi
 (6) Pawar (7) Miyani (8) Makpat (9) Anjar chovisi
 (10) Bhuvad chovisi (11) Hala chovisi (12) Banni

1.4 KUTCH TODAY

- In Kutch the meter gauge is spread up to 278 kms. while the broad gauge railways spread by 234 kms. Moreover the railway developed is very meager.
- The roadways in Kutch are spread up to 3453 kms. The bus service is available in almost all villages.
- Among India's biggest 10 ports, that is Kandla is located in Kutch. There are maximum technical facilities for the import and export. Near the Kandla port is located the industrial city of Gandhidham. In the free trade zone of Kandla, the fertilizer company IFFCO is located among with G.I.D.C.
- Pandhro has got the mines of lignite. Meanwhile the mine of bauxite is situated near Gandhidham. These all comes under the ownership of G.M.D.C.
- In Bhuj, Anjar and Gandhidham in the area of G.I.D.C. there is small industries have developed.
- The Dholaveera village of Kutch, the ancient and cultural scriptures and many such evidences are obtained thus from this it can be known that Kutch had a rich wealth of cultural heritage in the past.
- Light house of Mandvi is the highest in India. Steamers carrying passengers and cargo used to ply between Bombay and Karanchi with a stop at Mandvi port in Kutch. Daily air services are from Bombay to Bhuj via Gandhidham and Bombay to Bhuj via Jamnagar. Direct trains from Bombay to Gandhidham and Bhuj in Kutch operate daily. On meter gauge Railway,

Gandhidham, Delhi via Palanpur trains are running. Ships from Kutch go to Middle East and Africa regularly.

- In the Gulf of Kutch electricity is obtained from the waves of ocean. Wind farms are made to obtain energy.
- Kutch has mineral wealth like lignite, bauxite and limestone.
- In Kutch today population of people is less than animals.
- Kutch gained its strategic importance when Pakistan invaded India the Kutch border in 1965 and again in 1971. The area is therefore considered by the Indian government and military as sensitive. Large army and Air-force bases have since been established at Bhuj.
- In the last 15 years, many villages have been given an electricity supply allowing many homes to have electric light instead of oil lamps. Electricity also supplies electric pumps which raise water from 200 or 50 tube wells which have been sunk. This means that water is much more readily available for household or agriculture use.
- Formal education is also much more developed. Education at primary level is compulsory and available free throughout India though attendances of children of the poorer communities are still low. Larger villages all have schools.

Kutchis excel in hospitality and visitors and guests are always welcome. Kutchi (Madu) people are bold, honest, adventurous, very much hard working and skillful.

The average income of a person in Kutch for a year is very low. The income being meager, male members from many families migrate to other parts of India and all over the world to earn their livelihood. Therefore economy of Kutch depends on money order remitted from outside the state by their relative dependants. Bhiksha is practiced except by Bava community through out Kutch. Temple architecture flourished in Kutch. Some beautiful monumental pieces of arts in stone and marble carving are famous world wide. To name few are Shiva temple at Koteshwar, Surya Mandir at Kanthkot,

punch tirth Jain temples, sculptures at Shiva temple at Kera equal khajurao temples.

- **Population of Kutch district
(As per census of 2002)**

Total population	15,83,225
Rural area	8,74,650
Urban Area	3,87,857
Men	6,82,741
Women	6,46,036
Male child	1,32,411
Female child	1,22,037

1.5 DIET OF KUTCHI PEOPLE

The people of Kutch believed in simple living and high thinking. The staple food is rotlas made of millet which the local relish with butter milk or chhas, butter and jaggery or gud. Kutchi made of rice and dal (pulses) is liked by everyone. If we visit any house first a glass of water as a custom is served. Tea which was unknown 60 years ago has become the universal drink among all classes of people. Milk based items like curds and ghee are very common in food preparation. Groundnut oil and groundnut is generally used to make the food more exotic.

The usually kutchi cusine usually consists of roti or rotlas, curd, butter milk, kadhi, vegetable, papad, salad, theplas, khakhras and sev (of gram flour) are made and stored as food during traveling etc.

Now a days food values are becoming more tasty and palatable than nutritious. The main delicious in food items are-khaman dhokla, ganthiya, undhia, muthia, raita, dahi wada, kachori, bhajiya, brinjal bhartha, etc. as a change from normal food. Dabeli, pure shake, pau bhaji, bhakarwadi, papad,

kadak etc. have crept in. There are many varieties of sweets like adadiya, gulab pak, son papdi, mohanthal, penda, halwa, gulab jamun, jalebi etc. seeds of dhaniya or dhana dal, Beetle leaf or pan with supari is served after food as the last item.

1.6 COSTUME OF KUTCHI PEOPLE

Kutchi costume is unique and some of the embroidered are very costly. The mirror work and embroidery work forms an integral part of Kutch. Handicrafts irrespective of the community or ethnic group to which they belong however the workmanship differs. In fact the various communities can be identified by the pattern of embroidery and dress or costumes they wore. For instance, they Garacia Jat, women wear only red or black chunis while Rabari women wear black open blouses or cholis with odhnis to cover head.

In the rural areas women wear chaniya choli during the whole year. Chaniya choli's are of many designs and fashion. Typical Kutchi costume is incomplete without abha or kanjari. Abha is the name of the typical choli worn by women folk and kanjari is a long blouse beautifully embroidered and with mirror work. Most of the men in Kutch wear loose trousers, a long sleeved under jacket, a short coat, a plain or silk bordered cloth normally men prefer white clothes except the Muslims who prefer coloured clothes.

1.7 GOKULIYA MARRIAGE

On the day of Janmastami the people of Dhebariya Rabari, Vagadiya Rabari and Machhoya Ahir arranges this type of marriages. In their castes the children are married at a tender age.

The importance of this type of marriages is they are arranged during the noon time from the 11 to 12 am. Importance is given to custom, which is only done by Brahmin of their castes.

Many times when this Brahmin is not available the elders of their caste completes this marriage.

1.8 BHUNGA OF KUTCH

The people of Kutch live in circular huts known as Bhugas. The inner side of the walls is decorated with mud work and mirrors in local languages are called Lipan Kam. Today 80% of the houses are Pukka the walls still being decorated with mud-work.

In villages of Kutch, combine square white homes like those built by Kutchi further east with round huts with thatched roofs, called bhunga. Long ago elders say when Kutchi lived in Rajasthan they used to wander with bullock carts during the summer and would set up bhunga as temporary dwellings. These campsites analogous to todays, homeless vandh, could last up to a year. Near Mundra, in southern Kutch, there is a Kutchi village of bhunga called Bhopani Vandh, Rajasthani Raikas today live in round house that are very similar.

In this bhunga, the effect of heat or cold is very less. The bhunga is constructed with branches of trees with acts as pillar and also is made with clay. The roofs of the bhunga are made up of leaves and grass and they are arranged very closely on Bhunga.

1.9 STATEMENT OF THE PROBLEM

The above discussion on Kutch region leads the researcher to conduct a study entitled:

**”A STUDY OF DIETARY PATTERN AND COSTUMES OF
SELECTED CASTES OF
THE KUTCH DISTRICT OF GUJARAT STATE.”**

1.10 SIGNIFICANCE OF THE STUDY

The present study entitled 'A Study of Dietary Pattern and Costumes of Selected Castes of the Kutch District of Gujarat State' deals with studying and understanding a former and existing dietary pattern and costume of the Rabari and Ahir community of Kutch district. In this thesis mainly focus on Bhuj, Anjar, Mundra and Bhachau talukas. Researcher took the sample of 120 families of Rabari and 120 families of Ahir community mentioned below.

Table 1
Number of samples and castes.

40 - Families of the Kachhi Rabari	40 - Families of the Pranthadiya Ahir
40 - Families of the Dhebariya Rabari	40 - Families of the Machhoya Ahir
40 - Families of the Vagadiya Rabari	40 - Families of the Boricha Ahir
120 – Total	120 – Total

In this present research the investigator studied of 240 families and their dietary pattern on daily basis, occasional, festivals, during pregnancy, during delivery, post delivery, sickness diet and home remedy, daily costume, occasional costumes, festivals costumes and marriage costumes was carried out. The findings and conclusion of the study will be of great help in various ways.

The study on dietary pattern and costume of selected castes of the Kutch district of Gujarat state is of great significance to subject of Home Science. Home Science aims at overall development of women. The students can plan out the disease vice diet and festival diet as well.

Any one interested in humanity can get some information from this study about the Kutch culture. Rabari and Ahir traditions including costumes, jewellery, foot ware and hair style. They also get information about dietary pattern of Ahir and Rabari people including daily diet, festival diet, occasional

diet and home remedy of such disease and diet during pregnancy and post delivery. This will also be helpful to the dietician, costume designer, for stage and cinema and to the illustrators of the history to know the traditional costume and jewellery of Rabari and Ahir community. Costume and jewellery designers who can blend these design with the modern style and make the fusion wear and fusion jewellery.

This study would be useful for the anthropology students to study the costumes and dietary pattern of Rabari and Ahir people of the Kutch. This study is useful to the social welfare department of the Gujarat state to know the present condition of the Rabari and Ahir clan.

It may also be used by the investigators wishing to make similar studies on the other district of Gujarat state.

1.11 OPERATIONAL DEFINITIONS

The words used in research title in context with research carried out to clarify its proper meaning defined as an operational definitions mentioned below:

- **Costume**

Complete dress or apparel including all garments and accessories like ornaments, tattoos, foot ware and hairstyle worn at a time.

- **Diet**

Human maintain their physique by taking the nutrients objects which are called diet like dal, rice, loaves, chapattis, vegetables, milk, butter milk, ghee, jaggery etc. edible.

1.12 OBJECTIVIS OF THE STUDY

- **General**

- 1) To study the former and present generation's dietary pattern and costume of men, women and children of the Rabari and Ahir community.
- 2) To study the origin and history of the Rabari and Ahir community.
- 3) To study the cultural factors that influences the clothing behaviour and dietary pattern of the Rabari and Ahir community.

- **Specific objectives**

- 1) To find out the fabric design and colours of former and present generation's garments used by the Rabari and Ahir's men, women and children.
- 2) To find out the former and present generation's ornaments design and factors used by Rabari and Ahir's men, women and children.
- 3) To find out the former and present generation's daily diet, festival diet, occasional diet and the diet and the home remedy, during sickness used by Rabari and Ahir community.
- 4) To find out the former and present generation's pregnancy diet, post delivery diet had by women of Rabari and Ahir community.
- 5) To find out the socio-cultural factors that influence the dietary pattern and clothing behavior of Rabari and Ahir men, women and children.
- 6) To document the glamours former generation's costumes and ornaments of the Rabari and Ahir community.

1.13 JUSTIFICATION OF THE SAMPLE

The researcher had selected a sample of the 120 families of the Rabari and 120 families of the Ahir. This study mainly focused on Bhuj, Anjar, Mundra

and Bhachau talukas. This study consisted of the subgroups of the Rabari communities.

- 1) The Kachhi Rabari – consisted of 40 families and 75 respondents from Bhujodi, Ta-Bhuj.
- 2) The Dhebariya Rabari – consisted of 40 families and 72 respondents from Tapper, Ta-Mundra.
- 3) The Vagadiya Rabari – consisted of 40 families and 70 respondents from Ambaliyara, Ta-Bhachau.

All the primary data has been collected from 217 Rabaris respondents.

- In the similar manner a study on the subgroup of the Ahir community was carried out

- 1) The Pranthadiya Ahir – consisted of 40 families and 74 respondents from Ratnal, Ta-Anjar.
- 2) The Machhoya Ahir – consisted of 40 families and 73 respondents from Sapeda, Ta-Anjar.
- 3) The Boricha Ahir – consisted of 40 families and 75 respondents from meghpar, Ta-Anjar.

All the primary data has been collected from 222 respondents by the researcher. The researcher collected the data from the total 439 respondents of Ahir and Rabari community.

Therefore, the sample for the present study is justified.

1.14 JUSTIFICATION OF VARIABLE

The present study on dietary pattern and costumes of selected castes of the Kutch district of Gujarat state included the following independent variables.

- 1) Age
- 2) Religion
- 3) Income

Table 2
DISTRIBUTION OF RESPONDENTS BY AGE

Gender caste Age	Male										Female										Total N=439					
	Rabari					Ahir					Rabari					Ahir										
	Kachhi.		Dhebar.		Vagad.		Pranthad.		Machho.		Boricha		Kachhi		Dhebar		Vagad.		Pranthad.				Machho.		Boricha	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%			F	%	F	%
21-30 years	15	20	13	18.05	14	20	14	18.9	12	16.4	16	21.3	13	17.3	14	19.4	13	18.5	15	20.2	12	16.4	13	14	220.9	
31-40 years	10	13.3	9	12.5	10	14.2	11	14.8	11	15.06	9	12	16	8	11.1	11	15.7	12	16.2	11	15.06	11	14.6	125	170.52	
41-50 years	9	12	8	11.1	7	10	9	12.1	10	13.6	8	10.6	9	12	9	12.5	7	10	8	10.8	9	12.3	10	13.3	103	140.3
51 years And above	4	5.3	4	5.5	4	5.7	3	4.05	4	5.4	4	5.3	3	4	7	9.7	4	5.7	2	2.7	4	5.4	4	5.3	47	64.05
Total	38	50.6	34	47.15	35	49.9	37	49.8	37	50.46	37	49.2	37	49.3	38	52.7	35	49.9	37	49.9	36	49.16	38	47.2	439	595.77

1) Age

Age is also one of the important influencing factors. Age of respondents varied from about 20 years to 70 years. Variety of costumes is seen in different age groups. The age range of respondents was divided into four categories:

- ❖ 21 to 30 years
- ❖ 31 to 40 years
- ❖ 41 to 50 years
- ❖ 51 to 70 years

Fairly large number i.e. 304 respondents belonged to the first category and the smallest number i.e. 201 respondents belonged to the categories of 51 to 70 years.

2) Religion

Religion plays an important roll on the diet, all the respondents followed the Hindu religion. The Dhebariya Rabari followed the Hindu religion but they scarified a goat to their Goddess Ravechi Mata and Vachhara Dada. So the male persons of this caste are omnivorous.

3) Income

It is obvious that financial capacity plays an important role in the dietary pattern as well as costumes. Four monthly income groups had been taken into consideration in this thesis which comprised of less than 5,000 Rs., 5,000 Rs. to 10,000 Rs., 10,000 Rs. to 20,000 Rs. and above 20,000 Rs.

Table 3
DISTRIBUTION OF RESPONDENTS BY INCOME

Caste	Sub Caste	Income groups			
		Less than 5000 Rs.	5000 Rs. to 10,000 Rs.	10,000 Rs. to 20,000 Rs.	Above 20,000 Rs.
Rabari	1. Kachhi Rabari	N=14, 35%	N=11, 27.5%	N=9, 22.5%	N=6, 15%
	2. Dhebariya Rabari	N=9, 22.5%	N=12, 30%	N=13, 32.5%	N=7, 17.5%
	3. Vagadiya Rabari	N=11, 27.5%	N=16, 40%	N=6, 15%	N=8, 20%
Ahir	1. Pranthadiya Ahir	N=5, 12.5%	N=6, 15%	N=10, 25%	N=19, 47.5%
	2. Machhoya Ahir	N=6, 15%	N=8, 20%	N=12, 30%	N=14, 35%
	3. Boricha Ahir	N=9, 22.5%	N=13, 32.5%	N=7, 17.5%	N=11, 27.5%

In the Kachhi Rabari 35% families of the less than 5,000 Rs. monthly income group, 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group, 22.5% families of 10,000 Rs. to 20,000 Rs. monthly income groups, 15% families of above 20,000 Rs. monthly income group were found from the sample.

In the Dhebariya Rabari 22.5% families of less than 5,000 Rs. monthly income groups, 30% families of 5,000 Rs. to 10,000 Rs. monthly income group, 32.5% families of 10,000 Rs. to 20,000 Rs. monthly income group, 17.5% families of above 20,000 Rs. monthly income group were found from the sample.

In the Vagadiya Rabari 27.5% families of less than 5,000 Rs. monthly income groups, 40% families of 5,000 Rs. to 10,000 Rs. monthly income group, 15% families of 10,000 Rs. to 20,000 Rs. monthly income group, 20% families of above 20,000 Rs. monthly income group were found from the sample.

In the Pranthadiya Ahir 12.5% families of less than 5,000 Rs. monthly income group, 15% families of 5,000 Rs. to 10,000 Rs. monthly income group, 25% families of 10000 Rs. to 20,000 Rs. monthly income group, 47.5% families of above 20,000 Rs. monthly income group were found from the sample.

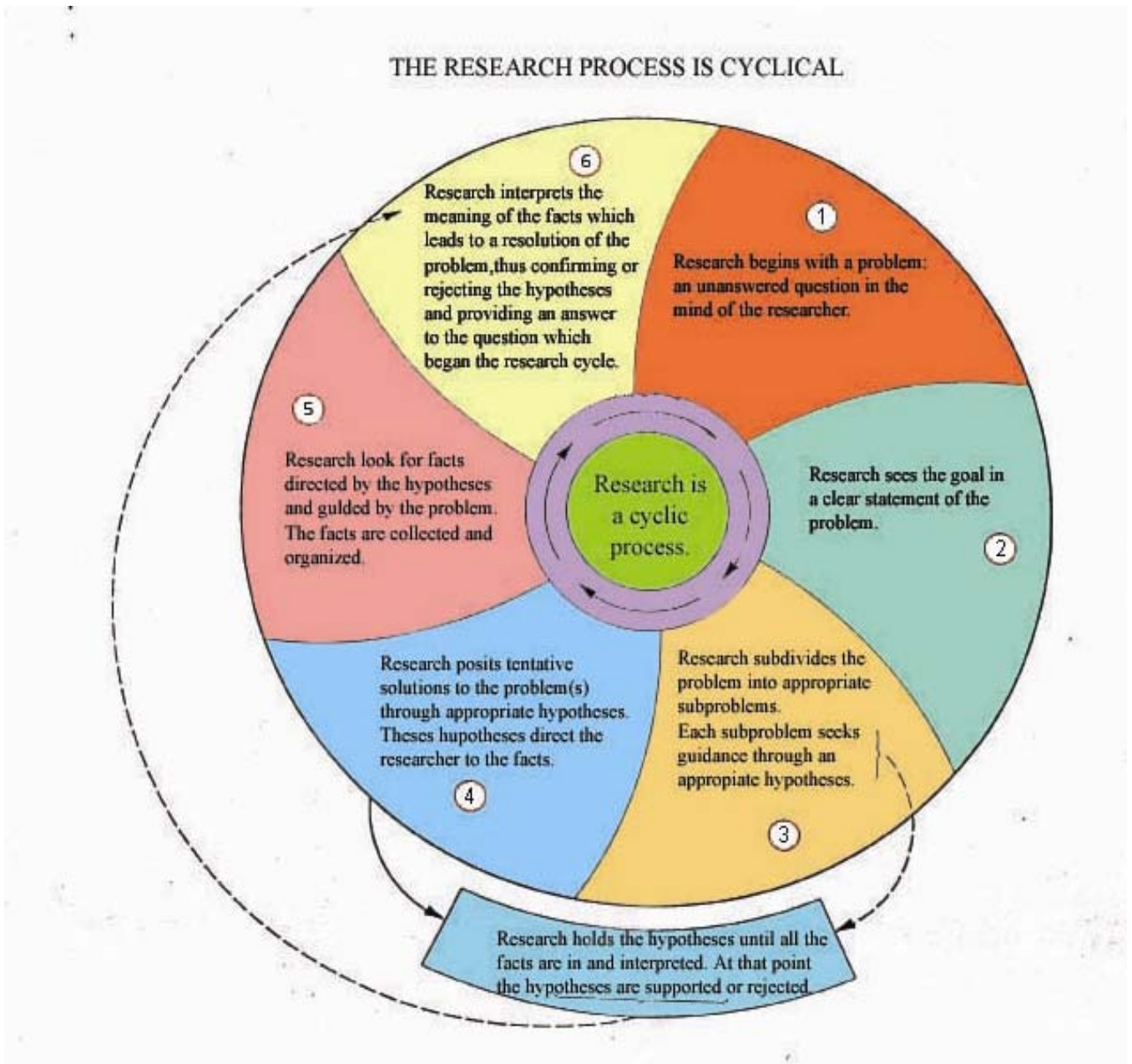
In the Machhoya Ahir 15% families of less than 5,000 Rs. monthly income groups, 20% families of 5,000 Rs. to 10,000 Rs. monthly income group, 30% families of 10,000 RS. to 20,000 Rs. monthly income group, 35% families of above 20,000 Rs. monthly income group were found from the sample.

In the Boricha Ahir 22.5% families of less than 5,000 Rs. monthly income groups, 32.5% families of 5,000 Rs. to 10,000 Rs. monthly income group, 17.5% families of 10,000 Rs. to 20,000 Rs. monthly income group, 27.5% families of above 20,000 Rs. monthly income group were found from the sample.

1.15 HYPOTHESIS

- 1) There will be significant difference in the subgroup factor influencing on daily and occasional costume and dietary pattern.
- 2) There will be significant difference in the age factor influencing on costume of the Rabari and Ahir men, women and children.
- 3) There will be significant difference in the economic factor influencing on festival and occasional diet.
- 4) There will be significant difference in the occupation factor influencing on costume of Rabari and Ahir men.
- 5) There will be significant difference due to modernization and industrialization in fabric and fabric design, shoes, ornaments used by Rabari and Ahir community.

Figure 1



CHAPTER 2

REVIEW OF LITERATURE

The related researches that had been carried out are mainly on the Kutch region. Costume and diet of different communities lived in the cities and villages of Kutch region, Gujarat state, Madhya Pradesh and other state of India. However some studies have been done on tribal traditional costumes and diet in general.

- The researcher visited the following institute to get the related data
 - ❖ Clothing and Textile Department:
M.S University of Baroda.
Fateh Gunj,
Vadodara.
 - ❖ Library of Gujarat Vidhyapith.
Ashram Road,
Ahmedabad.
 - ❖ Tribal Research Institute.
Ashram Road,
Ahmedabad.
 - ❖ Library of Saurashtra University
Munjaka,
Rajkot.
 - ❖ National Institute of Fashion Technology
GH – 0, Near Infosys,
Gandhinagar.

- ❖ National Institute of Design.
Paldi,
Ahmedabad.

- ❖ Bhartiya Sanskriti Darshan,
Museum Kutch.
Umed Nagar,
Bhuj.

- ❖ Kutch Museum.
Near Hamirsar Talav,
Bhuj.

- ❖ Ayana Mahel Museum.
Darbar Gadh Chowk,
Bhuj.

- ❖ Kutch Mitra Bhavan.
Near Dadavadi,
Bhuj.

- ❖ Kala Raksha.
Research centre,
At - Sumarasar (sheikh),
Ta-Bhuj,
Kutch.

- ❖ Tribal Research Institute,
Behind NITTTR,
Bhopal,
Madhyapradesh.

- The literature reviewed in this chapter has been presented under the following heads.

2.1 THEORETICAL REVIEW

2.2 RESEARCH REVIEW

2.1 THEORETICAL REVIEW

2.1.1 Reviews on Kutch

Encyclopedia of Britannica reports that the following information was available in the sixth volume of the encyclopedia of Britannica about Kutch elaborates. The short note from it was as follows, frequent earthquakes and lacks of trees, agriculture were failing, great damage and the fertility was reducing from the land. The product of Kutch area was food grains, cotton, tobacco and ghee. There were mines of coal and iron also. Their architectures were in full form. Even today the specimens of them are existing. The art of golden and silver ornaments of Kutchi artist were very beautiful. People were peaceful and highly royal in nature.

Indian year book in 1925 reports that the description relating Kutch was in Indian book. In which it was described that Kutch related articles were available in ancient Greek books. The devotion and loyalty of Kutchi people towards the diplomat was unique. It was mentioned in it about natural resources and crafts that the land of Kutch was very fertile. The main agriculture product was wheat; millet, jowar and cotton, large ample stock of Iron and coal were deep under ground. The beautiful silk, embroidery and knitted work with artistic golden and silver ornamental work had made Kutch world famous.

Maharaja Bhagvatsinh in 1948 reports that Kutch means roof of the sky, the shield of tortoise, coastal region, bank, bay, land of many forests, land of

oceans. Forest covered by water of rivers, belt a plain land nearby the mountain island of sand, forest country of Kutch situated between Kutch and Kathiyawad, a paddle of water. Kutch Pradesh Kutch (bank) + Pradesh (the land) wetland, a watery and muddy land. The language spoken in Kutch was Jadeji. It could only be spoken and never written.

Kutch mahiti ank in 1996 reports that Kutch was a very ancient land. Culturally & historically it was related to quite ancient period. That could be known from fossil evidences. Crores of year old fossils had also been obtained from Kutch. According to many historians Kutch was formed due to the migration of many people from various lands. Kathi, Aahir, Jat and many others of cattle rearers had come and lived Sama, Sodha, Shama families from north & settled there. Vaghela from east, Jain, Brahmins from Marwad & Gujarat. Bhatia and Lohana came from Multan and Sindh respectively, Charans came from Marwad. From that it seems that Kutch was a land of varied amalgamations of various castes and creeds i.e. confluence of variety of people! Here varied people came and deliberated regionally and became as one. In this over many known and unknown lives had got merged but still they had a single known existence i.e. Kutchi.

Jethi in 2000 reports that in view for tour, Kutch was an important place. The history of Kutch was prosperous and prideful. The penance of Daspracheta in Narayan Sarovar the placement of Shivalinga in Koteshware on Ravana's way to Kailash, Rama's description in Ramavada. The hidden stay of five pandavas in Gedi etc. events were connected with Kutch. The prints of dinosaurs of Jurassic age were obtained in Kutch, Due to better quality grass in Banni area, many nomadic came there for rearing their cattle. The relation of Kutch for the origin of India was known from ancient times to 1000 A.D.

Thakkar in 2001 reports that the Kutch by name is a region that was widely known to the people of India (and even the world), for the land occupies a prominent place in the topography of the country. Yet, it was a land of mystery, owing to it's the geographical segregation-a land surrounded by the salt marshes of the Rann and the waters of the sea, a land whose

geographical environs, historical antiquity and nomadic tribes that reside in small settlements were unknown to most of those who lived far from the region of Kutch. Although Kutch was a sector within the state of Gujarat, owing to the geographical isolation imposed on this region, the history of Kutch & its people had not been merged with that of the other sectors of Gujarat.

Gujarati Vishvakosh in 2001 reports that due to existence of Aabir or Ahir the land of Kutch was known as Abhiryo or Abiriyo. These names were known uptill 3rd to 4th century. Kacchiya in Kutch Mandal and Vayu Puran and 'Katchak' in Panini were known as names for Kutch. That land was also known as Abhir. According to Skandha Purana, Kutchi Mandal was known to be a combination of 1,422 villages. From the sea shore and a desert area of Kutch total six lakhs tones of salt was obtained. Factories of these were established in Kandla, Mundra and Jakhau ports. From those ports, salt was exported. From the deserts and bay there were possibilities of obtaining oil and gas. Now a day's lignite production was about 5 lakhs tones. In the past this might have been a forest. After the period of Gondavas lignite was obtained. The occupations of people of those regions were cattle rearing.

2.1.2 Reviews on diet

District gazetteer of Kutch in 1971 reports that the food habits of the people was simple, their main food included rotla or loaf of jowar or millet, khichdi – mixed rice, jaggery or pulse at times. Rice, dal or curry, vegetable and sweets were used on occasions. The food habits, of urban folks included the vegetables with some ghee, salad, chutney, murabba, pickles. Evening meal consisted of bhakhari or rotla along with milk and vegetable and some even had rice and dal. Tea was taken thrice a day. Rajputs and girasadars took opium and opium water for enjoyment. Higher class people took two meals. Almost all took vegetarian food except the people belonging to Rajput, Koli, Bhil, Chamar, Bhangi etc. They ate flesh of sheep, goats & young ones of

buffaloes and partridges. Muslims avoided eating pork Vadhas of Bhirandiara used flesh of sandhas in diet.

Sandhan in 2005 reports that the Agariya as a tribe (Janjati) in Madhya Pradesh. Their main diet included rice, kodri, kankibhat, chapatti of maize, pulses, dal of seasonal grains. The non-vegetarian food included fish, chicken, goats, deer, wild pig, rabbits etc. They also had liquor of Mahuva.

2.1.3 Reviews on costume

Elson in 1979 reports that the all Rabari women dressed in skirts, blouses and odhanis, they shirred their own woollen thread but the cloth was woven by Harijans and was dyed by Khattris. The skirts of unmarried girls were made of cotton and were fastened with a draw string but married women wore tube skirts which were pleated and tucked at the waist. A dark colour was required. Tie-dying was sometimes used to create a pattern of red dots or a black background, but a plain fabric made from a dark shade of natural wool was also acceptable.

Thakkar in 1988 most of the Kutchi people were much industrious. By stature they were well built, fair and tall. Whatever economic or social situation might be but they even gave their lives to protect the prestige of their family. Mostly all Kutchis wore paghadi on their head. Marriage and other important occasions were still celebrated as same. Either he was Hindu or Muslim, Harijans or Rajput, Brahmins or Jain, farmer or laborer, all wore Paghadi commonly. They had different styles to wear it. But still its structural agenda was Kutch. On the grievous occasions, white Paghadi was worn and during joyful occasion orange Paghadi was worn.

Vyas in 1988 reports that the male Rabari generally wore pyjama, kediyun (upper garment) and twisted turban, under this turban they wore melkhaya which was $\frac{1}{2}$ or $\frac{3}{4}$ meter long cloth. Saurashtra Rabari did not wear malkhaya. Their turban was bigger than the turban of Gujarati Rabaris. The

upper garment of this Rabari's possessed less fullness and had 2 to 3 strips (cms.). The upper garments of Rabari's of Saurashtra possessed more fullness as well as more strips and also had broad strips at the back. Their sleeves were 20 to 22 cms. long, this gave lots of crease in sleeve and their pyjama's were also longer than their legs. Thus it is also possessed crease. The pyjama of Gujarati Rabari was simple at waist as well as at thigh. They wore flower shape earring and tholiya (type of earring). They wore saral on the hand and toda on the legs. Ladies wore lower garment called jimi and upper garment called kapada and they covered their head by black dupattas. Ladies of Rabari's wore silver jewellery. Ahirs consider themselves to be Chandravanshi. Ahir's have mostly fair or whitish complexion, they were tall, strong and psychically resistive. Ahir women were also attractive looking and strong. Whenever they met, they hug one another & wished Ram-Ram.

Francesco in 1990 reports that the Rabari male wore white dhoti, a length of pleated cloth tied at the waist, a short double breasted waistcoat, laced over the chest and tied, congaed sleeves which were gathered up and folded on the arms. A turban, usually white, completed the outfit. On gala occasions, the white costume, including the turban was embroidered although the style and background colour (white) remained unchanged. The most outstanding feature of the women's dress was the long woollen shawl, black in colour, called the lobadi or the ludi. Which served to cover her head as a ritual mark of respect and to veil her face from the gaze of men who did not belong to her immediate family, the shawl is made of lamb's wool.

Goswami in 1992 reports that the Rabaris belong to cattle rearing group. They mainly reared camel and sheep. For rearing sheep and goat they had to wander for search of their food. Rabaris were mostly found in Tharparar of Sindh region Marwad in north Gujarat, Gir of Saurashtra and Barda and Kutch was full of these Rabaris. Geographically the Rann of Kutch submerges as the main central part where nomads were seen residing around it. Costumes of men included broad dhoti and on the head red or black bordered turban lengthen kediyun or woollen or leather belts were worn on their waist. Exceptionally on another side men of Barda and Gir wore vamno instead of

Dhoti. Among women of Rabari woollen odhani was the symbol of their community. As a lower garment, pahernu which looked similar as black bed sheet or ghaghra was worn. Among Pataniya Rabari instead of wool, they used pahernu of dark blue cotton, meanwhile in Kachhala it was of black or dark green and among Dhebariya it was on navy blue colour. Black instead of red belt designs were in vogue among the young girls.

Frater in 1995 reports that the Rabari dress and embroidery distinctive characteristics of the dress was the use of wool clothing. It was not certain when Kutchi Rabaris began to wear wool, but the addition of sheep to herds certainly increased its practicality. The Rabaris themselves had a more compelling explanation. Wool was holy, they said for when lord Krishna fell into a flooded valley his loyal sheep followed. Lord Krishna himself gave Rabaris wool as a mark of favoritisms. Kutchi Rabari's festival dress was further distinguished by elaborate embroidery, the same embroidery that was used to create festival decorations, remarkably consistent in its combination of motifs, stitches and colours. Having lived together in Kutch for six centuries, all three Kutchi subgroups today share rich, vital embroidery tradition and the spirit to embellish with colour their austere worlds.

Kutch Mitra in 1996 reports that those whose house were on the cart and lived nomadic life and those who were without houses and village and wandered here and there were known as Gadaliya. The costumes of Gadaliya women were attractive. Very broad ghaghra as lower garment, kanchli as a upper garment and short bandi as coat over it. They covered their head with marwadi odhani, Plastic or ivory bangles were worn by women from wrist to upper side of the elbow. Their ornament, language the twist of the turban and the costumes of men were of Rajasthani style. These proved that Gadaliyas had migrated from Rajasthan to Kutch.

Randhava in 1996 reports that the Rabari nomads in the east while state of Kutch in Gujarat was in many ways different from their namesakes of Rajasthan and other parts of Gujarat. Their women wore garments made of camel wool dyed black, even in summer. Enormous ivory bangles were worn

permanently by the women after marriage. They were Hindus. The bead work discs worn on the head of the girl is called dhabak. The black woollen shawl of the women had bright red tie and dye spots.

Dholakiya in 1997 reports that the Harijans were simple and beautiful people. Women wore kanjari which is embroidered covered half the body. Due to their length the embroidered cloth looked much splendid. The sleeves of kanjari being short, so the plastic kadlas that were arranged beautifully, looked vibrant, on special occasion, they wore the kanjari made up of metal. Moreover they wore the ghaghra of harak fabric like that of Bandhani. They covered their face with the Bandhni odhanis as veils. The widow wore simple and black coloured sari made from lebai fabric. The odhnis were special type. They are called Odhani Ratyo Putaro. They were simple and had contrast colour. The women were fond of ornaments & usually covered their body with them. They wore necklace on their neck. Moon shaped pendent Dedu looked marvelous of them. They also wore kathu mala. They wore golden jarmar, silver bracelets called Khaturna, silver bangles, plastic or silver chuda were also worn by them and silver chuda being strong were also used for self defense. They wore in ears round earrings called varna, nathadi or vindo on the nose, kadla and toda on the legs, etc. were also worn.

Mirella in 2003 reports that the Rabari children were dressed very elaborately during festival. Those shown here were participating in the 'Namakaran', the name giving ceremony, which was considered very important for providing the child with a good start in the life. During this occasion the father whispers into his son's ear the names his son should be called the first was chosen on the basis of zodiacal criteria, the second according to month and the less formal third would be the child's pet name. Even from the cradle, children wore elaborate Rabari silver jewellery earrings with pendants, silver necklaces, bracelets and anklets. These items were generally old as they were passed down as heirlooms. In the various villages of Kutch, Rabari men wore high turban and liked to be armed. The women wore coloured saris with gaudy metal jewellery which resembled gypsy dress when observed closely.

2.2 RESEARCH REVIEW

2.2.1 Studies on diet

Patel in 1983 conducted a research on the Borpi, Gujaratni Ek Ajani Gyati Nu Vikashlaxi Samaj Manav Shastriya Adhyayan. He found that they ate mainly rice, rotla and fish. Some families ate dal, rice in the afternoon. The poor ate rice gruel in the afternoon, for super they ate rice or millet rotla with dal. In winter they ate vegetable from the field or brought from the market. In monsoon they ate the leafy vegetable grown on the sea shore or fields. They ate on festivals dhebra, panela and shira for shivratri, Borpi's fast and ate boiled sweet potatoes. On occasion or festival they ate rabbit, partridge, chicken and goat flesh. But they were not regular non vegetarian. They mainly drank liquor, toddy or tea. The poor folk drunk black tea with sugar or jaggery.

Joshi in 1984 carried out a study on Chorwad ni koli jati no abhayas. She found that the main staple food of koli was millet. They ate thrice a day. They had snacks at 7 in the morning that included ghee-jaggery and rotla. At afternoon between 12 to 2 they had their lunch. That included rotla of the millet, vegetable, kadhi, black gram dal, buttermilk, onion etc. Between 7 to 9 in the evening they had dinner. This included fish, rice or khichdi. When fish was not available they ate vegetable, kadhi and rotla. Mean while they also ate meat of hen, partridges, rabbit, sheep, goat. During the new-year they made ladoos, bhajiya, dal, rice, kadhi etc. During bhaibeej they prepared laddoo, bhajiya, dal, rice, kadhi etc. During holi-dhuleti they ate malpuda, sev, bhajiya, sheera, kadhi rice, curd, etc. During Ramnavmi they ate chevdo, wafer, potato, khalva of Banana, penda etc. During Nag Panchmi they ate rotla – kadhi. During Sheetala Saatam they ate mesoob, mohanthal or laddoo, thepla, puri, sev, ganthiya etc. During fast of Janmastami they ate chevda, wafer, potato, khalva of banana. During Dashera, they ate laddoo, puri, bhajiya, jalebi, during Diwali they had sheera of soji, puri and bhajiya.

Mesavi in 1985 carried out a study on the Padhars of Gujarat. He found that the normal food consisted of seasonal food grains. Mostly they made rotlas out of Bid. The Bid nodules grew plenty on the bank of Nal sarovar. The Bid nodule was usually fed to animals but the Padhars used them as a food (by mixing its flour with jowar or wheat flour) because of their poverty. Digging of nodules and preparing them for consumption also involved hard labors and was hardly remunerative. But they had to do it for the sake of existence. They also dug out smaller nodules locally known as thek, which were dug out from the water lands after washing them, cleaned, baked and then consumed. They also ate millet and jowar rotlas along with chilies chutney and vegetable. During festival time or religious occasions they took rice. They also habituated to fishing, hunting of birds to supplement their food requirement. They also ate the flesh of dead animals.

Parmar in 1992 studied on Patanvadiya Rabari ni randy. He found that the main occupation of the Rabari caste were cattle rearing and farming. Cattle rearing had been given major importance as milk was obtained. The breakfast included milk-chapatti or buttermilk. Mostly chapatti of wheat was prepared during summer, during winters loaf of millet was preferred. The region where plenty of maize was grown, maize and wheat used to be the main food. Their lunch included rotla, kadhi, buttermilk and ghee –jaggery. In dinner, they used rotla, khinchdi or ghee and milk. During festivals they had shira sukhadi, laddoos or kansar. During diwali malpuda and vada were prepared. During ramel, rice, ghee, jaggery, laddoo was offered to Goddess. During marriages, snacks of khaja, sugar along with ghee was given; khaja is one of the chief food items of Rabari. Khaja was also served with khichdi and kadhi. Sometimes kheer was also given during Aana. Just like other caste, patanvadiya Rabari also ate sweets- jalebi, boondi, laddoo of bundi. Meanwhile snacks, dal, rice, kadhi were also made. The spending of money after the death was more in Rabaris as compared to others. The person attending death ceremony was given shira, rice, dal, and kadhi.

Kathad in 1999-2000 studied on Loage gamna Hada (Harijan) no Abhyas. He found that the main diet of Hada people was millet and wheat. They used

carrot, gunda and mangoes for pickle. They ate cheap vegetable and pulses and butter milk which were obtained by begging from the farmers. On the occasions they prepared sweets, which consisted mainly of lapasi, puri, dhokali. The well to do used ghee and milk where as the middle class used ground nut oil, soya oil and cotton seed oil instead of ghee. They were non vegetarian. In the olden time they ate flesh of dead cattle but it has decreased now.

Bhavsar in 2004 studied on Gujarat Ni Bhavsar Gyanti. She found that the people of Bhavsar were staunch vegetarians. They mainly had jowar, millet, wheat & rice. They used ground nut oil for cooking. They were prohibited from use of liquor. They ate seasonal vegetables and fruits. They used milk & milk products along with pigeon pea and green gram dal.

2.2.2 Studies on nutrition

Nayak in 1996 studied on nutrition status in Chaudhari tribe, he found that staple food grains of the tribes were jowar and rice. The most important pulses were adad, tuver and vatana (pea) etc. Leafy vegetables were consumed in large quantity in the rainy season but very little of it was eaten in winter and summer. They were khatibhaji, tandalia (amaranths) nalibhaji (sweet potato leaves) patarbhaji (colocria leaves) methi (fenugreek laves) etc. sun dried leafy vegetables were stored for the off season. Common fruit and flower vegetable were Val (field bean) kola (pumpkin) dudhi (bottlegourd) bringal, ladies finger, rindge gourd, sweet potato, onion, alvi, suran (elephants foot) and other tubers were also consumed. goat, meat, chicken, fish, and eggs were taken very rarely milk and milk product were consumed in very small quantity. Seasonal fruits, oil & sugar were used in small quantity.

Kalariya in 1998 studied on A study of Food and Nutrition and Health of Women and Children of Konkna tribe. She found that their food mostly included chapattis of rice, vegetable, curry and dal. They did not use wheat at all. They used roots. They used enough of pulses generally most of people

had dal-rice in the afternoon and chapatti made of rice and curry. After 8 'o'clock they had food, then they went to the farm and returned at 6 in the evening. They didn't have any snack at noon. Children going to school took snacks that sometimes included biscuit, chana or poha. The food habits of children did not change according to the age. They sometimes had milk, fruits & shira, pregnant women were not given, potato and pulses. According to them these food could develop indigestion. During diseases they were given gruel, or khichdi. Thus no other things were given during sickness, except bhadka of rice.

2.2.3 Studies on diet and costume

Nayak and Pandya in 1980 carried out a study on Siddi of Gujarat. They found that people residing in village area, males wore pyjama which was tight from ankle, till knee and possessed fullness on upper side. They wore kameez as an upper garment. They tied a piece of cloth on the head, whereas some were seen only wearing kameez and pyjama. Youngster's wore pant - shirt. Children above 5 year's wore half pant and kameez and below 5 children roamed nude. In town area gents wore pant or pyjama and shirt or paheeran. Youngsters wore pant -shirt and also wore cap like Muslims. Ladies of village area wore ghaghra with fullness, choli and sari, whereas young girls wore pyjama and kurta and covered heads with dupatta. Small girl wore frock or petticoat and blouse. Jewellery was less seen in ladies. Some ladies possessed a golden nose ring. They wore bangles of glass or plastic. They also wore anklet of silver, chain on the neck, earring or latkania on the ears. They used millet in their diet with the loaves of millet they made use of vegetables or dal. About this they made use of wheat rice and pulses. The people residing on the coastal region made use of fish also. In times of festival they compulsory made use of meat. In the morning they drank tea with loaves of millet, at noon they ate loaves, vegetable and dal. Some time they used wheat in loaves and in evening they ate rice hotchpotch, vegetable and loaves.

Bhatt in 1981 carried out a study on Amdavad Ma Vasta Tintoda Na Dashkoshi Trivedi Mevada Brahmano No Samaj Manavshatriya Abhyas. He found that today's modern man wore pants, bush- shirts, lengho, etc. some elderly man wore white dhoti. During the worship of Goddess, they wore a botiya. During marriage occasion women wore gold bangles, buti-set, earrings, necklace and silver ornaments set consisted of earrings, poncha, necklace, anklets, waistband, silver plated butti etc. In daily life, ladies wore imitation Jewellery and pearl necklace. Elder women used tulusi or gold pearl etc., on the neck. Brahmins used to take wholesome diet, in their food, ghee or milk, sweet items were there. Mostly the ladoos were common. Onions, garlic were avoided from the normal diet. Today in Brahmin's house along with chapattis and rotla, dal, rice, vegetable or pulses were taken. The diet is connected with financial condition. In earlier days Brahmins did not have food in lodge or did not sit and eat with the lower caste people.

Masavi in 1981 carried out a study on Pomla, Gujaratni Ek Ajani Anusuchit Janjatinu Vikaslaxi Samaj Manavshastriya Adhyayan. He found that Pomla gents wore trousers, kameez or bush- shirt and some wore pant- bushirt. The ladies wore petticoat, blouse and a sari; the little ones wore only a panty (chaddi) or shirts & bushirts. The little girls wore frocks. The toddlers were nude. This tribe did not use any ornaments of gold or silver. The ladies mainly wore black bead chain on the neck or glass beads chain & nose ring. They wore the earring on the ears, nose ring on the nose and bangles on the hands. Due to poverty this people did not use gold or silver ornaments. But at the time of marriage the bride's father demands $\frac{1}{4}$ tola of gold from the bridegroom's father. They were omnivorous. The Pomla tribe used more millet in their diet. In the morning they used to have tea and chapatti in the afternoon, they had rotla vegetable and some time used dal. In the evening they had rice hotchpotch, vegetable and rotla, they drank tea regularly. They used to have toddy and liquor.

Mukharji in 1981 carried out a study on Santhal Adivasio. He found that rice was the main diet of Santhal Adivashi. They used rice which was husk removed by hand. They didn't use to rinse the rice before cooking in earthen

pot. After cooking they did not use to remove remnant water from cooking rice. Santhal used oil of mahuva for cooking. Santhal's ate all types of fishes and crabs. If there was any occasion or guests were to come then they used to cook chicken. They also ate dead animal's meat. They also ate red termite and other types of meats. They ate meats of tiger, bear, crow, rat, frog and snake. Santhal ate fried flowers of mahuva or boiled flowers of mahuva. The hundua feast was made by Santhal. They also ate bamboo pickle. Santhals ate kerda ,mahuva, fig, fruit, of banyan tree, timru, charoli and jam which was made by raw mangoes, tamarind and fruit of mahuva which was boiled and in which salt and turmeric was added. Santhal's lady wore seven hand long saris with border. The half part of sari was to tie at waist from that the middle part of body was wrapped. Then remaining half part was wrapped on the left shoulder and it hung in front side to cover the upper part of the body. Ladies did not cover their head. They had very black hair which was combed nicely and also decorated nicely with beautiful and different types of flowers.

Masvi and Pandya in 1983 carried out a study on Gujarat na kathodio. They found that males of this community wore short dhoti and kameez. Youngsters wore pyjama and kameez. Ladies wore traditional sari with Maharshtriyan style. Ladies of Kathodi community did not wear a blouse. The educated girls wore skirts, frock and blouse. The children up to 6 years roamed naked. Some children wore sleeveless jacket and lower garment called langoti, they rarely used shoes. Only educated girls and boys wore rubber slippers. As the financial situation was not good the ladies of this community did not wore golden and silver Jewellery. Ladies wore bangles of glass, necklace of beads etc. Ladies of this community wore necklace was out, only old ladies wore it. Gents did not wear Jewellery. Ladies made tattoos on hands, legs, waist, cheek, chin, forehead etc. where as gents only made tattoos on hands and forehead. They were non- vegetarian people. As per gazetteer of Bombay mostly they lived on meat of dead animal. They did not eat meat of horse, donkey, cat and dog. Similarly they didn't eat meat of dead animals. They ate chapatti of jowar, naglee, banti etc. in their diet. They ate the meat of all the animals except the cow and grey faced monkeys. They ate meat of hunted animals like fish, rabbit, monkey, wild cock and deer etc.

Upadhyay in 1984 conducted a research on Pardhi-Kutch Jilla Ni Ek Ajani Annusuchit Janjati No Samaj Manavshastriya Abhyas, among the male's of 'Pardhi' community 2 to 3 types of costumes were seen. The old males wore kameez and loongi. Male wore pant – shirt. Where as small children wore half pant, shirt, ladies wore petticoat, blouse and sari. Small girl wore frocks. Ladies wore phool on the nose (nose ring), earring's on the ears, pin on the hair, bangles on the hand, a strip at elbow, ring on the finger and anklets on the ankles. As the financial situation was worse. The Jewellery was less used. This people were vegetarian as well as non vegetarian. Generally in food they took jowar, millet and as wheat was very costly it was less used. They used to eat loaves and jaggery. In the morning loaves (rotala) of millet and jowar with any vegetables. Sometimes they used to make dal also. At evening they ate hotchpotch and vegetable, once in a month they used to eat meat of fish, goat, deer and partridge.

Saiyad in 1995 studied on Vadali Na Memano –Ek Abhayas. He found that the main costume of men consisted of kachuhi or kathiyawadi turban, paهران, kabjo and surwal. Cotton, velvet or golden fabrics cloth was worn on the waist. They wore desi foot ware in their house; they wore paهران and surwal due to modanization. This had brought a drastic change in their dressing trends. Men wore jabbho, lengho, pant-shirt, coat; safari suit etc. women wore Punjabi dresses, maxi, saris, blouse, etc. They were much habituated by intake of ghee. Due to this their healthier growth. The four dishes that were derived from north-Gujarat are:

- 1) Moong, sugar, rice-pulav.
- 2) Moong-Rice's khichadi
- 3) Fish with drumsticks and fish with lady's finger.
- 4) Moothiya and Dhokla were eaten more.

Now a days the women of that caste wore plenty of golden - silver ornaments. Solanki in 1995 studied on Socio-Cultural Life of Ahirs of Gir Region. He found that the people of Ahir ate millet rotla, jaggery along with butter and milk for breakfast. Due to modern changes the children had tea, chapatti and milk

for breakfast. For the lunch they had millet rotla, vegetable, butter milk, onion and black gram dal. Some times the children had dal-rice, vegetable & chapatti also. Apart from this they changed their diet according to the season. In the summer for lunch they used wheat products. For supper they had rice hotchpotch, butter milk, curds or milk along with the rotla. They also ate pickle along with it. The children took more nutritious food. Like in winter they had adadiya and sweets prepared with ghee. Keshar mango was mainly used in summer along with guava and chickoo etc. In monsoon they used pulses and more simple food. They were a vegetarian tribe. A variety of costume was seen here, there was a great difference between men and women attire. The men mainly wore kediyun as an upper garment, a gathered chorni as a lower garment and a cap or a large turban on the head. On the feet they wore olden shaped okhai floral studded shoes. The Ahir man tied the turban twisting it tightly like lord Krishna's crown. They also tied a piece of large cloth on the waist. The kediyun of Ahir men were gathered and full of strings. The Ahir men wore on the ear gold doria and women wore vedhla which weigh about three to four tolas. They wore silver chain on the neck. Some changes took place with the modern generation.

Rathod in 1995-1996 conducted a research on Kutch na kolio. He pointed out that old male wore dhoti, shirt and covered their head by a piece of cloth. Young male wore pant and shirt, some elders wore pyjama instead of dhoti and kediyun instead of shirt. Small children wore half pant and shirt. Ladies wore upper garment as blouse which possessed strips (kus). They wore lower garment which was 10 to 12 cms. Longer than the legs, this possessed fullness. Old women wore black colored red dotted ghagra. They covered their head by yellow design dupatta. Unmarried girls wore juladi after their marriage they wore kapadi. The ladies of town wore ghaghra, choli and dupatta. Ladies wore vittu on the nose (Nose ring), rukhadri and vedla on the ear, necklace on the neck, bangle of ivory and plastic on the hands. In legs 1 kg weighted kadla of silver 500 gms. kambies on the legs. They decorated their hands with tattoos also legs and face. Male also made tattoos of God and Goddesses. In the morning they drank tea with rotla of millet, at the noon loaf of millet, vegetable, dal, butter milk out of this which was available

was consumed. The people of well to do families ate ghee and jaggery in their diet. At evening they ate loaves and vegetable, buttermilk, hotchpotch etc. If their status was good they also ate ketchup of chilly.

Goyal in 1996 studied on Korku Janjati Ki Samajik Vyavstha. He found that the elders of this community were Kauravas of Mahabharatha .Therefore they considered themselves as the heir of Kauravas. Korkhu men wore bandi as an upper garment and as a lower garment dhoti was worn. Korku ladies wore lugda (odhani) anga (choli) and chnya (lehenga) as their garments. Along with all this, Korku men and women also wore black, white, yellow threaded belt on the waist. Their main food included grains, like millet, jowar, wheat, gram or vegetables like ladies finger, brinjal, tomato, onion, potato, mangoes etc. They also ate fish, small animals like goat, hens etc. with great interest. They used and prepared desi liquor of mahuva. They were generally prepared keeping in view of festivals and occasions.

Vinchhi in 1997 studied on Ahiro no Samaj Manavshatriya Abhyas. She found that in Sorathiya Ahir who belonged to Ghed region, the male wore twisted turban, kediyun, etc. Today elders wore this dress; middle aged person wore cap and chorno, this was seen less. Changed social life brought a drastic change in their costumes; they began to wear pants and shirts. Ahir women were called ahirrani. Their costumes were too beautiful. Small girls wore blouse odhani and ghaghra. The young girls who were not married wore odhani kapdu and a white coloured dodhiyu. The married woman wore red colored odhani which was also known as navkhandi .They wore embroidered red or green kapdu and black colored jimmi. Elderly women wore black colored kapdu, jimmi and odhani. Most of all the women were seen being tattooed because they believed that those who tattooed would take a form of camel in their next life. Tattoos lived along with them up till the end of life. Dots, deri, names, statues of God, trees etc. were tattooed. Men used to get tattoos of designs and name on the hand.

Shingala in 1998 studied on Chamar Gyanti Ma Avelu Samajik Parivartan Ek Abhayas. He found that men of Chamar community wore chorni open shirt,

turban on the head and leather foot ware. Woman wore peyna, kapadu and dodhiya, odhnu on their head. Boys of 2 to 5 years were found wandering nude. Girls wore ghaghra, polka, chundadi on the head. Men wore kadu of silver and markali of gold, silver sankli etc., golden dana on the nose, tholiya on the ears, silver walliya, Hansdi on the neck, silver sankla on the legs, Ivory bangles on the wrist and also lockit. They made tattoos on the forehead, legs and on the cheek. They used colorful ribbons and hair pins on their round tied – up hair. Small children wore vela of silver on the neck, silver anklets on the legs the valis on both nostrils and ear .The staple food included wheat, millet and non-vegetarian food was not preferred daily. In their breakfast they had tea, chapattis, ghee, jaggery etc. in the afternoon they ate curry with onion, chapatti, buttermilk, rotla etc. along with onion. In the evening they had curry, khichdi, milk, chapattis etc. in their food.

Rathod in 1999 carried out a study on Chuvaliya Koli Ek Abhayash. The result revealed that elderly men wore chornu as a lower garment and paهران as an upper garment cap over the head, round cap, turban as falia was tied. Women wore peyanu, kapdu and odhani. Unmarried young girls wore petticoat, blouse and odhani. A change had been seen in their dressing sense. Many youngsters had been seen wearing pant, shirt, and lengho etc., women and girls had begun to wear petticoat, blouse, sari. Mostly the ornaments of women included kambli of silver, kadla, silver hansdi, silver vali, golden chunk on the nose, on the hands, bangles of white ivory were worn, on the ears tholiya and on the neck daniyu, mala or para was worn. On the legs kambli, and vedla on the ears was worn. Men wore waist belt, silver kada on the hands, rings on the fingers. During some occasion the little girls wore bracelet, silver kada, and bangles ets. Now at present due to wide spread education system girls wore golden chain on the neck. Girls usually wore watch, rings on the fingers, chain on the neck. Chuvaliya koli mostly ate the rotla of millet, the chapatti of wheat, and the kadhi. Those vegetables which cheap were perched, sometimes dal-rice were also made during occasions or festivals, sweets were made- malpuda, lapsi, dhokli of wheat powder (powder of wheat is rounded up a chapatti the steamed out) rice is main. They were

seen to eat more non-vegetarian food, they mostly ate chicken or flesh of goat. They also ate eggs.

Sondarva in 2000 carried out a study on Sagar Gyanti No Ek Abhayas. He found that there were no particular fixed costumes for the people of sagar community. But the people of this community wore their costumes according to the region in which most dressing trend was prevalent. Children of this community wore shirt and chuddy. Young men wore pant and shirt. Whereas elder men wore flapped paghdi or cap. Young girls of this caste wore chanya, shirt and jubho and chorni and also chundadi, blouse and sari. The young women of sagar community wore golden chain on the neck and golden ring on the fingers. Sagar women wore golden butti on the ear and chooni on the nose and bangles on the hands. Widows didn't wear chooni on the nose and chain on the neck and also golden strip in bangles in the hands. Their main occupation was farming & cattle rearing. Only those grains were used as food that grow in their farm. They also used millet, wheat, milk, buttermilk, ghee etc. The entire family member had breakfast of jaggery, buttermilk, tea and wheat's chapatti. Whereas they also had chapatti made up of wheat & millet, vegetable, curry, dal, ghee, butter milk, curry, rotla or chapattis. They also prepared sweets during occasions or during the visit of guests.

Taral in 2004-2005 carried out a study on Taral Jati No Samajik Abhayas. He found that men of taral caste wore low waist dhoti, on upper side they wore khameez. They wore rumaal on the head and on the shoulder. These were worn by elder persons meanwhile youngsters wore shirt, pants, women wore four to five meter gathered ghaghra, kabjo, sadlo. Young girls usually wore chaniya, kabjo, and along with the saris. Small children wore chaddi and shirt; girls wore skirt, bush-shirt, midi, punjabi dress. There were lots of alterations found in their costumes. Men wore ornaments on the hands like kadla, rings, golden or silver chain on the neck and marki on the ear. Women wore nathdi on the nose, zarmar on the neck. The staple food mainly included maize along with wheat, millet green gram, pigeon pea dal, beans etc. vegetables

included roots, spinach etc. During social and religious occasion, liquor was used as beverage.

2.2.4 Studies on costume

Mashruwala in 1965-66 conducted a study on the Rabari of Adalaj. She found that Rabari men of Adalaj wore pasedi with a red border and kediyun, the young men wore red turbans & women wore a black ghaghara with a circumference of about ten yards, it had typical embroidery on it and a border known as popti. They wore a choli or blouse with the embroidered sleeves. The Rabari men and women had marked tattoos on their bodies.

Chandvadkar in 1968 studied the changes in traditional costumes of Maharashtra Brahmin community through three generations. She found that men and women of the older generation truly represented the traditional culture by using the traditional costumes. The Brahmin sub-castes were similar to each other. The older generation did not show any difference in the wearing of the traditional costumes. The change in the wearing of traditional costumes was seen in the present generation.

Narayana in 1968 carried out of study on the costume of Hindu, Christian and Muslim, Tamils of Kottayam in South Kerala. The findings revealed that the topless styles which was prevailing among Hindu and Christian men and women had disappeared only a few decades ago and the younger generation of women almost all of them have adopted the modern sari and choli, whereas most of the men retained the munda though they had added to it an upper garment a shirt. A uniform pattern of dressing had been adopted by almost all irrespective of caste and socio-economic conditions.

Rajor in 1988 conducted a study of the diversity of costumes of north Western India. The result revealed that diversity did exist in the existing costumes of each state and between the four selected states. Namely Jammu and Kashmir, Himachal Pradesh, Punjab and Haryana. Greater variety was

noticed in upper garments as compared to lower garments. These variations were brought about by different patterns of garments which were created by changing shape of necklines, sleeves and flare in the garments. Flare in the garments was added by using kalis, gathers or belts. Different types of fabric and colours also added variety to the garments worn by the people of these four states. Some of the lower garments and head dresses were very typical of the particular region state. The constructional details were peculiar, though some similarities were also observed along with diversities within and between the selected states.

Anand in 1971 conducted a study on the costumes of Sikh Community. The findings revealed that the changes in costumes, ornaments, hair styles and foot ware of Sikh community. The traditional sikh ladies wore voluminous ghahgra over the salwar and a transparent chaddar to cover the head, face and arms which was not done by younger generation. The younger generation had adopted salwar, kameez and chunri or chudidar pyjama-kurta and chunri. Almost none of the grandmothers of the selected sample had worn any fitted garment above the waist. Only some wore them in winter if the materials of the Kameez were sheer.

Muniya in 1973 carried out a study on Zalod vistar na Bhilo na samajik jivan ma sagai ni bhumika nu swarup. He found that men generally wore white twisted turban, in which the middle portion of the head remains open. They wore Kameez or black coat and as a lower garment they wore a potadi. In the black coat, the white floral embroidery reflects their caste. Gents usually wore silver bhoriyu, narkiya, selkadi, kandora, sankli in kameez, rings etc are worn. Women wore flared ghaghra which was known as nadda along with that odhani and kanchli. Ghaghra was their chief garment. They married regular way of wearing ghaghra in this the cloth of ghaghra from back was taken and it was tied in the front, so that both the legs remain at reasonable distance. The newly married women wore red sindri sari. The ornaments of woman mainly included pagla, kadla, bangles, hansdi, zeal, sankli, toda, rings, vinchiya, paapaliya, nangar, pitaliya, popra, gujariya, kankana, patadiya, pallu, kidiya, tarodiya, tholiya, vedla, valli, kanto, bor, rakhdi, madli, zabu and

kanchliyo, etc. They also made tattoos on their body, did several hair style. Generally the kids were found nude, little, more bigger children are found to were dhoti.

Amin in 1975 carried out a study on the changes in traditional costumes of Patel Community of Baroda through three generations. She found that changes, in the second generation. The women have adhered to front buttoned blouse and modern style sari. In the third generation greater changes were found and they wore a large variety of dresses. jabha, dhoti or pyjama and a turban was worn by most of the grandfather of their community. Later, some of them wore trousers and shirts due to the western influence. In the second and third generation the majority of the fathers wore trousers and shirts. Most of them wore very light earrings. Grand mothers also wore very heavy and elaborate ornaments around the neck, arms, nose and ankles while very few mothers wore those traditional ornaments. The younger generation wore very few and light ornaments.

Sharda in 1976 studied a survey of the costumes of the Jaipur state rules from sixteenth century to the present day; a change was found in the costumes of both men and women. The women have adhered to the present day, to their native costumes. They have retained their three piece attire i.e. the odhani, kanchali, and ghagra. Saris were worn but rarely during the eighteenth century. This was short in length. In the nineteenth century the sari grew in length and width. In the twentieth century modern draped sari was adopted as the daily dress. Earlier, both men and women wore jewellery of copper, gullet and brass. Later they started wearing jewellery however, the use of jewellery has diminished among men and women.

Bhatt in 1977 conducted a study on the costumes of five tribes Bhills and Rathwa Bhils, Bharwads, Charans, Rabaris and Kunbis of Gujarat. She found that the traditional costumes, of the Bhill women were polka, ghaghra and chundadi. The men wore bandi, dhotiya and paghadi. The dress of Rathwa Bhill women were anrakhi, ghagro and othani. Men wore chakhlu, dhoti and fatki. The costumes of Bharwad, Rabaris and Charans were similar. Bharwad

women wore woollen clothes for daily wear namely kapdu, ramraj and bhuriyu. Men's costume consisted of kediyu, chorno and pagdi. Charan girls wore kapdi and ghagri and women wore kapdu, paheranu or jimi and odhanu. Men wore kediyun, dhoti or chorno and paghdi, kapdu, jimi and ghadi was Rabari women's costume. Men's costume consisted of kediyun and dhoti or choyani and feto known as melkhayu. Kanbi women wore choli, sadi and fatki. Men wore shirt, bandi, dhoti and shalu or topi. During festivals all these tribal adorned themselves with new clothes and ornaments. Silver ornaments were commonly used among these tribes on all parts of the body namely ear lobes, top of the ears, fore arms, waist, anklet and so on. Gold ornaments were also used by some people. Hair arrangements were artistic; tattooing was mostly done on the hands, chests, legs and face. Foot ware was also used by them.

Messavi in 1978 conducted a research on an Adivasi of Gujarat. He pointed out that the indigenous dress of Bhill men consisted loin cloth. During winter they used chadar to wrap the upper part of the body. In modern times they started using all kinds of dresses available. But mainly used dhoti for the lower part, shirt for the upper part. The youth wore half pants, full pants, shirts, bush-shirts and t-shirts and a loin cloth as an undergarment. The elderly people used a turban as a head gear and wore kudakia or pagara on the earlobes and mudi in the fingers. The Bhil & the Kanbi women wore sari in kachoti type and a choli. The ladies mainly wore a golden nath on the nose. They did not use any foot ware, use of the foot are started only with the modern era. Children roamed naked up to the age of six or seven. The girls above seven wore either a frock or a choli and ghaghra. The boys above seven wore half pant and a shirt. Tattooing was very prominent among the ladies. It was either of floral design or geometric pattern, stars, sun and figures. It was believed that the tattoo would only go along with the soul, it was also a device used to enhance the beauty of the body.

Amin in 1979 carried out a study on the traditional and present costumes of Muslim Communities: Memos, Saiyads, Sheikhs and Vohras. The findings revealed that there was a rapid change in the costumes of men than that of women. Safa or pagdi was the common head dress in all the four

communities. Sheikhs always wore only white safa and others used both coloured as well as white. Turki topi was worn by memon, Saiyad and Sheikh. They are now replaced by black velvet or cotton skull cap. Memon men wore Paheran, Jacket or jakit and tied kamarbandh round the waist. Saiyad, Shaikh and Vohra men traditionally wore jhabha and angarkha with slight difference in its pattern and construction details. Sherwani was commonly used among all muslim younger generation men of Ajavi Vohras wore sherwani for Nikah ,aba and saya. Now a day majority of old and young men have adopted the western dresses like shirt and bushirt.

Among all the four communities the lower garments worn were surwal, tight pyjama and chudidar. Later they started wearing trousers. Traditional, head veils known as missar and rumal were worn by Memon and Saiyad women respectively. This head dress was triangular in shape. All the Muslim ladies wore dupatta, odhani or chunri the edges of which were decorated with gold and silver wires. The upper garment differed among the women of all the four communities. Vohras wore kapdu. A backless choli kurta upto the hip length was worn by Sulaimani Vohras. Memon women wore abo with shoulder opening whereas. Saiyad and Sheikh women wore pichwach as their upper garment. Maxis and different types of tops were worn by the younger generation. The women of Vohra community have also adopted modern sari; women of all the communities except Vohra women wore tight izar as a lower garment. Ghaghra was also in vogue among these women. Ghaghra and skirt was worn by women of Vohra community. Jewellery in gold, studded with precious and semi-precious stones was used by all women. Silver ornaments were also worn; glass bangles were also quite common among the women of all these communities.

Tadvi in 1979 conducted a research on Adivasi no Kala Varso the result revealed that Shankheda Mevas Bhil's attire had changed a lot. Only during wedding the red coloured silken bant and red mashroo fabric ghaghra never changed. They used odhani and large pieces of material called kaso, but no more. The Tadvi tribe used yellow coloured bangles, ghaghra & other material like laheriya. They used green, nakhali design material clothes and yellow

coloured sidri. The green clothes is used, even today the tribes of Jetpur used a blue and green coloured fabric which was really seen later. They used kasbi bordered silken stripped and floral studded shoes. They used satin clothes and red mashroo materials with white stripped for gaghra which was used latter also. Silken ketki had replaced the use of mashroo. The men used chobaliya angrakha as an upper garment and chorno as a lower garment which had disappeared all together. They used gaudy colours like red, yellow and blue.

Agnihotri in 1980 carried out a study on the tribal costume of Murias, Hill Murias, Bison Horn Murias and Dorlas residing in Madhya Pradesh. She found that all the tribal were now dressed in mill cloth. Muria women wore mudding a loin cloth and luga a sari, men were dressed in lengti a loin cloth dhoti, topi and gamcha. Hill Maria women wore muddang, fatah and gathurta or gamcha. Whereas the costume of men was dhoti, lengli, bandi, gamecha and pagri. The costume of Bison Maria women was Muddang, Gisir, i.e. a free karhna and men were dressed in dhoti, banian, waskat, kurta and pagri. The traditional dress of Dorla women consists of gos a loin cloth, chira, a sari, raikhe a blouse and tallogudda and Dorla men wore gos, doyouos, kusan, banian, and talladudda. Maria wore butta, taghli and Dorla wore dupper as a winter garment. Children up to the age of four to five were unclad and later wore the same dress as that of the adult. New clothes were worn for festivals. Hill Maria men wore decorated Pagri and Kochi and Muyang for dance. Bison Horn Maria men wore tallu-Gula. Dhoti and Dorla men wore kohkin battal for wedding Maria men wore maur. Ornaments were excessively used to adorn themselves. Silver ornaments were very common among them, besides this they also wore gold, aluminum, beads and cowry ornaments. Women had artistic hair arrangement unlike men. Tattooing was a body decoration done on hands, legs, face and forehead. Foot ware made of untended cow skin were worn and known as Arpu.

Amin in 1980 conducted a research entitled Rathwa Adivasi Stri No Samajik Darajjo. It was stated that very small Rathwa's girls were unclad or poorly clad. Bigger girls wore clothes similar to older women. Rathwa women wore

coloured printed kabjo bifurcated (kacchdo) ghagra and red laheriyu. One end of laheriyu was tucked at the waist, wrapped over the body and then covered the head serving the purpose of head-dress. Their hairs was very untidy but were pitch black Rathwa women never wore a tika (chanlo) on their forehead. Women who were educated or who came in contact with non-tribal women kept their hair tidy and used fancy pins, buckles as well as made tika. Rathwa women were very fond of ornaments. They were loaded with either gold, silver, aluminum or white metal ornaments all over the body. They wore heavy kadla, waistband at waist round, hansdi, locket at forearm and many women also had hansdi with coins. Loriya, nath, plastic or glass bangles, silver or aluminum bangles in dozens were worn at a time. All these ornaments were worn even though it was uncomfortable or kept fine body dirty and caused skin disease tattooing was also done for beauty.

Nahar in 1981 carried out a study on Jambua Jille Ki Adivasi Arthvyavastha ek adhyayan, the result revealed that, the men wore loin cloth, bush- shirt and turban. On the ears they wore aluminum, brass or glazed earrings. On auspicious occasions they wore silver or a bead waist band for weddings they wore a bead chain. The patel, sarpanch and a few Adivasis wore dhoti instead of the loin cloth, when they went out the market or the Panchayat. On main festivals or occasions the men wore orange turban and black or white coloured floral zuldi like a kameez. The ladies wore umbrella gathered skirt of 6 yards, red coloured floral fabric. A blouse of white, yellow flowered black coloured fabric of silver puffed sleeved. The ladies were very fond of ornaments. They tattooed their hands and cheeks green.

Lal in 1982 carried out a survey of the modern industry and the tribal in south Gujarat. The influence of urbanization was noted in the clothing of young men and women among the families of tribal industrial workers. Men replaced dhoti by trousers while going to the industry for work. They wore lehanga or pyjama while at home. They either wore shirt or bush -shirt instead of bandi undergarments were also widely used by men of younger generation. Change was also observed in the clothing of women of tribal industrial worker's families. Most of the young girls wore either blouse or bush- shirt with skirt.

Women were dressed in mill-made saris and sari blouses. The traditional garments were worn by only some middle aged and old women but the method of draping was modified. Tattooing had completely lost its popularity.

Pandya in 1982 found a study on Gujarat na Dungri Varli. He found that, the men wore bandi or bush- shirt as an upper garment and half pant as a lower garment whereas many people wore stripped fabric shorts instead of half pants. Men above fifty wore a loin cloth and a bandi on the top with a turban on the head. The young and the elderly women wore a loose end of the lower garment tucked behind the waist (Kachhoti), from the waist to the knees. Among them the youth and the young ladies wore short blouses (Kabajo). They put a fadki on the head at home while at work they wore kabajo and lugdu. The ladies used hair pins of steel or iron for the hair. Now a days you can see plastic hair clips as well. On the nose either silver or nickel nose ring, on the ears lavingyu, on the neck plastic beads chain, on the fingers coin rings or simple rings, then on the wrist either glass, brass or plastic bangles were worn. They wore anklet, toda on the ankles and on the toes Jodwa. The men never used ornaments.

Mathur in 1983 carried out a study on the costumes of the rulers of the Mewar. The result revealed that pagdi a headgear was an important item of the costume of the rulers of mewar with a social cultural significance colour of the Pagdi was selected according to the season and festivals. Jewellery was profusely used on the pagdi. The upper garment worn by the rulers underwent some changes. Jhagga a double breasted upper garment was worn by different rulers from 1537 to 1698. It was made of transparent sheer white material. The skirt worn by Maharana Amar Singh H. reached up to the ankle and the lower edge was kept plain in circular form. Golden ribbon was used for decoration on arms, neck and wrist. Achakan was worn by Maharaja Bhagatsinh which looked like the princess line flare dress, payjama or izar remained the sole lower garment of the rulers. The earlier one was cut on straight grain. Later it was known as chudidar and cut on bias grain. Waistband or kamarbandh worn by rulers was of the same color as that of Pagdi. The ends were either golden or silver. Rulers of Mewar were fond of

Jewellery made of gold and silver, studded with precious stones of various colours. Shoes worn by Maharanas were called by various names like mogri, pejar, pagarkha, jooti, uarba, nagra and so on. All these were embroidered with gold and silver thread called salma-sitra, precious stones and silk thread. They were flat and light in weight.

Patel in 1983 studied on Gujarat Na Nayak-Nayakada No Abhayas. He found that the men generally wore dhotiya as a lower garment, bush-shirt as an upper garment and cap (topi) or kerchief on the head. Many men wore dhoti, shirt and a cap. The young men wore pant-shirt & shoes, some youth wore short pants and half sleeved shirt. The ladies wore mainly colourful clothes. The elderly women mostly wore black clothes, In Karaya & Vadpada villages. The ladies wore clothes like a kachado and choli as an upper garment. Whereas in Guda and Padhora villages, the Nayaka ladies wore short odhani, kabjo and petticoat. They wore the ghaghra like a kachchdo. The children below five years roamed naked. The school going boys wore half pant and bush-shirt. The school going girls wore skirts and cholly. In the Nayak tribes the men used very little ornaments. The Bhuva of the karaya village wore silver kadas on the hand. The Nayaka ladies wore silver vali which was called kati on the upper and lower ear. In Pdhuri & Guda villages the ladies wore silver or aluminum (kalai) bhoriya. Whereas the ladies of Karaya and Vadpada villages wore silver or aluminum holla or anklets. They also wore bangles on the hands and Nathadi on the nose.

Solanki in 1983 studied on the Gamit. He found that the Gamit tribe passed through poverty. It could be noticed from the children's is dressing. The boys mainly wore bush-shirt & shorts, which was mainly dirty & tattered due to its quality. The children of Songadh village which was a bit more civilized wore cleaner and better quality clothes. The Gamit school going girls wore frock or skirt and blouse comparatively better looked after clothes. The little village girls wore shabby and dirty clothes, but the people who did not belong to the Gamit village wore modern clothes.

Mishra in 1988 studied on Pataalkot Me Nivas Karnevali Ek Jati Mariya. He found that they were traditionally connected to the Indian culture, Mariya women wore the blouse having length up to the abdomen and wore under just a sari. The end of the sari was struck inside and was used to hang up till the knee. The aim behind was to feel easy in forest and mountainous region. Comparing to women, men wore less clothes. The clothes of men included dhoti and ganji. They also wore turban and a cap. Their costume depended on their social and economic life.

Joshi in 1992 carried out a study on Kutch nu Lokshastra. He found that in Kutch costume they can see a mixture of Sindh & Rajasthan region cultural effects. The local people wore kadabor ijar or chorni. On the ijar they wore black, green or red stripped thin fabric khes or adiyu. In the olden times the male wore Kutchi pagh on the head. The Rajput's of Vagad, Rabaris etc. wore a poth which was of thick material dhoti. The thin mill spun fabric was not used by any one. On the feet they wore pointed high heel embroidered shoes which gave a good show to the poth. Thick material with silken embroidery covered the hair and peculiar earring on the ears worn by the Rabaris brought out the typical Kutch civilization. The Rabari had worn warm lombdi. The most favorite thing of Rabari lady was kankan which was known bhorinda. They were famous for its carving akota was the main ornament for the ear. Akota were broad and heavy as the earlobe hangs down with the weight of akota it enhanced the beauty of the lady. Moreover the other ear ornament called nagla to enhance the beauty of a lady. The Rabari male wore kadku on the ears. The silken knitted shiyal was worn by the Rabari women on the neck. The ladies and the children of Ahir community wore ornaments known as hayadi.

Vyas in 1992 carried out a study on a pastoral community in urban setting impact of urbanization. He found that in compare's to the other communities the Rabari communities costume was totally different. The Rabari community had not allowed many changes in their traditional costumes, but had accepted a little change with the time. They used mill woven cloth for angadio, kameez, pachhedi and red or white turban. They also used polished shoes and

chappals. The young and educated wore pant, shirt, coat and tie. The educated men had managed to change the ladies attire of ghaghra, kapdu and thick black woollen odhani to the light costumes like other communities. The Rabari women wore on the ears ghumbar, dorna, audhaniya, pondiya ,on the neck they wore hansdi, jamba, tarodiyu, bormala, zumnu, doddi, chain, halriyu, golden kanthmala and golden kanthalio. On the nose they wore nathadi or chunni on the hands hath chock, chud, hath vido, golden kadu, armlet, rings, vedh etc. on the leg all the ornaments were of silver and not of gold on every Rabari lady had silver ornaments of 2 ½ kg. on the leg. The Rabari men wore on the ear kanda, marchio, vali etc ornaments, moreover they wore on the neck golden tupio, chain etc. The Rabari men tattooed their friend's name on the hand on the forehead and tattooed deradi on the cheeks. The ladies tattooed fish on the cheeks and also tattooed the chest. There tattoos were not inferior to the ornaments they wore. The new generation that lived in Ahmedabad did not give much importance to tattoos.

Desai in 1994-1995 studied on the Rabari Samajma Lagna Vyavastha. She found that Rabari men wore gathered angadi as a lower garment, on the head they used to tie red coloured turban, later they changed it to white colour ,on the feet they wore thick leather shoes or mojdi, but the educated wore pant shirt or trousers and zabho along with shoes or slippers. The ladies wore thick fabric fully embroidered ghaghra, dodhiyu sallo and kinkhab's kapdu. The young ladies wore thin material colourful gathered ghaghra, pachhedi and blouse. On the feet they wore mojdi but latter they changed to chappal. The educated girls wore Punjabi dress, mididy and gown also. The Rabari men wore golden vali, vedh and rings on the fingers, silver waist band and a golden chain. The ladies wore a vedhla, pukhani, ghular etc on the ears. On the neck they wore zumnu, jamba, toraniyu, hulariyu, Paro, diamond kanthi, black thread, and necklace. On the hands chud, baloya etc. on the feet pagpan, kadla, anklets, on the nose vali or chuni. They wore more ornaments for occasions and marriages. The bridegroom also wore ornaments on the wedding day.

Makwana in 1996 studied on traditional and social change among Ghedia Koli. He found that there was a lot of difference in the costumes of married and unmarried people. The Koli men wore faliyu, chorani & turban. The youth wore a pant and a shirt and carried polyester embroidered with bead handkerchief in the hand. On the ears they wore gold chapla, on the neck a madli. Now a days the educated youth wore baggy pant, shirt of latest fashion. On the neck a gold chain, rings on the finger and lucky on the wrist. Now a days the man rarely used the madli and chapra. The married ladies wore jimmi blouse and chunddi, whereas the spinsters wore striped white petticoat, blouse and chunddi. The married ladies wore on the feet silver kadli, rings on the finger, silver toe rings on the toes, on the neck golden zario or danio, on the nose golden nath. On the ears golden phul on the hand silver baloya etc. The spinsters wore on the neck golden danio, on the nose nath or dano, on the hands silver baloya, rings on the fingers, on the feet anklets etc. In the modern era the ladies wore sari, fashionable blouse and a petticoat. On the hands golden lucky, on the neck hansdi or necklace or a chain and golden, rings on the finger. The spinsters wore Punjabi, middy and modern dress. A lot of change had taken place in their clothing and ornaments.

Padhiyar in 1996-1997 studied on Vasava adivasi no samaj mamavshastriya abhyas. He found that the main diet of Vasava was jowar, along with tuver, moong, beans udad and wheat was used. The use of vegetables could be seen rarely. Also the dried fish and meat was seen. Vasava men wore the common laymen clothes. Men usually wore pant-bushirt, chaddi-bundi, and elder men wore dhotiyu and kafni. Many ladies were seen to wear folded saris. Young girls were seen to wear skirts, bush-shirts, Punjabi dresses etc. They were fond of tattoos under the lips on the hands on the wrists etc. They tattooed their dear ones name. Men did not wear any ornaments. Women were fond of ornaments. But being poor, silver ornaments were not seen. Ornaments of cheap metals were worn, which included mainly nickel, steel or aluminum ornament. They used metal or silver clips on the hair. Now a days plastic pin were used. On the ear they wore kadi, plastic pearl on the neck, black beaded mala, waist band on the waist, and silver kadla on the anklet, and also jhajhari, butti, bangles and rings etc.

Pandya, et al in 1996-1997 studied the Bandhani, Bhuj, Mundra and Kutch District. The findings revealed that Ahir women wore gathered skirts of red, green, blue, orange or brown tie-dyed cotton with richly embroidered kapadas. Young women wore most elaborate costumes but the older married women wore plain black cotton tube skirts with decorated or plain mashroo blouse in subdued colours. The Harijan women wore colourful hand embroidered kapadas with a flared ghaghra and bandhani odhani. The traditional costume of men was dhoti with kediyun, a short top flared at the hem. Along with this they also wore a turban usually a plain piece of fabric or a tie-dyed one. They some times carried a shawl with them. But with the passes of time man has now started wearing pyjama or a pant as the lower garment and over it they wore a ganji with a shirt.

Jadav in 1997 carried out a study on Kutch Jilla na Melao, He found that Kutchi culture was the mixture of various communities; each community had its own costume. The Kutchi Rajput men wore Kutchi pagh or various types of turban on the head, kediyun or angrakhu as an upper garment bhet which was tied tightly on the waist and surwal or dhoti as a lower garment. Due to a veil system the ladies wore modest type of cloths, but today some modern changes had taken place. The main costumes of Rabari men were loose frilled kachoti doti, on the head red or black bordered white turban full sleeved kediyu. Woollen or leather broad belt was worn on the waist, whereas the man at Barda Gir region wore vajano instead of dhoti. The Rabari women wore a black woollen bandhni odhni on the head they wore black Paynu or ghaghra as a lower garment. The Pataniya Rabari ladies wore cotton dark blue coloured ghaghra instead of woollen payana. The Kachhela Rabari wore a dark green payana instead of black and the Dhebariya wore blue coloured peyna. All these had been used instead of using the woollen black, red striped or checkered design had become more popular in the younger generation.

Nayak et al in 1997 studied on the Chamba embroidery the Craft documentation. They found that Chamba is a place of unrivalled communal harmony which includes Hinduism, Mohmadism, Sikhism, Christianity and Buddhism. The people of bharmar, pangi, lahul, churah and to some extent

women of chamba town wore typical costumes which were interesting and attractive as well. The Gaddi women wore a similar dress to that of men called chola which had straight like a gown from the shoulders to the ankles and round the waist was dora. The gown is called the ghondu, when made in cotton. Both men and women wore leather shoes juta plain or embroidered.

Saxena (Mr. & Mrs.) carried out a study on Sahariya. They found that generally, sahariya people wore cotton clothes. Now a days they also wore synthetic. The women wore ghaghra and blouse along with odhani. The ladies of economical fine families wore sari. The costume was also objected by present fashion & style. They wore cheap synthetic and light colour sari. The ornaments of nose and ear were of aluminum or were imitation necklace on neck were silver metal coined and anklets on the ankles. The forehead ornament tikka was of silver or imitation one. Their children wandered in semi naked conditions.

Goswami, et al in 1998 studied on Parikrama. Documentation on crafts and communities of Banskantha, They found that the Ahir men wore white kediyu as a upper garments white vanjna as a lower garment. On the head, a long rectangular piece of cloth was draped to form a head gear. The Ahir women wore in daily life kamkha embroidered on sleeves and hem. They wore a stitched ghaghra with a flare of 4 m. By reaching the age of 35- 40 years or with the death of 2, 3 family members like her son, brother-in-law, she started wearing a bumbhi which was an unstitched cloth with tie and dye pattern of white dots with red border. This was draped over a short-skirt. With this she could wear a pink or green kamkha. If the In laws expire or there was a death of elder sister, she started draping a cloth with red dots. These was made of a square pattern which was placed between two straight line made of these dots it was called Umbrella. With this, the Kamkha turns into black cotton kamkha with red and yellow stripes. After the death of her brother, she changes to a cloth with red dots which she wears till her death. This cloth was called sadu penu.

Mori in 1999 studied on Karadia Rajput Gyatima Samajik Parivartan, He found that the men wore chorno as a lower garment and kediyu as an upper garment. When they went out they wore a twisted turban. The turban differed from place to place. Men wore pachedi on the shoulder. On the feet they wore flowered studded shoes. The ladies wore red or black thepada which was unstitched, on the top they wore kapdu which was plain both sides and the chest portion was of red, black or green kinkhab fabric. The sleeves were of different colour with a red border. The middle class ladies wore colourful cotton cloths. They also wore odhani on the head. The young girls wore ghaghra, blouse and odhani. The elderly women wore baloya on the wrist and all the women were tattooed on their hands.

Kaushal N., et al in 1998-2001 conducted a study entitled the Turch Bears. They found that the Ahirs, introduced the famous silk of Gujarat, amongst the cotton that was also used. The women's costume mainly consisted of the kanchri (choli-blouse), ghaghra (long gathered skirt), and odhani, or veil. Again they saw slight variation in the costume according to age and marital status. The men had contemporized to a slight extent, with regard to costume. Their traditional costume consisted of the kediyun (flared shirt), and vajani (lose trousers or payjama).

Dasgupta in 1982 conducted a study entitled Adaptation of Traditional Garments of Gujarat and Rajasthan to contemporary wear. She found that the Garments normally wore and preferred and considered suitable for a traditional touch were sari, blouse, sleeveless jacket, and blouse with trousers, shirt with trousers, shirt (midi), dress (midi), kameez with salwar and kameez with churidar.

Naik, et al in 2000 carried out a study on the Lambani Costume. In early days Lambani tribes was wandering from place to place. Since ages it was noticed that the tribal Lambani women adorned themselves in the traditional costume. This traditional costume of women was made of three pieces vice ghaghra, choli and chunni. These pieces were called as phetia, kachali and chaniya or

chaddar in their language. This traditional costume was gorgeously embroidered, stitched and embellished in its own style.

Parikh, et al in 2000 carried out a study on the Phulakari a last trousseau. The result revealed that a generation ago, the turban was the 'Crowning Glory' of all Punjabis whether Muslim, Hindus or Sikhs. Muslims and Hindus however have given away their turbans, but it remained literally, an article of faith for Sikh men whose religion forbids them to do so. The kurta (a loose long knee length shirt) teamed with a payjama (a loose baggy or salwar) or kind of Sarong called tehmat made up the traditional dress for men. As far as the costume of women was concerned, one doesn't find any difference between costumes worn by Hindu, Muslim, Sikhs or Christians. Women commonly wore salwar topped by a kameez and accented by a rectangular scarf (about 2.5 mts. Long chunni or dupatta). Also Punjabi women wore a wide variety of sweaters and woollen shawls. Not to forget, it was the women of Punjab who were the creators of the most famous needlework phulkari.

Gupta, et al in 2002-2003 studied on a woven reality – documentation on wool weaving and costumes of kullu and costume of Lahani. They found that an over garment worn by the women of Kullu valley, was an every day wear, which is made by hand spun and mill spun wool. A rectangular piece of woven fabric draped around the body. Since the last few years, there was a trend to stitch a separate khusti or a patterned border at the selvedge of the Pattu, so as to reduce the labors involved and to make it more cost effective yet retaining its visual appeal.

Phadke and Patel in 2003 conducted a study on the customs and costumes of the Parsi Community through three generations in Navsari and Vadodara. The result revealed that in spite of the migration they did have a typical style of dressing which could be considered as an indigenous Parsi trait. This style could be called as their traditional costume upon their migration to India. Which has also changed with the changing times and trends in fashion and the traditional costumes is now honored only on socio-religious occasions that too very rarely.

Bharmal & Kotak in 2004 carried out a study on the Traditional Costumes of male and female of Vohra Community. The findings revealed that Vohra was the part of Muslim Community, which had different style and traditional costumes. The costumes of Vohra ladies known as rida which was two piece garments. The rida was decorated with different laces of different work with different fabrics. The costumes of male are known as saya, kurta and payjama. They have a cap also. Vohra community was turning more and more toward traditionalism. The designers were also studying their costumes.

Samani, et al in 2004 carried out a study on the costumes of Navratri Garba. They had attempted to present traditional and contemporary Navratri Garba costumes in sketch drawings. A variant traditionally used and modern garba costume was shown in different pattern, necklines, cuts and colour combinations. A fashion of traditional and modern styles is also presented.

Varmora in 2006 studied on Garasia Jatino Samaj Manvshashtriya Abhyas. He found that the Garisia Adivasi men wore dhotiya as a lower garment, bush- shirt as an upper garment and turban as a head gear. The young men wore pant & shirt. The young boys wore shirts & shorts. The ladies wore ghaghra as a lower garment, kabjo as an upper garment and draped sari over it. The young women wore petticoat, shirt, Punjabi dress and the educated girls wore bengali styled sari. The little girls wore a frock. Whereas the school going girls wore shirt & skirt, left the last button of the shirt open. The young women were attracted towards the modern clothing. In this caste both the men & women wore ornaments. The young men wore on occasions or marriage functions a hansdi on the neck, waistband or the waist kada on the hand and ring on the fingers, on the ears they wore gold kadi, whereas the elderly men did not wear kada on the hand but definitely they wore the ring. The educated men wore pant with shirt tucked in and a belt. They kept a wallet in the back pockets of pant. In the shirt pocket they kept colourful kerchief and a comb, several youngster tied a handkerchief on the neck. The ladies used gold, silver, brass and glass ornaments.

Dave in 2006-2007 carried out a studied on Barada Vistar na Maldhario nu Loksahitya in Gujarat. She carried out that in maldhari of Barda, the costumes of women was attractive and worth watching. Men wore chorni, kediya, bandi, melkhalyu, khes or blanket on the shoulder bhet. They had wooden stick in the hands. On the hands they wore silver kada, on the fingers they wore karda and vedh. Sometimes they wore waistband on the waist. On the ear they wore, tholliya, vedla. Women wore costumes, ornaments according to their ages. Mainly they wore kapdu and red coloured chundadi.

CHAPTER 3

METHODOLOGY

This chapter deals with the methodological procedure adopted for conducting the present study. It has been discussed under the following heads:

- 3.1 Research design
- 3.2 Selection of the sample
- 3.3 Development of the tool
- 3.4 Pilot study
- 3.5 Validating the tool
- 3.6 Data collection
- 3.7 Statistical treatment of data

3.1 RESEARCH DESIGN

The total number of 205 castes residing in Kutch. The main purpose of this study was to obtain various types of former and present dietary pattern and costumes worn by the Rabari and Ahir people. To acquire complete and authentic data and to know whether the demographic and socio-cultural factors have any impact on the costumes of selected castes of Gujarat, a descriptive type research design was planned.

3.1.1 Theoretical frame work of the study

In view of the objectives of the research, the investigator conceptualized a broad framework of the study. From the available literature it was visualized that the Rabari and Ahir of Kutch region had their own style of dietary pattern and costume. Change in costume was developed among the Rabari and Ahir. Clothing being one of the major areas where these change manifest and since these change were common to all the castes, It was though desirable to study the costumes before they are replaced. It was also desired to study various socio cultural factors responsible for these changes.

This framework was further developed to arrive at the final theoretical framework which was adopted for the study of Rabari and Ahir dietary pattern and costumes. The theoretical framework conceptualized depicts the influence of demographic and socio cultural factors on the dietary and clothing practices followed by the Rabari and Ahir people. The demographic variables included are age, religion and income of the respondents.

3.2 SELECTION OF THE SAMPLE

For the present investigation the final sample was drawn by using multi stage stratified sampling method.

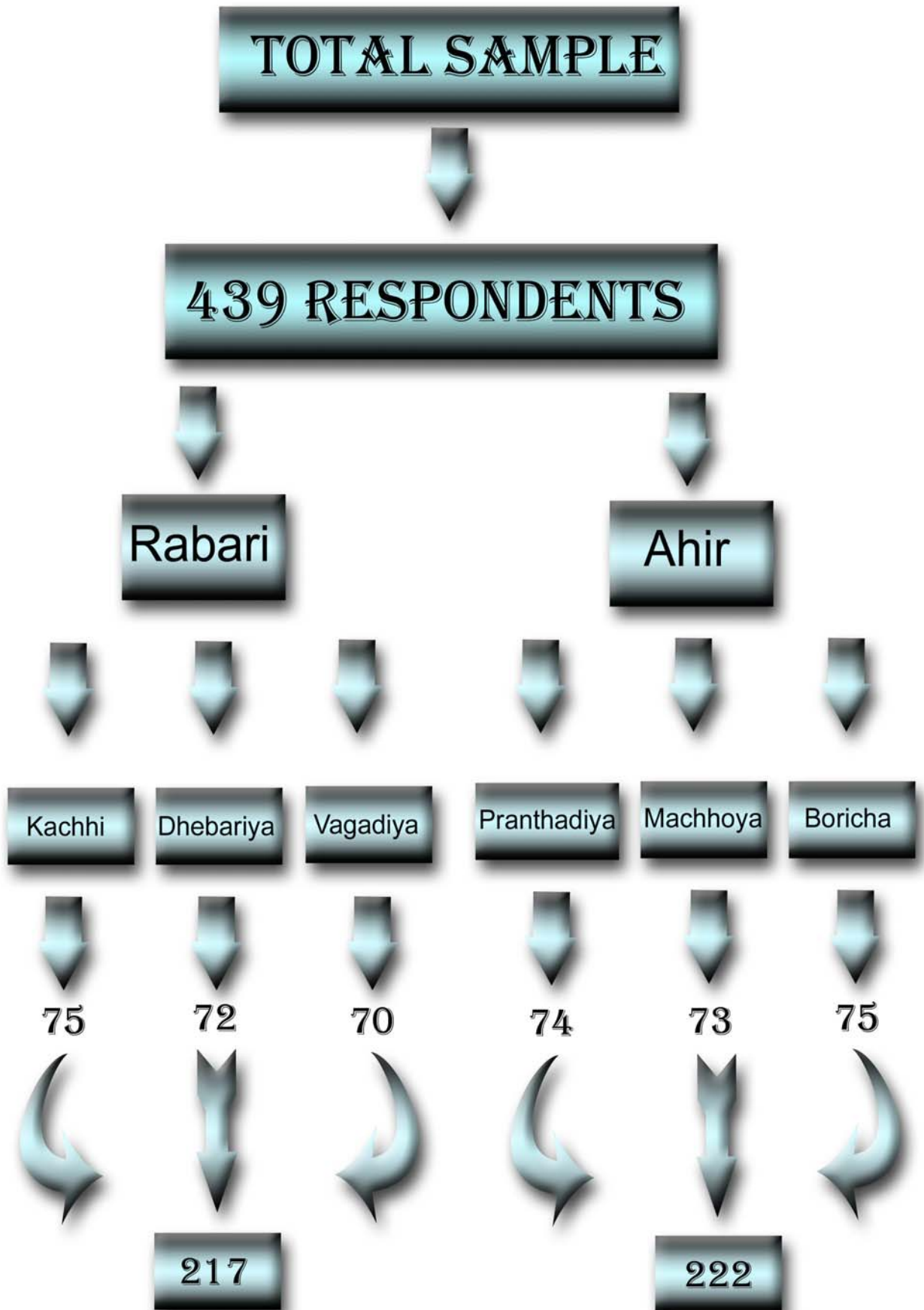
3.2.1 Locale of the study

The present locale was selected due to the following.

- 1) The researcher had earlier carried out a project on embroidery of Kutch and its commercial uses for which she worked in some villages of Kutch region of Gujarat state. This motivated a study to the costume and dietary pattern of the areas of Kutch district.
- 2) The researcher had relatives of Kutch district. It became possible to understand the dialects and background of the subject and to create a good rapport between the two.
- 3) In the Kutch district some caste had distinct styles of dietary pattern and costumes. The researcher wanted to study the costume of different caste possessing a distinct style of its own and to procure authentic data pertaining to their costumes. It was therefore necessary to give due representation to the district of which these caste were native.

Figure 2

Sample for the study



3.2.2 Sampling design

A multi stage stratified sampling design was adopted for the present investigation. Two castes the Rabari and Ahir were selected for the sample. The criteria for selecting the caste were as follows:

The Rabari and Ahir caste of Kutch district having distinct style of dressing and adorning their body and distinct pattern of the diet, was the major criterion for the selection. Among these castes, subgroups, some sub groups were selected on the basis of following.

- 1) Sub groups having total population more than 1,00,000
- 2) Caste which were recognized as pastoral nomad.
- 3) Sub group of the caste with comparatively higher rate of literacy.

At the second stage four Talukas were purposively selected. Most of the Rabari and Ahir population of the Kutch district was concentrated in only there Talukas vice :

- 1) Bhuj
- 2) Anjar
- 3) Mundra
- 4) Bhachau

Of this four Talukas having greater representation of the selected caste of the present study were chosen from the above four selected Talukas where they had the major population of the selected caste such villages were taken into consideration. This selection was done with the help of Taluka development officer and the resource person of this field.

- The population of the four selected Talukas mentioned below.

Talukas	Populations
1) Bhuj	2,77,215
2) Anjar	1,19,730
3) Mundra	68,652
4) Bhachau	1,14,769

From the above four selected Talukas sample were selected. Rabari and Ahir had three sub group mentioned below.

Table 4
Rabari subgroup, Talukas and villages.

No	Sub group	Talukas	Villages
1	Kachhi Rabari	Bhuj	Bhujodi
2	Dhebariya Rabari	Mundra	Tappar
3	Vagadiya Rabari	Bhachau	Ambaliyara

Ahir had three sub group mentioned below:

Table 5
Ahir subgroup, Talukas and villages.

No	Sub group	Talukas	Village
1	Pranthadiya Ahir	Anjar	Ratnal
2	Machhoya Ahir	Anjar	Sapeda
3	Boricha Ahir	Anjar	Meghpar

Thus for the present investigation 6 villages were selected through stratified sampling method.

The investigator finally selected 439 respondents from the household of six selected villages.

3.3 DEVELOPMENT OF THE TOOL

The investigator was desirous to collect the data on dietary pattern and costumes of selected castes of the Kutch district of Gujarat state. For this purpose first of all the investigator conducted an informal survey among the selected sample. She met some of them personally and obtained information about them, their family and custom of community, their costume and diet. She also met resource person of the selected sample. The details were roughly noted down at all such meetings. This helps the investigator to formulate the tool.

It was decided that the data will be collected with the help of personal interview. Personal interview would be helpful in following ways.

- 1) Obtaining more detailed answers wherever required.
- 2) Rapport building with respondents.
- 3) Clarifying the purpose of reason to the respondents.
- 4) Developing understanding with respondents so that they are not shy or hesitant to reveal any details.
- 5) Cross checking in case any doubtful data was given by the respondents.
- 6) Probing of answers was required.

3.4 PILOT STUDY

In order to detect and solve unforeseen problems in the administration and to find out the workability of the interview schedule, pilot study on the non sample group comprising of each 5 families of Kachhi Rabari, 5 families of Dhebariya Rabari and 5 families of Vagadiya Rabari, total 15 families of

Rabari and 5 families of Pranthadiya Ahir, 5 families of Machhoya Ahir and 5 families of Boricha Ahir, total 15 families of Ahir community, thus total 30 families of Rabari and Ahir were selected in which researcher, 65 respondents were selected randomly from the list prepared by the researcher for pilot study.

Interviews by these respondents were conducted with the tool prepared. The questions were asked in Gujarati language and the responses were recorded in Gujarati language. The tool was analyzed in terms of clarity, detailing, space providing, language used. Few modifications were in interview schedule on the basis of this pilot study to increase the validity of the schedule, these changes were mainly in phrasing and re-structuring the sequence of the questions.

3.5 VALIDATING THE TOOL

In order to ensure that validity of the tool developed for the investigator. The investigator got tool validated from various experts as follows:

3.5.1 Subject Experts

- 1) Dr. Sunanda H. Phadke.
Retired Head of the Deptt.,
Clothing & Textile Deptt.,
M.S University,
Baroda.

- 2) Dr. Chandrakant Upadhyay.
Principal,
Tribal Research Institute,
Ashram Road,
Ahmedabad.

3.5.2 Local field Experts

- 1) Kirtibhai Khatri
Editor, Kutch Mitra Newspaper,
Kutch Mitra Bhavan,
Near Dadavadi,
Bhuj.

- 2) Prakash R. Bhanani
Chief Executive,
Member, Steering Committee (Handicraft).
Govt of India Planning Commission,
Kala Raksha, Sumrasar Sheikh,
Ta-Bhuj, Kutch.

3.5.3 Research Experts

- 1) Dr. Alok Chakrawal.
Reader, Department of Commerce,
Saurashtra University,
Rajkot.

- 2) Dr. Hemixa Rao,
Head of Department of Sociology,
Saurashtra University,
Rajkot.

3.5.4 Language Experts

- 1) Yatharth N. Vaidya.
Lecturer of English,
Sir B. P. T.I. Vidya nagar,
Bhavnavnagar.

- 2) Dr. Dalpat Chavda.
Lecturer of Gujarati,
A.R.S. Sakhida Arts College,
Station Road, Limbdi,
Dist- Surendranagar.

By all these experts, the 240 copies of schedule were taken.

3.6 DATA COLLECTION

The necessary data were collected personally through survey method with the use of structured interview schedule and filled the questions.

3.6.1 Development of the interview schedule

The researcher drawn the objectives for the study guided the development of an appropriate interview schedule. In order to get in depth information, a combination of close-ended, open-ended interview schedule contained different questions covering various aspects of the Rabari and Ahir's dietary pattern and costume. It had a single well defined section for men, women and children.

The first part of the schedule deal with the background information of the households. It included the questions pertaining to the name, age, sex, religion, place of residence, total monthly income, kind of diet, caste, subgroup, types of family set up and so on.

Questions for eliciting information regarding various types of diet for daily diet, pregnancy diet, delivery diet, post delivery diet, festival diet, ceremony diet, diseases vice home remedy and diet and types of garments worn for casual wear, festival and ceremonies wear, ornaments and foot ware used. Details on designing, material and colour used for different costumes were also

included. Questions pertaining to the impact of some factors on the costumes worn by the Rabari and Ahir people were also included in the same. The subjects could understand the interview schedule clearly.

3.6.2 Method of data collection

Extensive field work was done for data collection, for which interview method and participatory observations were used.

To reach to the target group in the field the investigator contacted Taluka development officer and Social Welfare Officer of selected pockets either personally or through correspondence to discuss the purpose and importance of going to the field. The diet used by the Rabari and Ahir people for daily, during pregnancy during delivery, post delivery, ceremonial, occasions and during festivals would very appropriate time to visit and participate was important and thus considered.

Finally the investigator chalked out a tour programmed and approached the target group with the help of Talati cum Mantri and resource person of the caste, wherever the help of this people was difficult the primary school teacher of the particular village was approached.

During the field work, wherever possible the investigator, her father and mother stayed with the Rabari and Ahir people for some days and participated in their domestic activities which helped to collect the data at micro level.

The field work was carried out during -

- ❖ May 2004 to July 2004 & December 2004
- ❖ May 2005 to July 2005 & November 2005
- ❖ June 2006 to July 2006 & November 2006

The investigator also visited the place during Janmastami to study the costume and diet of Rabari and Ahir people work during the time and procure data regarding the same.

3.7 STATISTICAL TREATMENT OF THE DATA

Data were analyzed using descriptive statistics. The investigator systematically coded the responses to each question of the interview schedule. Data was presented in terms of frequencies and percentage, forming appropriate tables according to specific objectives of the study.

CHAPTER 4

RESULT AND DISCUSSION

4.1 ORIGIN & HISTORY OF RABARI AND AHIR

The history and origin of Rabari and Ahir mentioned below.

- **RABARI**

According to the mythology the origin of Rabari is from Lord Sankara when he was doing penance on the Himalaya he created a five legged camel and a person called samabal to tend it. There for sambala is considered to be the chieftien of the Rabari community. Lord Sanakara got samabal marry to three divine beauties and had four beautiful daughters out of her namely Namal, Kamal, Premal and Uma. It is belived that four handsome youths being attracted by their beauty, wanted to marry them, although belonging to the Rathod, Padhiyar, Parmar, Yadav being so taken up by the beauty became Rabris and got married to them. Hence forward they were no longer Rajputs but known as Rabari.

According to the historians these Rabari are the people of central Asia belonging to the burbar community they were named as 'Yuberis' by 'Verver' they are these Rabaris todays.

According to one mythology king Allaudin Khilji attacked Maravad. There he had a sudden attraction towards a very beautiful Rabari maiden whom he wish to marry. On hearing this the Rabaris were scared and fled to sumara king of Nagarsama. Allaudin Khilaji attacked sumara and defeated it, but could not capture Rabari as they had already fled to Kutch. This took place around 1315 A.D. of the 14th century. This is how Rabari started their inhabitation in Kutch.

Avoiding all the opinions it is proved that Rabaris of Kutch are believed to have come from Iran, Afghanistan, Baluchistan and then Jaisalmer and from there they reached Kutch. Kutch being a grassland area, many Rabaris came and spread out to live there. In vagad they are vagadiya Rabari, in Anjar they were known as dhebariya Rabari, in Bhuj, Mundra and Nakhatrana they were known as deshi or Kachhi Rabari. Thus three sub castes were formed by the city of the state landlord they got lands. This obtained land is known as 'varduka'. Their villages are also known 'varduka'. Their main occupation was to rear camel. As the time passed they owned sheep and goats. Along with cattle rearing they accepted the job of farming. There are 120 sub castes, in them they can share food but not daughter. Physically the Rabaris were the body guards of the king in the past. They also worked in the army. But now a days for various human welfare activities they have turned towards the activities of farming, dairy and transportation business.

- **Why do the Rabari ladies wore black attire**

There are various reasons for this foremost. It was believed that allowdin khilji had a vicious look at a young Rabari maiden who committed suicide which brought a great commotion in the community, so to avoid repetition of such incident and as a sign of mourning, they started wearing black attire which is continued even today. Some believed that to mourn the death of Lord Shree Krishna they wearing black, but in reality it could be believed that due to the nomadic life and financial status not having much of a choice and being cattle rearers wool from the goats and sheep was readily available so they wove this wool in to a fabric and covered their body. As black does not show the dirt need not be washed very often was widely used.

There are main three sub divisions of Rabari. They are as follows

- ❖ Kachhi Rabari
- ❖ Dhebariya Rabari
- ❖ Vagadiya Rabari

- **AHIR**

Many of the followers of Lord Krishna left Mathura with him and came to Saurashtra among them some Ahirs stayed back in Vagad area of Kutch district and established a village called Varajvani. This area is known as Pranthad area. Therefore the residents are known as Pranthadiya Ahir. Little by little other people started coming and settling here but these who came from Machhukantha were known as Machhoya Ahir and those from Chorada were known as Boricha Ahir.

According to the Bhagvad Puran, the origin of Ahir is related with Yadavas of Yadukuls. Ahir are believed to be the heirs of Aahinag. There are three main sub divisions of Ahir. They are as follows.

- ❖ Pranthadiya Ahir
- ❖ Machhoya Ahir
- ❖ Boricha Ahir

The population of Ahir spread out in whole Kutch in near by villages like Chobari, Ramvav, Khadir, Amarapar, Ratanpar, Khengarpar, Abedi, Dhaneti, Lodai, Dhrung, Dhori, Sumarasar, Vang, Dador, Kunariya, Nokhaniya, Lakhapar, Satapar in 64 villages.

Machhoya Ahir is seen mostly in 64 villages like Paddhar area, Vaghura area, Tappar area, Padana area, Bhuvad area. Boricha Ahir seen in Meghpar, Nagor, Kanaiyabe etc. There is no population of Ahir in two talukas like Lakhpat and Abadasa.

The main occupation of Ahir is cattle rearing this includes cow, buffalo etc. Their business is mainly of ghee, The Ahirs khari of khavda and Godpar's Ahir are involved in rearing calves. A revolution in society brought a change in their business. Thereafter their business included transportation and salt's business and achieved greater prosperity. The mother tongue of Ahir is

Gujarati, the pranthadiya Ahir show some Rajasthani tone. The population of Ahir is 18 crore in India. In this Kutch has a population of Ahir community is 3 lakhs.

They were real Kshatriya beholding their pledge, they sacrificed their lives for the welfare of others. The wife of Devayata Ahir and zikdi faras have even sacrificed the lives of their own children to protect the heir of king Ra'navghan and it has been indicated in golden words in the history.

The Ahir people, as former pastoral nomad cow herders closely guard their ethnic identity and retain many of their own traditions. They greet each other typically with sita Ram; embrace each other whenever they meet at the time of arrival or departure.

4.2 Rabari

In the Rabari community they rigidly retained the norms of the society, in following the dietary pattern and dress code. But due to moderanization and urbanization there is a drastic change in the dietary pattern in accordance with the income limitation, especially on occasional and festival diet. It is notable to find the staunch restriction on the ladies costume to search and extent that there is no change in the pattern of former and today's attire. They have been very liberal with the man's attire mainly because they were illtreated or considered foolish in their traditional outfit. So they have started wearing trouser and shirt in which they got a lot of respect in the public places and out of their hometown.

4.2.1 Kachhi Rabari

Kachhi Rabari known as dessey Rabari, they lived mostly in the western part of the peninsula, from lakhpat to nakhatrana and in the areas surrounding the city of Bhuj. Their cuisine is extremely frugal. They are vegetarian and non

alcoholic. Usually they have two meals in a day- one during the day and the other at night.

4.2.1.1 DIETARY PATTERN

1) Daily diet

It is mentioned in the history of Kutch that because of sindhu river flowing through Kutch, it was a very fertile region. Those days there was abundant cultivation of paddy in the Lakhpad taluka. Pulses like green gram and kad (gram) also grew side by side. In Vagad area millet grew abundantly. Being a green land it was a home for many herbivores animals. So people used a lot of milk. Therefore obviously the main diet of the Kutchhi's was rice, green gram dal, milk, ghee, butter, butter milk along with millet.

The former generation would have tea or milk between 6 to 7 in the morning. Between 9 to 10 they would start preparing lunch which consisted of kadhi or onion vegetable and millet loaf. Between 11 to 12 they would have their lunch along with butter milk, green chills, jaggery, curds and ghee, later in the day if the children felt hungry they would eat the left over along with curds, jaggery and ghee. In the evening between 8 to 9 o'clock they would start preparing for the night meal. This consisted of millet loaves and milk. They used either camel or sheep milk as well. Some times in the evening they would even prepare a bhadka of millet and green gram and have it with milk.

The present generation also has tea or milk between 6 to 7 o'clock in the morning. Between 9 to 10 o'clock they would start preparing millet or wheat loves, kadhi, onion or potato vegetable but now they have also started preparing other vegetables like ladies finger, cabbage, brinjal and bitter gourd. They cook everything a little bit extra so that the children who feel hungry later in the day can have it with curds, ghee and jaggery. Lunch is had by twelve, along with lunch they have green chilies, butter milk, butter, curds and jaggery. In the evening between 8 to 9 o'clock they prepare dinner of millet loaf, green gram + rice hotchpotch and have it with milk. Some times they

prepare brinjal-potato mix vegetable and have with the millet loaf. Traditionally they have milk, millet loaf and rice hotchpotch.

2) CUISINE FOR THE FESTIVALS

In the Indian culture every festival is celebrated with great pomp, to show the unity and harmony. Normally in Gujarat for festivals the cuisine was prepared in accordance with the climate.

- **Diwali**

The former generation did not prepare any snacks, as a sweet they would prepare dhokali +ghee+ jaggery or challa.

In the present generation 35% families of the less than 5,000 Rs. monthly income group prepare ladoos at home and buy ganthiya and jalebee from the market and have it. 27.5% families of 5,000 Rs. to 10,000 Rs. monthly income group prepare ladoos at home and buy ganthiya, jalebee and penda from the market and have it. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare ladoos at home and buy jalebee, penda, mohanthal, gulabjamun, ganthiya and phaphda from the market and have it. 15% families of above 20,000 Rs. monthly income group prepare ladoos at home and buy jalebee, penda, mohanthal, gulabjamun, toparapak, dryfruit halwa, kajukatri, anjir roll, pista roll, ganthiya, phaphda, chavanu and pharsi puri from the market and have it.

- **Holi**

The former generation did not prepare any snacks or sweets. They only had dates with coconut.

The present generation also does not prepare any snacks, but they have dates, puffed jowar and sugar harda bought from the market.

Table 6
Status of festivals cuisine of Kachhi Rabari in Present generation.

No	festivals	Less than 5000 Rs. 35% families. N=14		5000 Rs. To 10000 Rs. 27.5% families. N=11		10000 Rs. To 20000 Rs. 22.5% families. N=9		Above 20000 Rs. 15% families. N=6	
		snacks	sweets	snacks	Sweets	snacks	sweets	snacks	sweets
1	Diwali	Ganthiya	Laddo, Jalebi	Ganthiya	Laddo, Jalebi, Penda.	Ganthiya, Phaphda,	Laddo, Jalebi, Penda, Mohanthad, Gulabjamun,	Ganthiya, Phaphda, Chavanu, Pharsi Puri,	Laddo, Jalebi, Penda, Mahanthal, Gulabjamun, Topra pak, Dryfruit halwa, Kajukatri, An jir roll, Pista roll,
2	Shivratri	nil	Sweet paotato, milk, sugar and ghee.	Potato vegetable, Hotch- potch of sama	Sweet poatato, milk, sugar and ghee.	Potato vegetable, Hotch-potch of sama, potato water,	Sweet potato, milk, sugar and ghee	Potato vegetable, hotch-potch of sama, farali chavanu.	Sweet potato, milk, sugar and ghee, penda, topia pak, dryfruit halwo.
3	Ramnavmi	Seasoned samo	nil	Potato vegetable	Khir of sama	Seasoned samo, potato vegetable	Shira of rajgira	Seasoned samo, potato vegetable, farali cheydo	Penda, khajupak. Khir of sama.
4	6 th day of the child's birth	Huskless Green gram dal	Matar	Huskless Green gram dal	Lapsi, Matar	Huskless green gram dal and rice.	Lapsi, Matar,	Huskless green gram dal, khari bhat, potato onion vegetable, puri, bhagiya	Lapsi, matar, laddo of gundi,

- **Satamatham**

The former generation and the present generation prepared salt less puri, sweet puri, green gram and kidney beans puri, sweet wheat dhebra and thumaro of millet or jowar coarsely ground and mixed with butter milk and cooked, is eaten cold on the satam with groundnut oil and garlic chutney. The peculiarity of this festival is everything is prepared on the chhath in the evening and is eaten called on the Satam's day.

- **Kalichaudash:-**

The former generation did not prepare any snacks or sweets but today's generation prepared onion and chilly bhajiya and remove the family quarrel it is mythological belief. So every one practices it.

- **Shivratri**

The former generation steamed sweet potato and had it with milk+ sugar+ ghee. In the present generation 35% families of less than 5,000 Rs. monthly income group do not prepare any snack. But they boil sweet potato at home and add into the milk, sugar, ghee and have it. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare the potato vegetable, hotchpotch of sama at home as a sweet they boiled sweet potato and add into it sugar, ghee, milk and have it. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare potato vegetable, hotchpotch of sama at home and buy potato wafers from the market, as a sweet they boiled sweet potato and add in to it sugar, ghee and milk and have it. 15% families of the above 20,000 Rs. monthly income group prepare potato vegetable and hotchpotch of sama at home and buy the farali chavanu from the market. As a sweet, boil sweet potato, add in to it sugar, ghee and milk. Moreover they buy penda, toprapak, dry fruit halva from the market and have it.

- **Ramnavami**

The former generation only prepared sweet samo. In the present generation 35% families of the less than 5,000 Rs. monthly income group prepare seasoned sama at the home and have it. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare potato vegetables and khir of sama and have it. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare seasoned sama and potato vegetable and shira of rajgira at the home and have it. 15% families of the above 20,000 Rs. monthly income group prepare potato vegetable and khir of sama at home and buy farali chevdo, penda, khajurpak from the market and have it.

3) DIET THERAPY DURING THE PREGNANCY

- **First trimester**

Now a days, they give milk, ghee, butter, green gram dal, seasonal healthy vegetables, butter milk and wheat chapatti. They avoid giving millet loaf as it may cause miscarriage.

- **Second trimester**

They gave milk, ghee, porridge and shira to nourish the child in the womb.

Now a days they give fruits along with the above mentioned diet for the mother and child's nourishment.

- **Third trimester**

They gave milk and ghee in larger quantity. Today they give milk, ghee, fruits and vegetables too.

4) DIET TO BE AVOIDED DURING PREGNANCY

- **First trimester**

To avoid miscarriage, the former generation did not give green chilly, garlic, onion and pickle.

Now a days they follow the same pattern.

- **Second trimester**

The present and the former generation both avoid intake of banana and laddoo as it is difficult to digest.

- **Third trimester**

The present and the former generation avoid giving cumin seed as it is cool for the system and butter as it is heavy to digest.

5) POST DELIVERY DIETARY CARE

The former generation gave the mother two hours after the delivery a warm soup of bishop weeds seed and jaggery to drink. It is believed that by having the bishop weed and jaggery soup and the millet porridge the uterus is completely cleaned. On the first day they did not give wheat as it is heavy to digest. After two hours of the delivery they gave millet porridge and milk after an interval of two hours. For two days early in the morning on empty stomach they gave bishop weed seed and jaggery soup to drink and only after two hours she was allowed to have the millet porridge. From the second day to the sixth day they gave her katla to regain the lost energy and for nutrition and

they started giving wheat gruel instead of the millet flour porridge. They did not give vegetable until the sixth day. The present generation also follows the same practice and as they have the delivery conducted in the hospital they follow the doctor's advice and start giving rice-dal, rice hotchpotch and mild seasoned vegetable like brinjal, bottle gourd, elephant foot and bitter gourd.

6) DIETARY PATTERN FOR 8 TO 10 DAYS POST DELIVERY CARE

The former generation on the sixth day after the delivery gave vegetable mainly brinjal, bottle guard seasoned with ghee but no chilly powder and millet loaf. In the after noon and in the evening they gave milk and rice hotchpotch. In the morning as usual they gave shira, gruel and katla more over when she felt hungry during the day they gave shira or porridge to have. They mainly avoided butter as it would be heavy to digest and butter milk as it would be acidic for the body. As the present generation conduct a delivery in the hospital in accordance with the doctor's advice start giving light meals from the very second day, but they too avoid red chilly powder, curd, butter, butter milk for the very same reason mention above.

7) THE SPECIAL SWEETS MADE ON THE CHHATHI (6TH DAY) THE CHILD'S BIRTH

The former generation on the sixth day after the child's birth they took 1 ¼ pound wheat and a hand full of fennel seeds and makes powder of it. Roast this flour in the ghee and melted the jaggery on the fire with ghee and add it to the roasted flour and mix it well. They did not allow it to become hard pieces but served is to all the children of the neighborhood in the loose form. The left over was eaten by the mother, only after this virtual she was allowed to eat all

the grains. In the evening they prepared lapsi and husk less green gram dal and fed all the relatives and neighbours.

In the present generation on the 6th day of the child's birth 35% families of the Kachhi Rabaris of the less than 5,000 Rs. monthly income group prepare matar at home but do not feed faliya. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare matar, lapsi, green gram husk less dal and feed the whole faliya. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare matar and lapsi and green gram husk less dal, rice and feed the faliya. 15% families of the above 20,000 Rs. monthly income group prepare lapsi, bundi ladoo, husk less green gram dal, kharibhat, potato onion mix vegetable, puri and bhajiya and feed the faliya.

8) THE DIET AND THE HOME REMEDY DURING SICKNESS

- **Kidney ston**

The former generation gave the patient a lot of water and bijora juice to drink. They gave very light meal to have like rice hotchpotch, rice-dal and wheat chapattil, vegetable like bitter gourd, bottle gourd and butter milk. They avoided spicy and oily food. Vegetables like brinjal, tomato and leafy vegetable was not had.

The present generation follows the same but consults the doctor also.

- **Urinary tract infection**

The former generation diluted the goat milk with water and gave the patient and gave a light diet of wheat chapatti, rice hotchpotch, curds and green gram dal.

The present generation dilutes the goat milk with soda and gives the patient. In diet they give rice-dal, vegetable, chapatti, butter milk and also rice hotchpotch.

- **Uterine bleeding:-**

The former generation gave bishop weed seed and jaggery soup for two-three days early in morning on empty stomach. So that all the impurities are flushed out of the system. After three four days they started giving dry black resin soaked in sugar water in the morning. For the diet they gave less soured curds, rice+ fennel seed powder for five to six days and also gave rice hotchpotch and milk at times they gave porridge and shira also to regain the lost energy.

Today's generation gives a light diet but a little more of ghee and milk, fruits is given. They consult a doctor as well and follow his advice.

- **Miscarriage**

The former generation gave the patient black tea and dates for two days. They started giving very light meals like green gram dal, rice, hotchpotch, chapatti and milk. They avoided the use of ghee for at least a month.

The present generation follows the same but gives a light meal from the second day and consults a doctor.

- **Jaundice**

The former generation tied on the neck basil twigs or castor flowers mala. They made them chew the leaves of vikla herbs. They would do 'mantra' in the morning and evening. They avoided intake of milk but gave roasted gram, sugarcane juice, chapatti and vegetable cooked with very little oil. Today's

generation gives a light diet but a little more of ghee and milk fruits is given. They consult a doctor as well and follow his advice.

- **Diarrhoea**

The former generation gave opium or bud of opium. Buttermilk with cumin seeds powder. They gave very light diet like curds, rice hotchpotch, boiled sev with sugar and ghee.

The present generation gives rose apple seeds and the pomegranate bud. They give very light diet like buttermilk with cumin seeds, curds-rice, rice-hotchpotch and boiled sev with sugar and ghee. They would give sev two or three times a day to stop the diarrhoea.

- **Cold**

The former generation used the following remedies as a cure for cold.

- ❖ They boiled the milk with turmeric and jaggery and made the patient drink it hot. Then made him sleep for an hour immediately.
- ❖ They heated the river sand and wrapped it in a cotton cloth and put it on the patient's chest and back. This would give immediately relief.
- ❖ Thorny cactus and dandalio cactus would be slit opened and stuffed with salt and turmeric than it would be heated a little with hot sand wrapped in a cotton cloth and tied on the chest of the patient before going to bed. It is believed that this therapy sucks out all the flem.

The diet would be very light like green gram dal, chapatti and warm milk. They also gave warm kadhi and osaman of rice hotchpotch to drink.

Today's generation follows the same therapies but apply vicks on the chest, back and on the throat and takes inhalation as well.

- **Fever**

It is noteworthy to note that the former generation ground mustered and onion with butter milk and applied the paste on the sole of the feet. This would lower the temperature. They also gave them bitter cheritta water to drink.

They would not give the patient millet loaf to eat as it was considered as poison.

The present generation follows the same but put cloth dipped in salt water on the forehead and sole of feet.

- **Stomach ache**

The former generation gave lemon squash, jaggery water and dill seed powder to eat. They had boiled sev, green gram dal, rice and curds only.

The present generation fills the nevel with asafetida and gave ino fruit salt to drink.

- **Constipation**

They made them drink castor oil and chew castor leaves. They ate normal diet like chapatti, green gram dal-rice, vegetable like green onion and spinach like fenugreek leaves and rice hotchpotch, curds and butter milk. They gave much of butter milk.

The present generation also drink castor oil with warm water, ghee with warm water and give them curds-rice, fenugreek leaves, and amerthanths leaves vegetable with wheat chapatti. They don't give millet loaf as it increases the problem.

- **Vomiting**

The former generation burnt cow dung cake and put incense and covered it with the metallic pot. Then they took the hot metallic pot and poured some water in it and gave the patient to drink. This stopped the vomiting. They would give rice hotchpotch milk, chapatti and vegetable but nothing sour. They would not give ghee or butter also.

The present generation gives jaggery water with salt and green gram dal and rice to eat.

9) CUISINE FOR SPECIAL OCCASION

- **Marriage ceremony**

Gokhliya marriage custom that they followed in former generation.

- **Ganesha**

The former generation worship lord Ganesha in the evening and served sweet rice, green gram dal to relatives and friends.

In the present former generation 35% families of the less than 5,000 Rs. monthly income group serve tea in the morning, potato vegetable, millet loaves and butter milk in the noon and lapsi in the evening. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion vegetable in the noon, millet loaves and butter milk, lapsi and kharibhat(spicy rice) in the evening and have it. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato onion mix vegetable, millet loaves, mango pickle and butter milk in the noon. Lapsi, husk less green gram dal and rice in the evening. 15% families of the

above 20,000 Rs. monthly income group serve tea in the morning, green gram husk less dal, onion–potato vegetable, butter milk, millet loaves and wheat chapatti in the after noon, lapsi, potato-onion vegetable, green gram dal, rice and puri in the evening.

- **Mandvo**

In the morning the former generation served tea or milk for lunch they served lapsi and green gram dal and served the same for dinner.

In the present generation 35% families of the less than 5,000 Rs. monthly income group serve tea in the morning, ladoo and kharibhat in the noon, vegetable, millet loaves in the evening. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, ladoo, green gram dal and rice in the noon, onion-potato vegetable and millet loaves in the evening. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning. Ladoos, ganthiya, potato vegetable, millet loaves wheat chapatti and kharibhat in the evening. 15% families of the above 20,000 Rs. monthly income group serve tea and ganthiya in the morning, ladoo, ganthiya, bhajiya, puri, potato-gram mix vegetable and puri in the afternoon. Kharibhat, kadhi, millet loaves and green gram papad in the evening.

- **Wedding menu**

The former generation served tea or milk in the morning. For lunch they served lapsi and green gram dal which they use in the night as well.

In the present generation 35% families of the less than 5,000 Rs. monthly income group serve tea in the morning, potato onion mix vegetable and millet loaves in the noon, potato-onion vegetable, mohanthal and ganthiya in the evening. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, millet loaves in the

Table 7
Status of occasional cuisine of kachhi Rabari in presaeent generation.

No	Occasion	Less than 5000 Rs. 35% families. N=14			5000 Rs. To 10000 Rs. 27.5% families. N=11			10000 Rs. To 20000 Rs. 22.5% families. N=9			Above 20000 Rs. 15% families. N=6		
		morning	noon	evening	morning	noon	evening	morning	noon	evening	morning	noon	Evening
1	Ganesha	Tea	Potato vegetable and millet loaves, buttermilk.	Lapsi,	Tea	Potato onion vegetable, millet loaves, butter milk	Lapsi, Khari bhat,	Tea	Potato onion vegetables, millet loaves, butter milk, mango bijora pickele.	Lapsi green gram dal, rice, milk.	Tea	Green gram dal, Potato, onion vegetable ,butter milk, millet loaves or wheat chapatti.	Lapsi, potato onion vegetable, green gram dal, rice, and puri.
2	mandvo	Tea	Ladoo, khari bhat,	Potato vegetable, millet loaves	Tea	Ladoo, greengram dal, rice	Potato onion vegetable and millet loaves,	Tea	Ladoo, Gathiya ,potato vegetable, milletloaves and chapatti	Khari bhat	Tea ganthiya	Ladoo, gathiya, bhajiya, puri, potato gram mix vegetable	Khari bhat, kadhi, millet loaves and green gram papad.
3	marriage	Tea	Potato onion vegetables ,millet loaves	Potato onion vegetable, mohanthal ,gathiya,	Tea	Potato onion vegetable, millet loaves,	Potato gram vegetable, kharibhat, puri, gathiya, bundi, laddo and papad.	Tea	Potato onion vegetable, puri, kharibhat and papad	Mohanthal ,Bundi laddo, Mix hajiya, Puri, potato gram vegetable and papad,	Tea Ganthiya	Potato onion vegetable, puri, khari bhat, bundi laddo and gathiya	Potato gram mixvegetable ,puri mix bhajiya, khman, gulabjamun, mohanthal, toprapak ,barfi, dal rice

noon, potato-gram mix vegetable, kharibhat, puri, ganthiya, bundi ladoo and papad in the evening. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, puri, kharibhat, papad and butter milk in the noon, mohanthal, bundi ladoos, mix bhajiya, puri, potato-gram mix vegetable and papad in the evening. 15% families of the above 20,000 Rs. monthly income group serve tea and ganthiya in the morning, potato-onion mix vegetable, puri, kharibhat, bundi ladoo and ganthiya in the noon, potato-gram mix vegetable, pigeon pea dal, rice, mix bhajiya, khaman, gulabjamun, mohanthal, toprapak and barafi in the evening.

- **Simant**

Kachhi Rabari do not follow the virtual of 'kholo bharavo', but they will see auspicious time and send the girl to her parents house when her parents come, they served lapsi, green gram dal and millet loaf.

In the present generation 35% families of less than 5,000 Rs. monthly income group serve tea in the morning, shira, seasonal vegetable and butter milk in the noon, kadhi and millet loaves in the evening. 27.5% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, shira, potato-onion mix vegetable, millet loaves and butter milk serve in the noon. Kadhi, millet loaves in the evening. 22.5% families of 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable shira, millet loaves, butter milk, bijora pickle in the noon, kadhi, hotchpotch, millet loaves and milk in the evening. 15% families of the above 20,000 Rs. monthly income group serve tea in the morning, shira, husk less green gram dal, onion-potato mix vegetable, rice, millet loaves, wheat chapatti, butter milk in the afternoon, kharibhat, milk and millet loaves in the evening.

- **Mourning**

In the former generation if any one passed away in the family they would not consume milk for 12 days. They drank black tea. They would not eat jaggery for twelve days. In the noon they had millet loaf and kadhi. In the evening they had rice hotchpotch and kadhi.

Today's generation drinks tea with milk in the morning. For lunch they prepare potato onion vegetable, kadhi and millet loaf. In the evening they prepare only kadhi and millet loaf. On the twelfth day of mourning if the person who passed away was young they would serve rice hotchpotch and lapsi. But if it was an elderly person they would serve kharibhat (spicy seasoned rice) and laddo. They would not serve chapatti or millet loaf.

In the present generation on the day of dada. 35% families of less than 5,000 Rs. monthly income group serve tea in the morning. If the young person dies they serve green gram rice hotchpotch and ghee, if the old age person passes away they serve ladoos. They serve kadhi and millet loaves in the evening. 27.5% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning. If young person passes away they serve rice + green gram dal, hotchpotch and ghee. If old age person passes away they serve laddoo. They serve kadhi and hotchpotch in the evening. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, shira, potato onion mix vegetable, millet loaves, butter milk and mango pickle in the afternoon. Kadhi and millet loaves in the evening. 15% families of the above 20,000 Rs. monthly income group serve tea in the morning. If young person passes away they serve rice, green gram dal, hotchpotch and ghee, if the old age person passes away they serve laddoo, bhajiya, puri and kharibhat, kadhi, millet loaves and rice + green gram dal hotchpotch in the evening.

Table 8
Status of occasional cuisine of kachhi Rabari in presaeent generation.

Occasion	Less than 5000 Rs. 35% families. N=14		5000 Rs. To 10000 Rs. 27.5% families. N=11		10000 Rs. To 20000 Rs. 22.5% families. N=9		Above 20000 Rs. 15% families. N=6			
	morning	noon	evening	morning	noon	evening	morning	noon	Evening	
Simant	Tea,	seasonal vegetable and millet loaves, sheera buttermilk.	Kadhi and millet loaves,	Tea,	Shira Potato onion vegetable, millet loaves, butter milk,	millet loaves	Tea,	Shira Potato onion vegetables Millet loaves, butter milk, mango bijora pickle, .	Shira Green gram da, Potato, onion vegetable, ,butter milk, rice or wheat chapatti,	Khari bhat, milk, and millet loaves.
Mouring	Tea,	Khichdi, (young death), Laddo(old Aged death)	Kadhi, millet loaves	Tea,	Khichdi+ Ghee (young death) ,laddo(old aged death)	kadhi and millet loaves,	Tea,	Khichdi+ ghee(young death) ,laddo, Bhajija, puri, kharibhat	Khichdi+ ghee(young death) ,laddo, Bhajija, puri, kharibhat	Kadhi rotala and millet loaves, hotdhotch.
Shradha	Tea,	Khir and chapatti	Kadhi millet loaves	Tea,	Khir and chapatti	kadhi millet loaves	Tea,	Khir, Chapatti, Seasonal vegetable, Khman, Pickles, papad,	Khir, Chapatti, Seasonal vegetable, Khman, Pickles, papad,	Kharibhat, Millet loaves, Milk, Papad, Seasoned chillies, kadhi

- **Shraddh**

The former generation in the morning had tea, for the noon they prepared khir and wheat chapatti and offered it to the ancestor in the form of 'vas' and then have it. In the evening they had rice hotchpotch, chapatti and milk.

In the present generation 35% families of the less than 5,000 Rs. monthly income group serve tea in the morning. Khir, wheat chapatti in the afternoon kadhi, millet loaves in the evening. 27.5% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, khir and chapatti in the noon and kadhi and millet loaves in the evening. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti, potato-onion vegetable and pickles of mango, gunda and bijora, rice+green gram dal hotchpotch, milk and millet loaves in the evening. 15% families of the above 20,000 Rs. monthly income group serve tea in the morning, khir wheat chapatti, seasoned vegetable, khaman, pickle of mango, gunda and bijora and papad in the noon, khari bhat, millet loaves, milk, papad, seasonal vegetable and kadhi in the evening.

4.2.1.2 COSTUMES

1) Daily costume

The brightness of clothes adds life and colour to the Kutch desert. Each element of dress and embroidery has meaning. The costumes that Rabaris wear and the motifs, stitches, colours and fibres that make up the styles with which they and other textile are embroidered have evolved in response to influences of temporal situations. Since the Rabaris are traditionally nomadic, differing specific environments also heavily influenced Rabari style. What this means is that embroidery and dress style, interpreted within their cultural

contrast. The designated features of dress quickly and unmistakably convey to others whether the wearer is single, engaged, married or widowed.

- **The little girls**

Table 9

Traditional costume of children of Rabari subgroup-Kachhi Rabari, Dhebariya Rabari and Vagadiya Rabari

Categories of garments.	Kachhi Rabari		Dhebariya Rabari		Vagadiya Rabari	
	boy	Girl	boy	Girl	boy	Girl
Upper garments	Bandi, Zuldi	Bandi, Kapdi	Bandi, Zuldi	Bandi, Kachali	Bandi, Zuldi	Bandi, Kamkhi
Lower garment	vajni	Chaddi, ghaghri	vajni	Chaddi, ghaghri	vajni	Chaddi, ghaghri
Head dress	Toplo or rumal	Topi or chundadi	Toplo or rumal	Topi or chundadi	Toplo or rumal	Topi or chundadi

In the former generation children aged 0 to 2 years wore as an upper garment a green, red and yellow silken or cotton bandi or juldi. This was fully embroidered and as a lower garment wore colourful vajni which was made of silken or mashroo fabric, embroidered at the bottom with the colourful threads of cotton or silken. Girl's aged 2 to 5 years old wore colourful kanchali as an upper garment which was embroidered, ghaghari as a lower garment which was embroidered at the bottom level with special motifs and ornated with silken or cotton threads. As a head dress they wore colourful cotton chundri. The bandi, kanchali and ghaghri are all very colourful like red, yellow, green, orange, marron and blue and in contrast to each other. The colour odhani is a mixture of both the colours.

Their embroidery stitches like broad chain stitch, machhikanta, dana, button hole, mirror work and double button hole stitch.

In the present generation the girls wear bandi, vajni but they also wear frock, chaadi, salwar kameez and dresses which are readily available in the market.

- **The young girls**

In the former generation girls aged between 12 to 16 wore ghaghra, kanchaliyo and odhani. Ghaghra is of lace or of frill made of same materials with floral prints. Knitted is the new textile in vogue among the spinsters.

Today's generation the girls wear same printed top and ghaghra of knitted fabric or synthetic which is most vogue in the village area. The border of sleeve and the hem of the top were adorned with glittering gaudy lace instead of embroidery. Glittering gaudy lace borders were attached to the hem of the ghaghra. Sometime they used of a colourful frill. The odhani of today's girl is cotton with tie and dye screen printed or plain.

- **The married ladies**

Table 10

Traditional costume of women of Rabari subgroup-Kachhi Rabari, Dhebariya Rabari and Vagadiya Rabari.

Categories of garments.	Kachhi Rabari	Dhebariya Rabari	Vagadiya Rabari
Upper garments	Kapdu	kachaliyo	Kamkho
Lower garment	Kaliyu	payanu	Payanu
Head dress	Ludki or with maroon tie-dye pattern	Ludi with red tie dye pattern	Lodki with saffron tie-dye pattern

In the former generation after marriage the lady wore black woollen kaliyu as a lower garment instead of the ghaghra, which was embroidered on the back side with special motifs of their community identity like godi-kodi goto (crade & coins), makodiyo (zigzag), zarmer (necklace), baudha kach (bound mirror) embroidered with machhi kanta, interlacing, broad chain stitch, mirror work, button hole and dana with colourful threads of cotton or silk. Kapda as an upper garment. Width of this kapda is the narrowest mainly consists of colours like yellow, green, pink, white, violet and red silken with tie-dyed fabric and cotton cloth embroidered with square chain, interlaced buttonhole filling, button hole, herring bone stitches and mirror work. They used big mirror in their embroidery. Specially the Kachhi Rabari's ludi embroidery is done on patch and attached. They use laces, sequins and buttons extensively for embellishments. There are total six patches, three at equal distance on either side of the joint. The patches in the centre are always in round shape and are known as chakla. While four patches at the four corners are called chedda (end). This ludi is draped in such a way that the embroidery patch in the center comes right over the head of the wearer and the embroidery band at the bottom of the keliyu also shows and thus makes the back of the costume interesting to look at.

Now a days the ladies wear colourful machine embroidered cotton and semi woollen kaliya instead of the woollen black hand embroidered kaliya. They were red, yellow, green, plain cotton or synthetic ludi instead of the woollen black, red tie-dye ludi. They wear cotton or synthetic fabric kapda, the previous popular silk tie dye fabric is now copied in a polyester screen print.

- **The elderly women**

In the former generation the elderly women wore black silken kapdu as an upper garment, black woollen kaliya as a lower garment and black woollen ludi with maroon tie-dye pattern as a head cover. Kachhi elderly women wore a ludi with a dark maroon pattern of tie-dye no embroidery, a black kapda and black woollen dhabli a black and white check pattern of a combination of

cotton and wool. Today's generation the elderly women wore the same attire as above but instead of wool they use semi wollen ludi and kaliya. The kapda is of polyester or Terylene textile.

- **The widows**

In the former generation the widow wore black attire from head to toe. They wore silken black kapda, black woollen plain ludi with white or grey border and black woollen kaliya. The widow did not wear red tie dye pattern ludi.

Today's generation wears the same pattern attire but instead of woollen fabric they are using cotton and synthetic textile and instead of silken kapda they are wearing knitted fabric kapda.

- **The little boys**

The former generation boys aged 0 to 1 wore bandi as an upper garment, silken or cotton fabric of red, yellow, green colours. They wore vajni as a lower garment, silken or cotton fabric of red, yellow, green, blue and maroon colour. The boys aged 1 to 5 years wore juldi as an upper garment and vajni as a lower garment. Very often they made the juldi and vajni of the same materials. Juldi was embroidered at the chest-front and back, sleeve border and at the hem. Vajni was embroidered at the bottom band and bandi was embroidery at the sleeve and front and back. The special embroidery stitches used were machhikata, dana, interlaced, button hole, square chain, herring bone, button hole filling and mirror work with colourful cotton or silk threads.

Now a days they wear bandi-chadi, bush-shirt-trousers, T-shirt, half pant and ready made garments readily available in the market.

- **The young boys**

In the former generation young wore the embroidered kameez and white cotton ghandhi, a kathi, a bright red or saffron woollen shoulder cloth which was also embroidered.

The present generation due to modernization has started using pant-shirt which is readily available in the market or tailored.

- **The middle aged men**

Table 11

Traditional costume of men of Rabari subgroup-Kachhi Rabari, Dhebariya Rabari and Vagadiya Rabari.

Categories of garments	Kachhi Rabari	Dhebariya Rabari	Vagadiya Rabari
Upper garments	Kediyu, kameez, Bandi	Bandi. kediyu	Bandi, kediyu
Lower garment	Gandhi	pachhedi	Pachhedi
Head dress	Rumal or turban	Rumal or turban	Rumal or turban
Shoulder cloth	Kathi	Black and white checked khesdo	Bori

In the former generation the middle aged men wore white cotton kameez as an upper garment, white cotton gandhi as a lower garment and tied a black-red rumal on the head. On the shoulder they put red, yellow, green coloured woollen kathi. At times the kameez gandhi and kathi wore embroidered.

Today's generation the men wear the pant shirt of synthetic material.

- **The elderly men**

The elderly men wore white cotton kediyun gathered at bust line as an upper garment. The kediyun of the Kachhi Rabari men have 14 kus (string) and was gathered from the middle leaving a hand span from the both sides. On the armhole line they had two kus on either sides and tucked the ear cleaning pin, tooth pin and twisters. On the kediyun they had two pockets on the left, it was in the inner side and on the right it was in the front in the hand span space. The gether portion was longer than Dhebariya Rabari's kediyun. As a lower garment they wore white pachhedi and as a shoulder cloth katha black and white woollen blanket, on the head they wore a white twisted turban and in the hand they kept a wooden staff.

2) MARRIAGE CEREMONY COSTUMES

- **The groom**

In the former generation the groom wore white cotton adan as an upper garment fully embroidered on the sleeve, front and back portion of chest and border at the hem level with circular motifs at the knee portion. As lower garment they wore vajna made of mashroo or cotton fabric and embroidered on the ankle band. On the shoulder they had either mashroo or cotton patori, as a head gear they wore a red turban with the mod attached to it.

Snap 1

Kachhi Rabari
groom's costume, 1-Vajni, 2-Juldi, 3-Patori,4-Mod



Today's generation uses the same pattern costume but of synthetic fabric and have replace the embroidery with colourful glittering gaudy lace.

- **The bride**

In the former generation the bride wore green silken kapda embroidered on the sleeve border and at the hem as an upper garment. As a lower garment she wore katariya (mashro) fabric ghaghra. On the head she wore black woollen ludi with bright red tie-dye pattern and embroidered with central medallions and corners.

Snap 2

Kachhi Rabari bride's costume Marriage Suhagadi ludi & Ghaghro



Today's generation also wears the same attire but glittering gaudy colourful lace has taken place over the embroidery work.

- **The little girls, young girls, married ladies**

For wedding they wore their daily wear pattern costumes but new and ornate with beautiful embroidery and big mirror work.

In the present days kachhi Rabari whereas, all over embroidered kachali, kapada has been replace by a version that has only an embroidered border. Today the glittering border and gaudy lace is in vogue.

- **The elderly women**

In the former generation the elderly women wore woollen black ludi with dark maroon tie-dye dots, and no embroidery as a head cover. The black silken or cotton kapda as an upper garment and a dhabli, woven in a black and white check pattern of a combination of cotton and wool.

- **The widows**

In the former generation the widow wore only plain black attire as the usual wear but new. Today's widow also wears the same attire as above.

- The little boys, young boys, middle aged men and elderly men wore the daily wear attire but new. Today's generation wears the same attire as mentioned in daily wear costume section but new.

3) FESTIVAL COSTUME

The former generation of Kachhi Rabari wore new, colourful embroidered costumes. The costumes which they used for attending the weddings were

also worn on festivals. But the newly wedded couple would not wear their marriage dress instead they got a new costume done.

- **The newly wedded men**

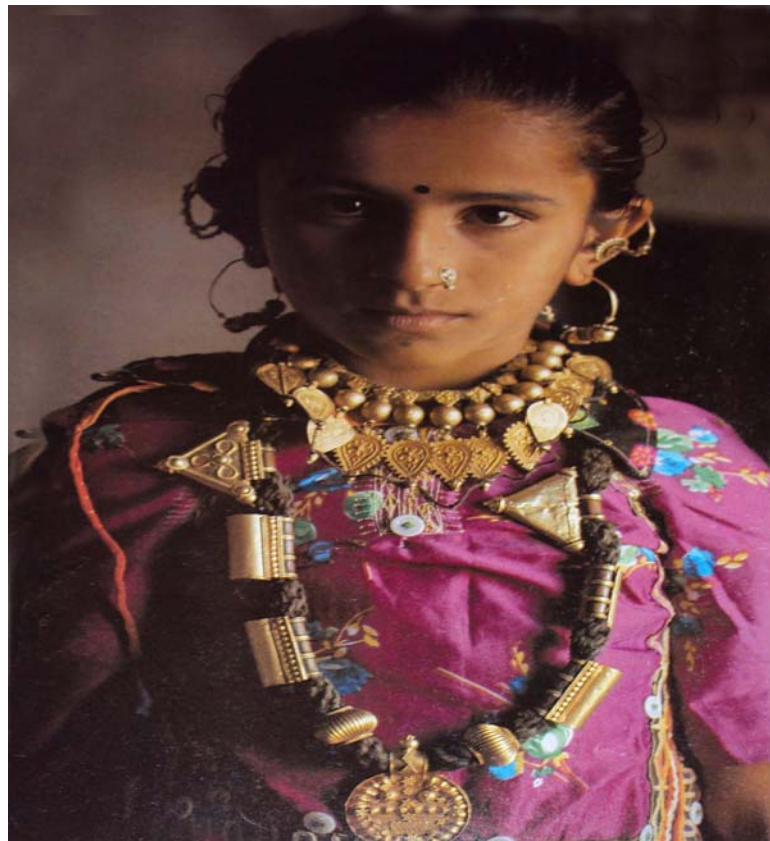
On gala occasions the newly wedded man wore cotton pachhedi as a lower garment embroidered at the border. As an upper garment they wore a white cotton juldi, embroidered on chest front and back. As a head gear they used red rumal, on the shoulder they put either red, green, yellow bori (khes). The present generation is using the synthetic material available in the market.

Snap 3
Kachhi Rabari,
Women's Festival / Occasional Kanchaliyo



Snap 4

Kachhi Rabari, Boy's Cap, Jacket and Girl



- **The newly wedded ladies**

The newly wedded lady wore fully embroidered cotton or silk kapda as an upper garment. As a lower garment black woollen peyana embroidered of the border. As a head cover yellow tie-dyed phulakiya lodki whose border was dancely embroidered on the joint (khilvat).

The present generation wears the same costume but broad glittering gaudy lace has substituted the embroidery. Machine embroidery is more in fashion than hand embroidery using traditional motifs are mor, popat and hathi.

4) MOURNING COSTUME

- **The newly wedded ladies**

The newly wedded ladies wore black silken kapdu, black plain woollen lodki with red border and black woollen peyanu, which also has a small red border.

Today's generation wears the same costume but instead of woollen lodki and peyana they use cotton fabric.

- The married ladies, the elderly ladies and the widows, all of them wore black woollen lodki, peyana and kapda of black silken. The present generation wears black but cotton fabric.
- The baby girl and the spinsters, during mourning wore the usual house dress. Today also they follow the same practice.

- **The middle aged men**

While mourning they wore white pachhedi, kameez, rumal as a head gear. White khes with the maroon borders as shoulder cloth.

- **The elderly men**

For mourning they wore a white cotton kediyun, white cotton pachhedi but for the head they used white rumal, white woollen cloth with black design on the shoulder as a bori (khes).

Today's men also wear the same.

5) EMBROIDERY MOTIFS

Figure 3-A

Embroidery Motifs

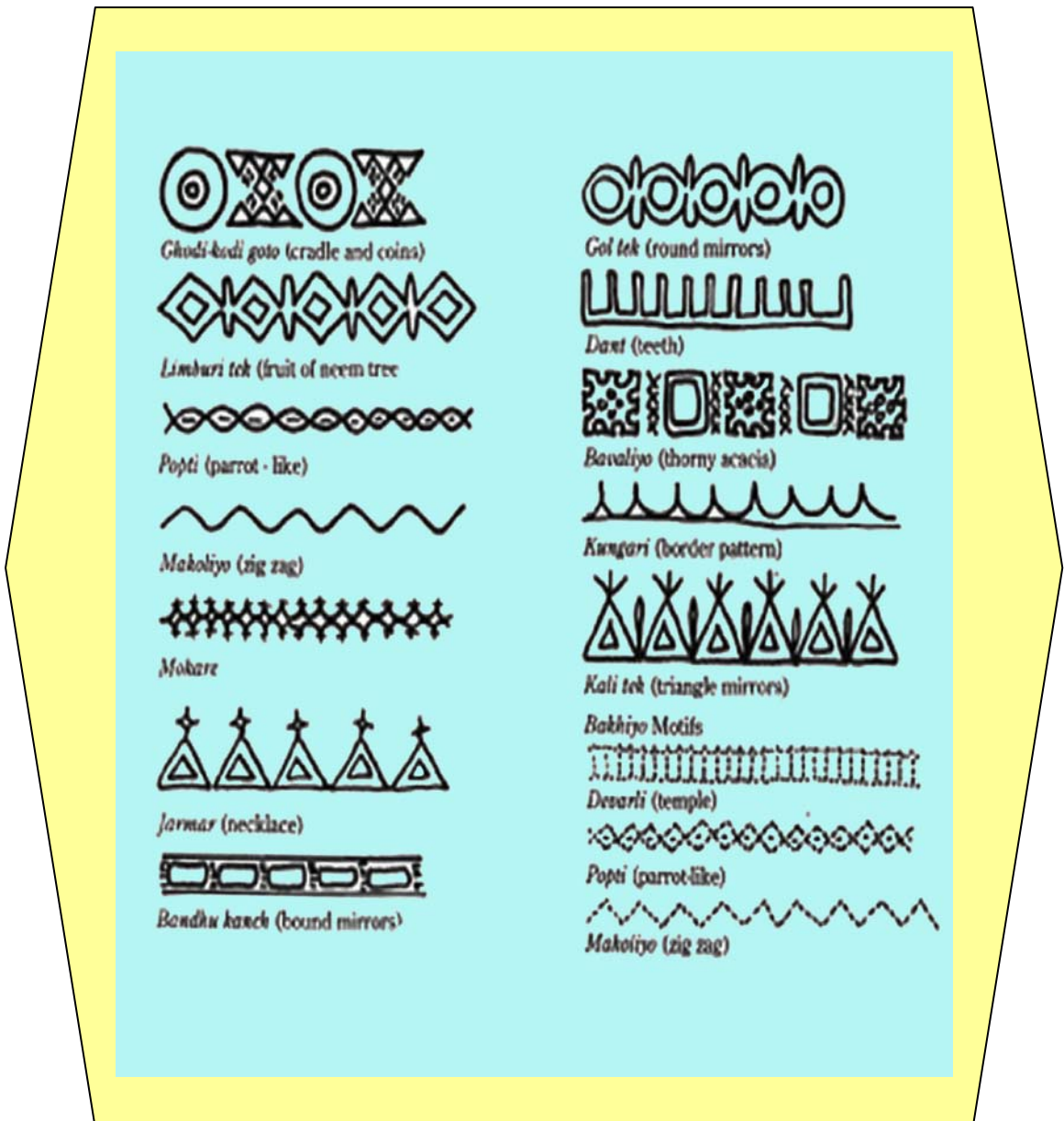
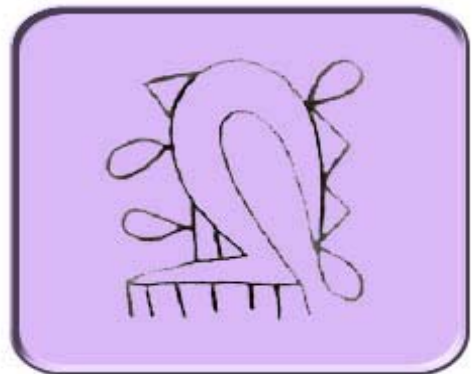
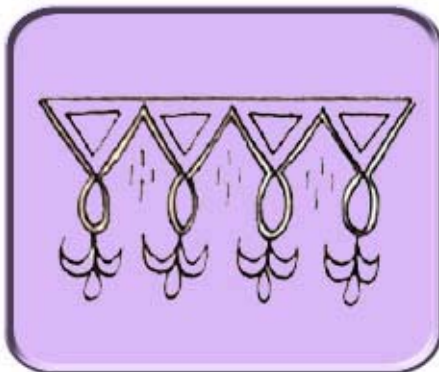
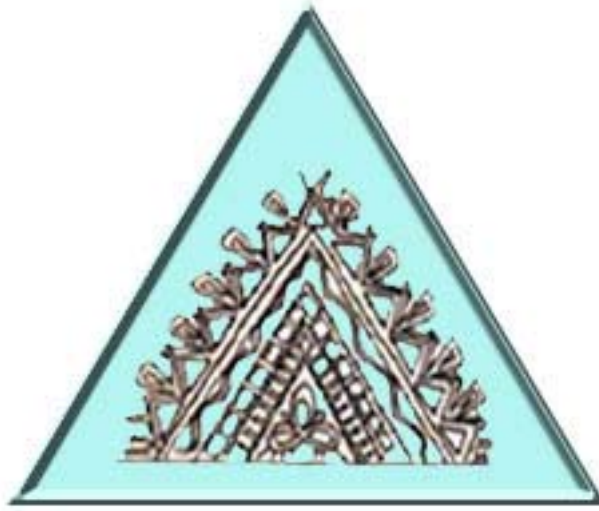


Figure 3-B

Embroidery Motifs



4.2.1.3 ORNAMENTS

Formerly the Kachhi Rabari ladies do not adorn their forehead with a bindi. In the former generations they mainly wore silver ornaments due to poverty but the lady had golden khunti, kanku, nagla and zarmar which she wore on occasions and for special functions. Moreover the shiyal which was of silver had a golden pendant. Today's generation according to financial capacity have started making gold ornaments with latest designs which is vividly described in this chapter.

1) DAILY ORNAMENTS

- The little girls

Table 12

Traditional ornaments of girl of Rabari subgroup-Kachhi Rabari, Dhebariya Rabari and Vagadiya Rabari.

Categories of ornaments	Kachhi Rabari	Dhebariya Rabari	Vagadiya Rabari
Head	nil	Ali,dhabak in meri,mod, Beads chotlo	Ali,dhabak in meri,mod, beads chotlo
Ear	Gokh,kadi	Tholiya,bhumariya, Tagal	Tholiya,bhumariya, tagal
Neck	Zarmar,varlo, shiyal	Beads,harlo,beads zarmar,silver dodi, Varlo,haydi,Buttons mala	Beads zarmar,beads harlo,dodi, haydi,beads Button mala
Wrist	Silver chud,aradhiya	Gorla chudla,berkha, Chhaliya	Berkha,chhaliya
Elbow	nil	Lariya,kanda	Lariya,kanda
Finger	Ring	Ring	Ring

The former generation wore the ornaments mentioned below :

Ear	- gokh (silver, bhamariya (silver), kanaku (silver)
Hand	- beads kandiya, gorla chuda
Feet	- kadli (hollow)
Neck	- dodi, tanto or hayadi (silver)
Nose	- dandiyo

In the present generation the little girls of the 35% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver kadi on the earlobe and silver ring on the nose and silver zanzar on the ankle and black beads kandiya on the wrist. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver kadi on the earlobe and golden ring on the nose and silver kandiya on the wrist and silver zanzar on the ankle. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden ring on the nose, golden kadi on the earlobe, silver kadli on the wrist and silver zanzar on the ankle. 15% families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden kadi on the earlobe and golden ring on the nose and plastic or silver bangle or patala on the wrist, silver zanzar on the ankle and golden ring on the finger.

• The young girls

In the former generation they wore following ornaments.

Ear	- gokh, totally, pandadi (girl's middle earring)
Nose	- dandio (silver)
Fingers	- attasiya (silver)
Feet	- kadla (solid)

The present generation young girls make bindi on the forehead. The young girl of 35% families of the less than 5,000 Rs. monthly income group wear

Snap 5 Former generation



silver or imitation buti or kadi on the earlobe, silver vali on the nose, imitation dodi on the neck and metallic or plastic bangles on the wrist and silver sankla on the feet. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden buti or kadi on the earlobe, silver dodi on the neck and plastic bangles on the wrist and silver sankla on the wrist. 22.5% families of the 10,000 Rs. monthly income group wear golden kadi on the earlobe, golden gokh or kanku inside the ear, silver dodi on the neck, plastic bangles or metallic patla on the wrist and silver sankada on the ankle. 15% families of the above 20,000 Rs. monthly income group wear golden kadi on the earlobe, golden gokh or kanku inside the ears, golden dodi on the neck and imitation patla or bangles on the wrist and silver sankla on the ankle.

- **The married ladies**

Table 13

Traditional ornaments of women of Rabari subgroup-Kachhi Rabari, Dhebariya Rabari and Vagadiya Rabari.

Categories of ornaments	Kachhi Rabari	Dhebariya Rabari	Vagadiya Rabari
Nose	Dano	Vitti	Vitti
Ear	Nagla, khuti, gokh	Nagla, tholiya, vedla, Pandada	Tavit, tholiya, vadla, Vat, vari
Neck	Madaliyu, tanto, shiyal, Zarmar, paro	Ramnavami, shiyal, madliyu, beads mala, tavij	Shiyal, beads mala, dodi, pandadi, madliyu, Ramnavami, akliyo paro
Wrist	Chud, aradhiya	Ivory balloya	Ivory chudla
Finger	Karda	Karda	Karda
Arms	Kang, chhala	Arms belt	Arms belt
Feet	Kadla, kambi zanzar, Paya	Kadla, kambi, zanzar, Payal	Kadla, kambi, zanzar, payal

Table 14
Status of present generation ornaments of the Kachhi Rabari.

Categories Of Ornaments	Less than 5000 Rs. 35% families N=40				5000 Rs. To 10000 Rs. 27.5% families N=11				10000 Rs. To 20000 Rs. 22.5% families N=9				Above 20000 Rs. 15% families N=6			
	men	women	children		men	women	children		men	women	children		men	women	children	
			boy	girls			boy	girls			boy	girls			boy	girls
Ear	nil	Silver kanku, Silver nagla, silver khuti	nil	Silver Gokh, Silver Kadi,	nil	Gold kanku, gold nagla, gold khuti,	nil	Gold Gokh, Gold Kadi,	nil	Gold kanku, gold nagla, gold khuti,	nil	Gold Gokh, Gold Kadi,	nil	Gold kanku, Gold nagla, gold khuti,	nil	Gold Gokh, Gold Kadi,
Nose	nil	Gold chunk	nil	Gold kado,	nil	Gold Chunk,	nil	Gold chunk,	nil	Gold chunk,	nil	Gold kado,	nil	Gold chunk,	nil	Gold kado,
Neck	Silver Dodi,	Madaliu. Sari, dodi, (silver).	Silver Dodi,	Silver, dodi	Silver dodi,	Madaliyu. Sari, dodi, (silver), har, Mangal sutra (gold plated)	Silver Dodi,	Neck lace Chain, Silver Dodi,	Gold, chain	Madaliyu. Sari, dodi, (silver), har, Mangal sutra (gold plated)	gold Dodi,	Gold chain, dodi, Neck Lace,	Gold Chain	Madaliyu. Sari, dodi, (silver), har, Mangal sutra (gold plated)	gold Dodi,	Gold chain, dodi, Neck lace
Wrist	watch	Plastic Bangales	Imi. lukey	Patla, Bangle	watch	Plastic bangales	Imi. lukey	Patla bangle	watch	Plastic bangales	silver lukey	silver Patla, bangles	watch	Gold patla, Plastic Bangles,	Gold lukey	Gold kandia
Fingers	nil	Silver ring	Imi ring	Imi. ring	nil	Silver ring	Silver Ring,	Silver Ring,	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring
Feet	nil	silver sakla	nil	Zanzar	nil	Silver sakla	nil	Silver zanzar	nil	Silver sakla	nil	silver zanzar	nil	silver sakla	nil	silver zanzar
Toes	nil	Silver vichhiya	nil	Silver rings	nil	Silver vichhiya	nil	Silver rings	nil	Silver vichhiya	nil	Silver rings	nil	Silver vichhiya	nil	Silver rings

The former generation wore the ornaments mentioned below:

Ear	- nagla, khunti, gokh
Feet	- kadla (solid silver), datar badi
Nose	- dano (gold)
Neck	- madaliyu with gold or silver sari with small hollow balls, tanto, dodi (gold), sok pagla
Hand	- barren

Note

- ❖ Sokpagla : the second wife of a man wears sokpagla, a tiny gold pendant embossed with foot prints, in memory of the first wife.
- ❖ Datar bedi: a person who had made a manta (vow) wears a datar bedi/anklet.
- ❖ Sari: sari is a set of ornaments for cleaning the ears and teeth.

Today's generation to stand with the present modern era have started adorning the forehead with a bindi they are also using sindur on the path of the hair. In the present generation the married women of 35% families of the less than 5,000 Rs. monthly income group wear silver kanku inside the ears, silver nagala on the earlobe, silver khuti on the top of the ears, gold chunk on the nose, golden madaliyu, dodi and sari on the neck, silver sankla on the ankle. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden kanku inside the ears, silver nagala on the earlobe, golden khunti on the nose, golden madaliyu, silver dodi and silver sari on the neck and silver sankala on the feet. 22.5% families of the 10,000 to 20,000 Rs. monthly income group and 15% families of the above 20,000 Rs. monthly Income group wear golden nagala, golden gokh, golden madalilyu with dodi and sari, golden ring on the finger and silver sankla on the ankle.

- **The elderly women**

The former generation wore the ornaments as mentioned below.

Ears - nagla, khunti, after the arrival of the daughter in law she stopped wearing gokh

Fingers - attasiya (silver)

Snap 6



1-Nagla, 2-Gokh, 3-Khunti, 4-Pandada

Nose	- dano
Hands	- barren
Feet	- barren after the arrival of the daughter in law she stopped wearing kadla
Neck	- madliyu with small and big dodi and sari without hollow small bolls

In the present generation 35% families of the less than 5,000 Rs. monthly income group wear silver nagala on the earlobe, golden khuti on the top of the ears, silver madaliyu, dodi and sari on the neck, golden chunk on the nose. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden nagala on the earlobe, golden khuti on the top of the ears, silver madaliyu and golden dodi on the neck with silver sari, golden chunk on the nose. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 15% families of the above 20,000 Rs. monthly income group wear golden nagala on the earlobe, golden khuti on the top of the ears, golden madaliyu, dodi and sari on the neck, golden chunk on the nose.

• **The widows**

In the former generation if she became a widow at a young age she wore nagla on the earlobe. The rest did not use any ornaments.

In the present generation 35% families of the less than 5,000 Rs. monthly income group wear silver nagla on the earlobe. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden nagla on the earlobe. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 15% families of the above 20,000 Rs. monthly income group wear golden nagla on the earlobe.

• **The little boys**

The former generations wore the ornaments as below.

Ear	- gokh, kadi
Neck	- dodi, tanto
Hand	- lukey with watch impression
Feet	- kadli (hollow)

In the present generation 35% families of the less than 5,000 Rs. monthly income group little boys wear silver dodi on the neck, beads kandiya on the wrist and the silver kadali on the ankle. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi, silver kandiya, silver kadali, 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 15% families of the above 20,000 Rs. monthly income group wear golden chain with dodi, golden kandiya and silver kadali on the ankle.

- **The young boys**

Table 15

Traditional ornaments of boy of Rabari subgroup-Kachhi Rabari, Dhebariya Rabari and Vagadiya Rabari.

Categories of ornaments	Kachhi Rabari	Dhebariya Rabari	Vagadiya Rabari
Ear	Kadi, tholiya	Tholiya, bhungari	Tholiya, bhungari
Neck	Dodi, tanto	Madaliyu, tanto, bead mala	Madaliyu, tanto, Beads Mala
Wrist	Watch, impression ponchi, beads kandiya	Watch impression ponchi, beads kandiya	Watch impression ponchi, beads kandiya
Finger	Attasiya, varana	Attasiya	Attasiya
Waist	Kandoro	Kandoro	Kandoro
Feet	Toda, bedi damroo	Toda, bedi, damroo	Toda, bedi, damroo

The former generations wore the ornaments as below.

Ear	- gokh, kathi (still marriage)
Neck	- dodi, tanto
Feet	- kadli (hollow), kambi
Wrist	- sinhmora kada

In the present generation 35% families of the less than 5,000 Rs. monthly income group young boys wear imitation dodi on the neck and wrist watch. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and wrist watch. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 15% families of the above 20,000 Rs. monthly income group wear golden chain with dodi and wrist watch and silver lukey.

- **The middle aged men**

Table 16

Traditional ornaments of men of Rabari subgroup-Kachhi Rabari, Dhebariya Rabari and Vagadiya Rabari.

Categories of ornaments	Kachhi Rabari	Dhebariya Rabari	Vagadiya Rabari
Ear	Gokh,kothi	Oganiya,bhungari, tholiya, Dhabli	Oganiya,bhungari, tholiya
Neck	Dodi,varlo, hularo	Varlo,harlo,haydi, beads, Buttons,mala	Harlo,haydi,beads,button, Mala
Wrist	sinhmora kada	Sinhmora kada	Sinhmora kada
Finger	Attasiya, varano	Attasiya	Attasiya
Waist	Kandoro	Kandoro	Kandoro
Feet	Toda,bedi	Toda,bedi	Toda,bedi

The former generation wear the ornaments mentioned below.

Ear - gokh, kothi

Neck - tanto

In the present generation the 35% families of the less than 5,000 Rs. monthly income group wear wrist watch and silver dodi on the neck. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group and 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group wear wrist watch and golden dodi on the neck. 15% families of the above 20,000 Rs. monthly income group wear golden dodi on the neck, golden ring on the finger and wrist watch and silver lukey.

- **The elderly men**

The former and present generations do not wear any ornaments.

2) MARRIAGE CEREMONY ORNAMENTS

- **The groom**

The former generations wear the ornaments as follows.

Ears - bhungari, gokh

Neck - hularo, varalo (silver)

Wrist - sinhmora kada

Fingers - attasiya, rings (gold), varana

Feet - toda, bedi

In the present generation 35% families of the less than 5,000 Rs. monthly income group bride groom wear imitation necklace on the neck, imitation ring

on the fingers, wrist watch and silver lukey on the wrist. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear gold Snapd necklace on the neck, gold ring on the finger, wrist watch and silver lukey on the wrist. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 15% families of the above 20,000 Rs. monthly income group wear golden necklace and chain on the neck, golden ring on the finger, silver lukey and wrist watch on the wrist.

- **The bride**

The former generations wore the ornaments as below:

Neck	- zarmar, shiyal
Feet	- kambu, kadla, zanzar
Toes	- vichhiya, anguthiya
Fingers	- varna, attisiya (silver)
Wrist	- chud (silver), aradhiya
Nose	- vinti (ring)

In the present generation 35% families of the less than 5,000 Rs. monthly income group wear imitation necklace on the neck, imitation earrings with ser on the earlobe, golden kanku inside the ears, golden chunk on the nose, imitation and plastic bangles and patla on the wrist, silver sankla on the feet, and vichhiya on the toes. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, golden chunk on the nose, golden kanku inside the ears, plastic bangles and imitation patla on the wrist and the silver sankla on the feet and silver vichhiya on the toes. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 15% families of the above 20,000 Rs. monthly income group wear golden rajwadi necklace on the neck, golden chunk on the nose, golden earring with ser on the ears, golden gokh inside the ears, golden patla with imitation bangles on the wrist and golden ring on the finger and silver sankla on the feet and silver vichhiya on the toes.

- **The little girls**

In the former generation the little girls wore silver ornaments on the feet like zanzar, toda, kadla, zer and ghughra in addition to the daily worn ornaments.

In the present generation 35% families of the less than 5,000 Rs. monthly income group, 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group, 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 15% families of the above 20,000 Rs. monthly income group wear the ornaments, mentioned in daily ornaments section. Moreover they wear imitation necklace, earrings, rings, patla and bangles.

- **The young girls**

In the former generation in addition to the daily were ornaments they wore silver kadla and zanzar on the feet.

In the present generation 35% families of the less than 5,000 Rs. monthly income group and 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear imitation necklace, earrings, rings, golden chunk, bangles and silver sankla. 22.5% families of the 10,000 to 20,000 Rs. monthly income group wear golden necklace, golden earrings with ser, golden chunk, gonden patla and imitation bangles and silver sankla and silver vichhiya. 15% families of the above 20,000 Rs. monthly income group wear the ornaments, golden necklace, golden rajvadi necklace, golden earrings with sher, golden chunk, golden patla, imitations bangles, silver sakla and silver vichhiya.

- **The married ladies**

The former generation wore the ornaments just like the bride.

In the present generation 35% families of the less than 5,000 Rs. monthly income group wear silver kanku inside the ears, silver nagla in the earlobe and silver khunti on the top of the ears, gold chunk on the nose, imitation necklace on the neck and silver madaliyu, dodi and sari on the neck and silver sankla on the feet and vichhiya on the toes. 27.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear, golden kanku, silver nagla, golden khunti, golden chunk golden madaliyu with silver dodi and sari and imitation necklace, silver sankla and silver vichhiya. 22.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 15% families of the above 20,000 Rs. monthly income group wear golden nagla, golden khunti, golden gokh, golden madaliyu with dodi and sari, golden rajwadi necklace, silver sankla and vichhiya.

- **The elderly women**

The former generation wore shiyal and zarmar on neck.

In the present generation the elderly women wear the ornaments same as the daily ornaments mentioned in daily ornaments section.

- In the former and present generation the little boys, young boys, middle aged men and elderly men wear the same ornaments which they wore in daily mentioned in daily ornaments section.

3) FESTIVAL ORNAMENTS

In the former and present generation on the festival like Janmastami and Diwali the little girl, the young girl, the married women, the elderly aged women newly wedded lady and newly wedded men, the little boys, the young boys, the middle aged men, the elderly men wear the same ornaments which they wore in the marriage ceremony.

4) MOURNING ORNAMENTS

The former and present generations newly wedded women, married ladies, elderly women, widow, young girls and little girls all carried on using the daily wear ornaments. They did not remove anything.

In the former and present generation the little boys, young boys, middle aged and elderly men wear the ornaments that they use on daily basis.

4.1.1.4 TATTOOS

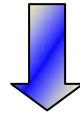
Tattoos are an important element of the adornment and identification. Rabari women regardless of age are particularly proud of a good part of the (modest) exposed areas of their body which is not concealed from the gaze of others was decorated with tattoos. They made the tattoos of the neck, the arms, the back of the hands, the chin, the ankles. Tattoos are of many designs e.g. Peacock, temple, altars. Symbol of the god like Krishna, dots, chain, drum, vel etc.

The new generation did not give much importance to tattoos.

- DESIGN OF TATTOOS

Figure 4-A

Different design of tattoos

















 - dano (seed)	 -hamirvalu (dot in v shape)
 - tri kani deri (tree dot shrine)	 -trishul(trident)
 - char kani deri (four dot shrine)	 - bawaliyo
 - sogathi (diamond shape dot)	 -ambo (tree)
 - panch kani deri (five dot shrine)	 - havai jahaj (aero plane)
 - sat kani deri (seven dot shrine)	 - indhoni(clavicle)
 - ladu (sweet balls)	 - makhali (bee)

Figure 4-B

Different design of tattoos

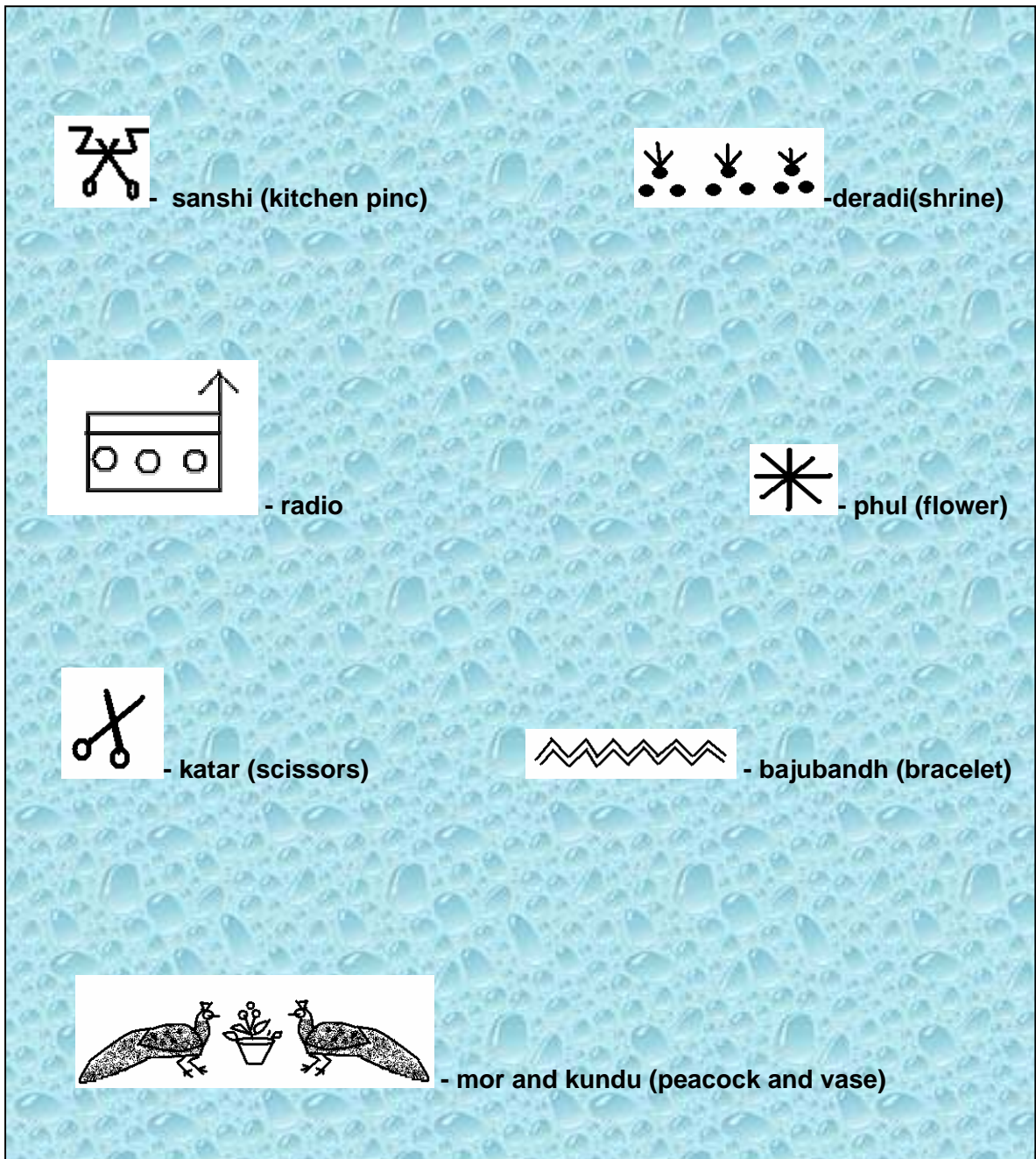
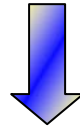


The main content area features ten different tattoo designs arranged in two columns. Each design is represented by a small icon in a white box, followed by a label. The designs are:

- suraj (sun)**: A simple sun with rays.
- ghadiyal (wrist)**: A wristband with a central circular motif.
- trishul (trident)**: A trident symbol.
- bij (crecent)**: A crescent moon with a central dot.
- suraj (half sun)**: A half sun with rays.
- nisharni (ladder)**: A ladder-like structure.
- ghodiyu (cradle)**: A cradle-like shape.
- pankhi (birds)**: A stylized bird.
- vichhi (scorpio)**: A scorpion-like figure.
- sakhiyo (swastika)**: A swastika symbol.

Figure 4-C

Different design of tattoos



4.1.1.5 FOOT WARE

In the former generation the men wore pointed jodas which were made of tanned leather and were very strong. The men's foot ware was really very strong and pointed as they had to walk in the hot sun and through thorny bushes. The women folk wore strong sapat (chappal) which were made of leather. The children roamed around bare feeted.

Today all of them have adopted the modern foot ware available in the market and the jodas are hardly seen.

Today women folk have abandoned the sapat and have started using the modern foot ware. The children have also started using modern slipper, shoes and sandals available in the market.

4.1.1.6 HAIR STYLE

In the former generation the men folk just combed their hair backward and were not particular of any hairstyle as a child, as a youth or adult he covered his head with a cloth or a turban. The girls made plait and adorn with colourful threads and tassels.

Now a days the little children and the youth and adult have adopted the modern hairstyle and no longer cover their hair but the elderly men carry on combing their hair and covering it. Traditionally and today the women comb the hair backward and tie it into a bun.

4.2.2 DHEBARIYA RABARI

4.2.2.1 DIETARY PATTERN

They are mainly vegetarians and they have a very simple food pattern twice a day.

1) Daily diet

The former generation had tea or milk between six to seven in the morning. They also used to have either sheep or camel milk. In the morning, between 9 to 10 they prepared lunch consisting of millet loaf, kadhi, butter milk, they also had jaggery, onion and curds along with that. By 12 o'clock they finished having the lunch. The young ones who felt hungry in the after noon would have the morning left over. In the evening between 8 to 9 o'clock they prepared the dinner consisting of only millet rotla which they had with the milk. If there were any elderly people they prepared green gram dal + rice hotchpotch. They also prepared at times ghensh which was hotchpotch of millet + green gram and they mainly had millet loaf and milk only.

Now a days in the morning between six to seven they have either milk or tea. The children have the previous nights left over millet loaf or chapatti along with the tea or milk as a break fast. Between 9 to 10 o'clock is cooking time when they prepare millet loaf and seasonal vegetables like brinjal, onion, potato, cabbage, seasoned chilies. They had this for lunch along with onion, butter milk, curds and bijora pickle. The young one's or the children who felt hungry in between ate the morning left over. This community mainly cooked only twice a day. That is between 9 to 10 in the morning and 8 to 9 o'clock in the night.

2) CUISINE FOR THE FESTIVALS

- **Diwali**

The former generation did not prepare any special snacks from Diwali. For the afternoon as a sweet dish they prepared lapsi and for the market they bought jalebee and ganthiya and had it as a delicacy.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group prepare shira at home and buy ganthiya and jalebee from the market and have it. 30% families of 5,000 Rs. to 10,000 Rs. monthly income group prepare shira at home and buy ganthiya, jalebee and penda from the market and have it. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare shira at home and buy jalebee, penda, mohanthal, gulabjamun, ganthiya and phaphda from the market and have it. 17.5% families of above 20,000 Rs. monthly income group prepare shira at home and buy jalebee, penda, mohanthal, gulabjamun, toparapak, dryfruit halwa, kajukatri, anjir roll, pista roll, ganthiya, phaphda, chavanu and pharsi puri from the market and have it.

- **Holi**

The former generation did not prepare any snacks and sweets. They also had coconut and dates.

Today's generation have dates, puffed jowar and roasted gram (daliya) and sugar hayada.

Table 17
Status of festivals cuisine of Dhebariya Rabari in Present generation.

No	festivals	Less than 5000 Rs. 22.5% families. N=9		5000 Rs. To 10000 Rs. 30% families. N=12		10000 Rs. To 20000 Rs. 32.5% families. N=13		Above 20000 Rs. 17.5% families N=7	
		Snacks (namkeen)	sweets	Snacks (namkeen)	sweets	Snacks (namkeen)	sweets	Snacks (namkeen)	Sweets
1	Diwali	Ganthiya	Shiro, Jalebi, Penda.	Ganthiya,	Shira, Jalebi, Penda.	Ganthiya, Phaphda,	Shira, Jalebi, Penda, Mohanthad, Gulabjamun	Ganthiya, Phaphda, Chavanu, Pharsi Puri,	Shira, Jalebi, Penda, Mahanthal, Gulabja mun, Toprapak, Drufruthawa, Kajukatri, Anjir roll, Pista roll,
2	Shivratri	nil	Sweet paotato, milk, sugar and ghee.	Potato vegetable, Hotch- potch of sama, wafer.	Sweet poatato, milk, sugar and ghee.	Potato vegetable, Hotch-potch of sama, potato wafer.	Sweet potato, milk, sugar and ghee	Potato vegetable, hotch-potch of sama, farali chavanu.	Sweet potato, milk, sugar and ghee, penda, toprapak, dryfruit halwo.
3	Ramnavmi	Seasoned samo	nil	Potato vegetable	Khir of sama	Seasoned samo, potato vegetable	Shira of rajgira	Seasoned samo, potato vegetable, farali chevdo	Penda, Khajurpak, khir of sama.
4	6 th day of the child's birth	nil	Katlu,	Huskless Green gram dal,	Katlu,	Huskless green gram dal and rice.	Katlu,	Huskless green gram dal, khari bhat, potato onion vegetable, puri, bhagiya	Katlu,

- **Satamatham**

For this particular festival they prepared snack like salt less puri, takada of green gram flour for the sweet dish they prepared sweet dhebara and matariya ladoo.

The present generation also follows the same custom.

- **Kalichaudash**

The former generation prepared chala (spicy pudlas and sweet padla).

Today's generation also prepares the same.

- **Shivratri**

For snacks the former generation did not prepare anything but as a sweet dish they had steamed sweet potatoes along with milk, sugar and ghee.

In the present generation 22.5% families of less than 5,000 Rs. monthly income group do not prepare any snacks, but they boil sweet potato at home and add into the milk sugar, ghee and have it. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare the potato vegetable, hotchpotch of sama at home, as a sweet they boiled sweet potato and add into the sugar, ghee, milk and have it. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare potato vegetable, hotchpotch of sama at home and buy potato wafers from the market, as a sweet they boil sweet potato and add it to the sugar, ghee and milk and have it. 17.5% families of the above 20,000 Rs. monthly income group prepare potato vegetable and hotchpotch of sama at home and buy the farali chavanu from the market. As a sweet they

boiled sweet potato, add in to the sugar, ghee and milk and have it. Moreover they buy penda, toprapak, dry fruit halwa from the market and have it.

- **Ramnavmi**

The former generation prepared sweet mava as a sweet and hotchpotch of sama.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group prepare seasoned sama at the home and have it. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare potato vegetable and khir of sama and have it. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare seasoned sama and potato vegetable and shira of rajgira at home and have it. 17.5% of the families above 20,000 Rs. monthly income group prepare potato vegetable and khir of sama at home and buy farali chevdo, penda, khajurpak from the market and have it.

3) DIET THERAPY DURING THE PREGNANCY

The former generation for the first trimester gave apart from the normal diet little more of curds, chapatti and ghee. In the next trimester they increased the intake of shira. In the last trimester ghee and milk was also had along with shira and the normal diet, for the healthy growth of the baby and for the good health of the mother.

The present generation has fruits, milk and butter in a larger quantity along with the diet for the first and the second trimester. But for the third trimester they give more of ghee and milk and shampoo the hair with curds for the coolness of the eyes.

4) DIET TO BE AVOIDED DURING THE PREGNANCY

The former generation avoided having anything heaty like brinjal, garlic, pickles and chilies for the first trimester. In the second trimester also avoided having pickles chilies and onion. During the last trimester they would not have garlic and brinjal as it is heaty and may cause miscarriage. At the same time they do not have cumin seeds as they believed it to be cold for the system. The marvelous thing is that they believed if a pregnant lady in her last trimester had mango the child would suffer from ear ache.

The present generations also avoid giving chilies, garlic and onion in the first trimester. In the second trimester all heaty food like brinjal and chilly is avoided during the third trimester they avoided potato and onion as it causes gas problem. But they also avoided giving ladoo and butter as it was heavy to digest.

5) POST DELIVERY DIETARY CARE

The former generation after one or two hours of the birth of the child gave the mother soup of ajawan, blackpepper, dill seed and jaggery to clear the system and remove all the heat of the body. A little later they gave porridge of millet flour, jaggery and ghee. From the second day only they started giving wheat flour shira, because wheat is heavy to digest so they avoid on the first day.

The present generation also gives after the delivery to the mother porridge made of jaggery ghee and millet. From the second day they start giving wheat shira and ghee. They even follow the doctor's advice.

6) DIETARY PATTERN FOR 8 TO 10 DAYS POST DELIVERY CARE

The former generation gave the mother wheat flour shira, gruel for breakfast. In the after noon they prepared rice hotchpotch, seasoned with ghee, butter milk seasoned with garlic and cumin seeds, millet loaf with brinjal and garlic vegetable but strictly avoided red chilly. They believed that it caused bleeding and also would not give milk as it caused 'suva' diseases.

The present generations have decreased the intake of gruel but take shira, green gram dal, rice vegetable and milk as per the doctor's advice.

7) THE SPECIAL SWEETS MADE ON THE CHATTHI (6TH DAY) OF THE CHILD'S BIRTH

The former generation boiled wheat and gram along with jaggery and salt but they added a little more of salt because they believed that the extra salt will make the child more intellectual. They feed this to the whole community along with lapsi, green gram husk less dal and rice or kharibhat (spicy seasoned rice).

In the present generation on the 6th day of the child's birth the 22.5% families of the Dhebariya Rabaris of the less than 5,000 Rs. monthly income group prepare katlu at home but do not feed the faliya. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare katlu and feed the whole faliya. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare katlu and green gram husk less dal, rice and feed the faliya. 17.5% families of the above 20,000 Rs. monthly income group prepare katlu, bundi, laddoo, husk less green gram dal, kharibhat, potato onion mix vegetable, puri and bhajiya and feed the faliya.

8) THE DIET AND THE HOME REMEDY DURING SICKNESS

- **Kidney stone**

The former generation was ignorant about kidney stone.

The present generation gives the patient bijora juice and a simple diet of kadhi, millet loaf, chapatti and milk.

- **Urinary tract infection**

The former generation made the patient keep their feet in the warm water and gave them sugar water to drink. Their diet was milk, loaf, chapattis, rice hotchpotch and rice.

The present generation carries on with this therapy.

- **Uterine bleeding**

The former generation gave the patient fennel seed squash and black raisin soaked over night in sugar water in a small earthen pot and gave it early in the morning on empty stomach. Anything that was not heaty for the body like wheat chapatti, milk, butter, kadhi, kharibhat and husk less green gram dal was given. The present generation follows the same practice.

- **Miscarriage**

The former generation gave the patient black tea for two three days and nothing to eat. They started with solid food after three days but avoided milk, ghee and millet loaf. Instead they would give shira made with oil.

Today's generation follows the same practice but consults a doctor if required.

- **Jaundice**

The former generation called jaundice, a madhuro. They did mantra for this disease. They tied seven small pieces + of madhura wood on a short string and put it on the neck of the patient it was believed that as the thread become longer the disease started leaving the patient. In the diet they would give roasted gram, gram flour dhokali and sugar cane juice.

The present generation does the same but follows doctor's advice as well.

- **Diarrohoea**

The former generation gave crushed babool tree gum mixed in curds. The extract of the pomegranate bud was given to the patient to drink. They crushed the millet loaf with ghee and ate along with curds mixed with cumin seed powder and had. They avoided eating pungent vegetables. They also gave rice hotchpotch with curds or rice curds.

Today's generation also follows the above home remedies but consults a doctor in case of need.

- **Cold**

The former generation burnt thorny plant and made a stone red hot. The red hot stone would be immersed in a bowl of butter milk in which they would also put a little vicks and inhaled, by covering a blanket on the person. They would take millet loaf, warm kadhi with the rice hotchpotch, brinjal and garlic vegetable and would also have warm turmeric milk, two or three times in a day.

Today's generation does the same practice but they consult a doctor in case of need.

- **Fever**

The former generation practiced the following. If the fever was due to sun stroke they would make a paste of onion, black mud and butter milk and apply on the sole and palm of the person. If the fever was due to any other reason then they would give neem juice to drink. Boil the water with neem leaves and bathed the person. They would give very light food like green gram dal, loose rice, chapattis and diluted milk and avoided giving butter milk, butter and ghee. The present generation practices the same but also consults a doctor.

- **Stomach ache**

The former generation ate a pinch of dill seed powder, black cumin seed powder to ease the pain. They would give boiled sav with sugar and ghee, green gram dal, rice along with curds.

The present generation follows the same therapy.

- **Constipation**

The former generation used as a home remedies leaves of castor plant. They would dry the leaves and powder it, when required they would have a tea spoon full with water, in case of severe constipation they would eat the seeds from the castor pods. The present generation also follows this therapy.

- **Vomiting**

The former generation used to roast the cardamom seed powder and mix it with honey and have it.

9) CUISINE FOR SPECIAL OCCASION

- **Ganesha**

The former generation worshiped Lord Ganesha in the evening. This is done six days prior to the wedding. On this auspicious day they prepared lapsi, milk and ghee and all the family members gathered and had it.

In the former generation 22.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, potato vegetable, millet loaves and butter milk in the noon and lapsi in the evening. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion vegetable, millet loaves and butter milk at the noon and lapsi and kharibhat (spicy rice) in the evening and have it. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, millet loaves, mango pickle and butter milk in the noon, lapsi, husk less green gram dal and rice, milk in the evening. 17.5% families of the above 20,000 Rs. monthly income group serve tea in the morning, green gram husk less dal, onion–potato mix vegetable, butter milk, millet loaves and wheat chapatti in the noon. Lapsi, potato-onion vegetable green gram dal, rice and puri in the evening.

Table 18

Status of occasional cuisine of Dhebariya Rabari in presaeent generation.

No	Occasion	Less than 5000 Rs. 22.5% families. N=9			5000 Rs. To 10000 Rs. 30% families N=12			10000 Rs. To 20000 Rs. 32.5% families N=13			Above 20000 Rs. 17.5% families N=7		
		morning	noon	evening	morning	noon	evening	morning	noon	evening	morning	noon	Evening
1	Ganesha	Tea	Potato vegetable and millet loaves, buttermilk.	Lapsi,	Tea,	Potato onion vegetable, millet loaves, butter milk	Lapsi, kharibhat,	Tea,	Potato onion vegetables ,millet loaves, butter milk, mango bijora pickele.	Lapsi green gram dal, rice, milk.	Tea,	Green gram da, Potato, onion vegetable ,butter milk, millet loaves or wheat chapatti.	Lapsi, potato onion vegetable, green gram dal, rice, and puri.
2	mandvo	Tea	rice, ghee, sugar,	Potato vegetable, millet loaves	Tea,	Rice-ghee, Sugar, greengram dal,	Potato onion vegetable and millet loaves,	Tea,	Riceghee, sugar, Green gram Dal,	Khari bhat	Tea,	Rice, ghee, Sugar, green Gram dal, Potato onion, Vegetable, Puri,	Khari bhat, kadhi, millet loaves and green gram papad.
3	Wedding Menu	Tea,	Potato onion vegetables, millet loaves	Potato onion vegetable, mohanthal ,gathiya,	Tea,	Potato onion vegetable, millet loaves,	Potato gram vegetable, kharibhat, puri, gathiya, bundi, laddo and papad.	Tea	Potato onion vegetable, puri, kharibhat and papad	Mohanthal ,Bundi laddo, Mix bhajiya, Puri, potato gram vegetable and papad, Tuver dal,	Tea,	Potato onion vegetable, puri, khari bhat, bundi laddo and gathiya	Potato gram mix vegetable, puri mix bhajiya, khman, gulabjamun ,mohanthal, toprapak ,barfi, tuver dal, rice

- **Mandvo**

The former generation served for the after noon lunch rice+ sugar + ghee with a pinch of red chilly powder and green gram dal. In the evening they served onion potato vegetable, millet loaf and milk.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, rice+ghee+sugar and green gram dal at the noon. Vegetable, millet loaves in the evening. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, rice+ghee+sugar, green gram dal and rice in the noon, onion-potato vegetable and millet loaves in the evening. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning. Rice+ghee+sugar and green gram dal and kharibhat in the evening. 17.5% families of the above 20,000 Rs. monthly income group serve tea in the morning, rice+ghee+sugar, green gram dal, potato-onion mix vegetable and puri in the noon. Kharibhat, kadhi, millet loaves and green gram papad in the evening.

- **Wedding menu**

The former generation served for the afternoon lunch sweet shira, potato-onion mix vegetable, rice and buttermilk.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable and millet loaves in the noon, potato-onion vegetable, mohanthal and ganthiya in the evening. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, millet loaves in the noon, potato-gram mix vegetable, kharibhat, puri, ganthiya, bundi ladoo and papad in the evening. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, puri,

kharibhat and papad and butter milk in the noon, mohanthal, ladoos of bundi, mix bhajiya, puri, potato-gram mix vegetable and papad in the evening. 17.5% families of the above 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, puri, kharibhat, bundi laddoo and ganthiya in the noon, potato-gram mix vegetable, pigeon pea dal, rice, puri, mix bhajiya, khaman, gulabjamun, mohanthal, toprapak and barfi in the evening.

- **Simant**

The former generation did not follow 'kholo bharvo' ceremony. If it was the first pregnancy the girls mother accompanied with one or two female relatives would come bringing along with them 1 kg. millet, 1 kg. wheat, coconut, 1 kg. stone candy, 500 gm. jaggery. On this day in the after noon they would serve sweet shev, onion vegetable, chapattis or millet loaf and butter milk.

In the present generation 22.5% families of less than 5,000 Rs. monthly income group served tea in the morning, shev, seasonal vegetable, millet loaves and butter milk in the noon, kadhi and millet loaves in the evening. 30% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, shev, potato-onion mix vegetable, millet loaves and butter milk in the noon. Kadhi-rotla, millet loaves in the evening. 32.5% families of 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, shev, millet loaves, butter milk, mango bijora pickle in the noon. Kadhi-hotchpotch, millet loaves and milk in the evening. 17.5% families of the above 20,000 Rs. monthly income group serve tea in the morning, shev, husk less green gram dal, onion-potato mix vegetable, rice, millet loaves, wheat chapatti, butter milk in the noon, kharibhat, milk and millet loaves in the evening.

- **Mourning**

If an elder member of the family has passed away then in the former generation on the 12th day would serve shira, rice+ green gram dal hotchpotch with ghee and if it was a younger member they would serve husk less green gram dal and rice hotchpotch with ghee.

In the present generation on the day of dada. 22.5% families of less than 5,000 Rs. monthly income group serve tea in the morning. If the young person passes away they serve green gram dal+ rice hotchpotch and ghee, if the old age person passes away they serve shira. They serve kadhi and millet loaves in the evening. 30% families of the 5000 Rs. to 10,000 Rs. monthly income group serve tea in the morning. If young person passes away they serve green gram dal and ghee. If old age person passes away they serve shira. They serve kadhi and millet loaves in the evening. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, if the young person passes away they serve khichadi and ghee, if the old person passes away they serve shira in the noon. Kadhi and millet loaves in the evening. 17.5% families of the above 20,000 Rs. monthly income group serve tea in the morning. If young person passes away they serve khichadi and ghee. If the old age person passes away they serve shira, bhajiya, puri, kharibhat in the noon. Kadhi and millet loaves in the evening.

- **Shraddh**

The month of bhadarva the former generation devoted it to the ancestors shraddh prepared shira and sweet porridge an offered it.

Table 19

Status of occasional cuisine of Dhebariya Rabari in presaeent generation.

No	Occasion	Less than 5000 Rs. 22.5% families N=9			5000 Rs. To 10000 Rs. 30% families N=12			10000 Rs. To 20000 Rs. 32.5% families N=13			Above 20000 Rs. 17.5% families N=7		
		morning	noon	evening	morning	noon	evening	morning	noon	evening	morning	noon	Evening
1	Simant	Tea	seasonal vegetable and millet loaves, Shev, buttermilk	Kadhi and millet loaves,	Tea	Potato onion vegetable ,millet loaves, butter milk, Shev,	Kadhi rotla, millet loaves	Tea	Shev Potato onion vegetables, Millet loaves,butter milk,mango bijora pickle.,	Kadhi ,hotch-potch, millet loaves and milk.	Tea	Green gram dal,Potato, onion vegetable, ,butter milk,rice , wheat chapatti, shev,	Khari bhat,milk and millet loaves.
2	Mouring	Tea	Khichdi, ghee (young death), shiro(old Age death)	Kadhi, millet loaves	Tea	Khichdi+ Ghee (young death) ,shiro(old age death)	kadhi and millet loaves,	Tea	Khichdi+ ghee(young death) ,shiro(old age death)	Kadhi and millet loaves	Tea	Khichdi+ Ghee (young death) ,shiro, Bhajija, puri, kharibhat	Kadhi and millet loaves
3	Shradha	Tea	Khir and chapatti	Kadhi millet loaves	Tea	Khir and chapatti	kadhi millet loaves	Tea	Khir and chapatti, potato onion vegetable, pickles	Hotchpotch and millet loaves,milk	Tea	Khir, Chapatti, Seasonal vegetable ,Khman, Pickles, papad,	Kharibhat, Millet loaves, Milk, Papad, Seasoned chillies,

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning. Khir, wheat chapatti in the noon kadhi, millet loaves in the evening. 30% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning. Khir and chapatti in the noon and kadhi and millet loaves in the evening. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti, potato-onion vegetable and mango pickles at the noon. Hotchpotch and millet loaves in the evening. 17.5% families of the above 20,000 Rs. Serve tea in the morning, khir wheat chapatti, seasonal, vegetable, khaman pickle of mango and papad in the noon, kharibhat, millet loaves, milk, papad, seasoned chillies in the evening.

4.2.2.2 COSTUMES

1) Daily costume

In the Dhebariya Rabari community the former generation ladies stitched their own cloths which are even practiced today, to that extent that if a young girl did not know stitching it would be criticized by all.

- **The little girls**

The former generation made the tiny-tots wears bandi as an upper garment and vajni as a lower garment which was red, green, yellow floral designed of silken or cotton fabric. After the age of 1 year the little girls were made to wear full sleeved kanchli as an upper garment which was embroidered on the sleeve border and in the front. As a lower garment they use ghaghra which was of a contrast colour or of the same colour and material. The border of the ghaghra had attractive embroidered border. After the age of five she was supposed to be using an odhani as a head cover.

The bandi, kachli and vajni ornated with the embroidery of mirror work, broad chain stitch, double button hole and machhikanta stitch. They used small mirror in their embroidery. The embroidery of Dhebariya Rabari was minute and fine.

Today's generation uses bandi, vajni and also frock, chaddi, dress which is readily available in the market made of synthetic materials.

- **The young girls**

The former generation made the young girl of 5 to 13 wear red, green, yellow silken, full sleeved loose kanchliyo as an upper garment. As a lower garment she wore a katariya ghaghra and as a head cover, red odhani with yellow tie-dye mill printed fabric. The front side of the kanchliyo and the border had elaborate embroidery work. $\frac{1}{3}$ portion from the bottom of the ghaghra would be full of embroidery.

Today's generation have replaced the embroidery with broad glittering gaudy lace work. Today they used either cotton or knitted fabric kanchaliyo and ghaghra which were of contrast colour or the same colour of the kanchaliyo. Today's the school going girls have started using colourful top with the ghaghra of a contrast colour. They have stopped using kanchaliyo. Some affluent school going girls have started using jeans, trousers shirt or kurta and salwar kameez.

- **The married ladies**

In the former generation after marriage the girl had to wear black woollen embroidered peynu as a lower garment. As a head cover black woollen ludki

with red tie-dye pattern and embroidered the joint 'khilavat' of the ludi was done with double thread. As an upper garment they wore a black silk kamkho with embroidery.

The Rabari women showed her expertise by using various embroidery stitches like broad chain stitch, mirror work, machchi kanta stitch, dana, back stitch with cotton or silk colourful threads and making her costumes look very attractive.

Note

It is distinguished to note that Dhebaryia kapdu is broadest compared to the other two sub-groups like Kachhi Rabari and vagadiya Rabari. It has the finest embroidery work.

Today's generation also wears black ludi of red tie-dyed pattern with glittering woven border. As an upper garment they wore full sleeved black long kamkho of velvet, knitted fabric or somber fabric. Now a days hand embroidery is vanishing and extensive use of gliettering gaudy lace, mashroo patches and sequences are used to ornate the kapda.

The most notable thing is after embroidering the kapda before wearing it is dipped in black colour water, after that they wear.

• The elderly women

In the former generation they wore as an upper garment full sleeved, having four black strings kamkho of either woollen or nakhaliya fabric. Nakhaliya is black silken fabric with white dots embossed on it or sadla fabric. As a lower garment they wore peyana made of black and white checkered woollen fabric. As a head cover they wore plain black woollen ludki.

Today's generation wear cotton or synthetic white checked black peyana. As a head cover black cotton plain ludki with white border, as an upper garment they wear black kapda of velvet, knitted fabric or silk as embroidery work has been banned by the community. So they use gaudy lace to adorn the costume.

- **The widows**

In the former generation the widow wore black silken full sleeved loose kapda without potaliya as an upper garment. As a lower garment woollen black & white checked peyana was worn. As a head cover black woollen plain ludki.

Today's generation follows the same style but instead of black woollen payanu they have started using black semiwoolen payanu as a lower garment. Silken, velvet or knitted fabric or polyester kapada as an upper garment and as a head cover black semi woollen plain ludki.

- **The little boys**

In the former generation the boy's age of 0 to 6 years wore silken embroidered bandi of red, yellow and green colour as an upper garment. As a lower garment they wore bright colour red silken vajni with embroidery at the bottom which made the child look very cute and attractive.

Today's generation has decreased the use of the above mentioned costume but prefer to wear what is readily available in the market, like wearing a shirt or top on vajni or a T-shirt and chaddi or pant or trouser.

Snap 7

Dhebariya Rabari Boy's Juldi and Vajni



- **The young boys**

The former generation the boys aged 7 to 14 years wore an embroidery white cotton kediya which was known as juldi. As a head gear they tied a black cotton rumal and as a lower garment wore white cotton pachhedi.

Now a days they have started using costume like paint-shirt or T -shirt which are readily available from the market and use of old tradition is decreasing.

Snap 8

Former generation Dhebariya Rabari men's kediyns



- **The middle aged men**

In the former generation as an upper garment they wore white cotton kediyun embroidered on the chest front and back. As a lower garment they wore white red bordered pachhedi. As a head gear they used a white rumal a white khesdo on the shoulder.

Today's generation wears bush- shirt and pant which is readily available in the market or tailored made of synthetic fabric.

- **The elderly men**

In the former generation they wore white cotton plain kediyun. As a lower garment they wore black bordered pachhedi, as a head gear white turban, on the shoulder they kept a black and white checked pattern woollen khesdo. The importance of khesdo was it served as a carrier, a blanket, a pillow or a seat as well as being a primary identification of subgroup identity. A staff is always in the hand.

Today's generation carries on the same as before.

2) MARRIAGE CEREMONY COSTUME

- **The groom**

In the former generation the bride groom wore as an upper garment zodo (abho) embroidered on the chest portion, on the hem and sleeve border. As a lower garment they wore a vajnu of nine striped mashroo embroidered at the bottom like big broad band. As a head gear a green turban with the matching kalgi attached to it. On the shoulder patori of mashroo fabric an open sword in

the hand which was wrapped in either red or orange fabric. They also wore a red bokani on the chin and shoes on the feet.

Today's generation the groom wears red abho with glittering lace on the chest and the border of the sleeve and at the hem. As a lower garment they wear red mashroo vajnu which has broad glittering lace at the ankle. As a head gear they wear orange golden bordered turban with the kalgi attached to it. They carried a swords with the scabbard adorned with embroidery work or bead work. On the shoulder they had a red patori decorated with the lace.

- **The bride**

In the former generation the bride wore green silken kanchalio embroidered on the sleeve border as an upper garment. As a lower garment they wore ghaghra of katariya fabric embroidered at the bottom. As a head gear they used a black woollen ludki with the red tie dyed pattern, which border was inter woven with glittering yarn. On the head they also put a mod.

Today's generation uses the same garments but has decreased the use of embroidery and added broad colourful glittering laces.

- **The little girls**

In the former generation they used to make a child age 0 to 1 years wore new very colourful silken bandi as an upper garment and silk vajni as a lower garment. The ends of the vajni cord had colourful tassels.

Girls aged 1 to 5 years wore new embroidered silken kanchli as an upper garment and a silken ghaghra which was $\frac{1}{3}$ embroidered from the bottom.

The embroidery motifs of dhebariya Rabari consisted of kubo, trechko (splattering), chandra(moon) dobo, boporiya (sun) popti (parrot live) mor , sudo (parrot).

The embroidery work consisted of stitches like broad chain stitch, mirror work, double button hole, machhi kanta, dana and fly stitch.

Today's generation wears bandi, chaddi, frock, shirt- top, salwar- kameez which is readily available in the market of synthetic fabric.

- **The young girls**

In the former generation the young girls aged 5 to 13 years wore new colourful embroidered silken kanchli as an upper garment. As a lower garment they wore a silken ghaghra of either contrast colour or the same colour and material, it was embroidered $\frac{1}{3}$ from the bottom.

Today's generation has started wearing black kanchli and black ghaghra of synthetic fabric they also wear bright colourful ghaghra & kanchli of silken or synthetic material. Instead of embroidery they use glittering lace border.

- **The married ladies**

In the former generation the married lady wore woollen black peyana as a lower garment. As an upper garment fully embroidered colourful silk kamkho. As a head gear they wore black woollen lodki with tie- dye pattern and embroidery on the borders. The embroidery work makes the costume look gorgeous and gives a graceful look.

Today's generation also wears black woollen peyana as a lower garment, black silk, velvet or poltster kapdas an upper garment and black woollen tie-dye printed lodki on the head. Instead of hand embroidery they use glittering gaudy lace.

- **The elderly women**

In the former generation elderly lady wore full sleeved mashroo kamkho as an upper garment, which was embroidered on the sides and sleeve borders. As a lower garment they wore a black woollen peyana and as a head cover they wore black woollen ludki with red tie dye pattern.

Today's generation also wear the same pattern attire, but fabric had changed synthetic from the cotton or silk. They wear semi woollen ludki and payanu instead of pure woollen ludki and payanu.

- **The widows**

In the former generation the widow wore black attire from head to toe. Mainly the kepada was without potaliya and as a lower garment they wore woollen black and white pattern dhabli. As a head gear they wore plain woollen lodki with red tie dye pattern.

Today's generation continues to wear the same. They wear semi woollen dhabli and ludki instead of pure woollen.

- **The little boys**

In the former generation boys age 1 to 5 year wore silken red, yellow green juldi embroidered on the chest front and back as an upper garment. As a lower garment a vajni which was embroidered on the bottom band, silken contrast colour from the juldi or same material.

Today also the children wear the same like above. But fabric had changed syntetic from silken and mashroo.

- **The young boys**

In the former generation boy aged 14 to 19 wore new white cotton kediyun which embellished with embroidery on chest front & back as an upper garment. As a lower garment they wore new white pachhedi with the red border. As a head gear they used black and red rumal and had a white khesdo on the shoulder.

Today's generation have started using pant-shirt of terryline, terry cotton which is available in the market.

- **The middle aged men**

In the former generation the middle aged men wore white cotton embroidered kediyun and white pachhedi with the red border and as a head gear white cotton rumal, white cotton khes on the shoulder.

The present generation have started using pant -shirt.

- **The elderly men**

In the former and present generation the elderly man wore white cotton plainkediyun without an embroidery. As a head gear white turban, pachhedi was white cotton with black border. On the shoulder they had black and white checked pattern woollen khesdo, the importance of khesdo was it served as a carrier, a blanket, a pillow or a seat as well as being a primary indentification of subgroup. They always had a staff in the hand.

3) FESTIVAL COSTUMES

Snap 9

Dhebariya Rabari,
Women's Festival / Occasional Kapdu and Ghaghro



- **Newly wedded men**

In the former generation for festival the newly wedded groom wore new white cotton kediyun embroidered on the chest front and back white cotton pachhedi with red border, black and red or white cotton rumal on the head and colourful khes on the shoulder.

Now a days they wear new pant and shirt of synthetic material which is ready made or tailored.

- **Newly wedded ladies**

In the former generation the newly wedded bride wore silken fully embroidered, loose, full sleeved colourful kamkho, peyana was black colour embroidered and ludki was also black woollen with red tie- dye pattern and full of zink inter woven.

Some times they also wore 'sachu kapdu' brocade fabric which was embroidered on the both sides ornate with buttons.

Now a days they wear velvet or silken full sleeved kapdu and black ludki with red tie- dye pattern and broad red border inter woven with glittering yarn. They wear black semi woollen peyana.

- ❖ In the former days and today all the little girls, young girls, married ladies and the elderly women all wore new costumes for festivals just like what they wore for weddings.
- ❖ In former days and today all the little boys young, middle aged and elderly men all wore new outfit for festival just like what they wore for wedding.

4) MOURNING COSTUMES

The communities decide for the family the mourning period to be observed.

- **Newly wedded ladies**

In the former generation the newly wedded bride wore kamkho of nakhaliya fabric (white design on black background), black woollen ludki with red border but without tie-dye pattern and plain black woollen peyana.

Nowadays they wear black cotton in place of black woollen ludki and peyana.

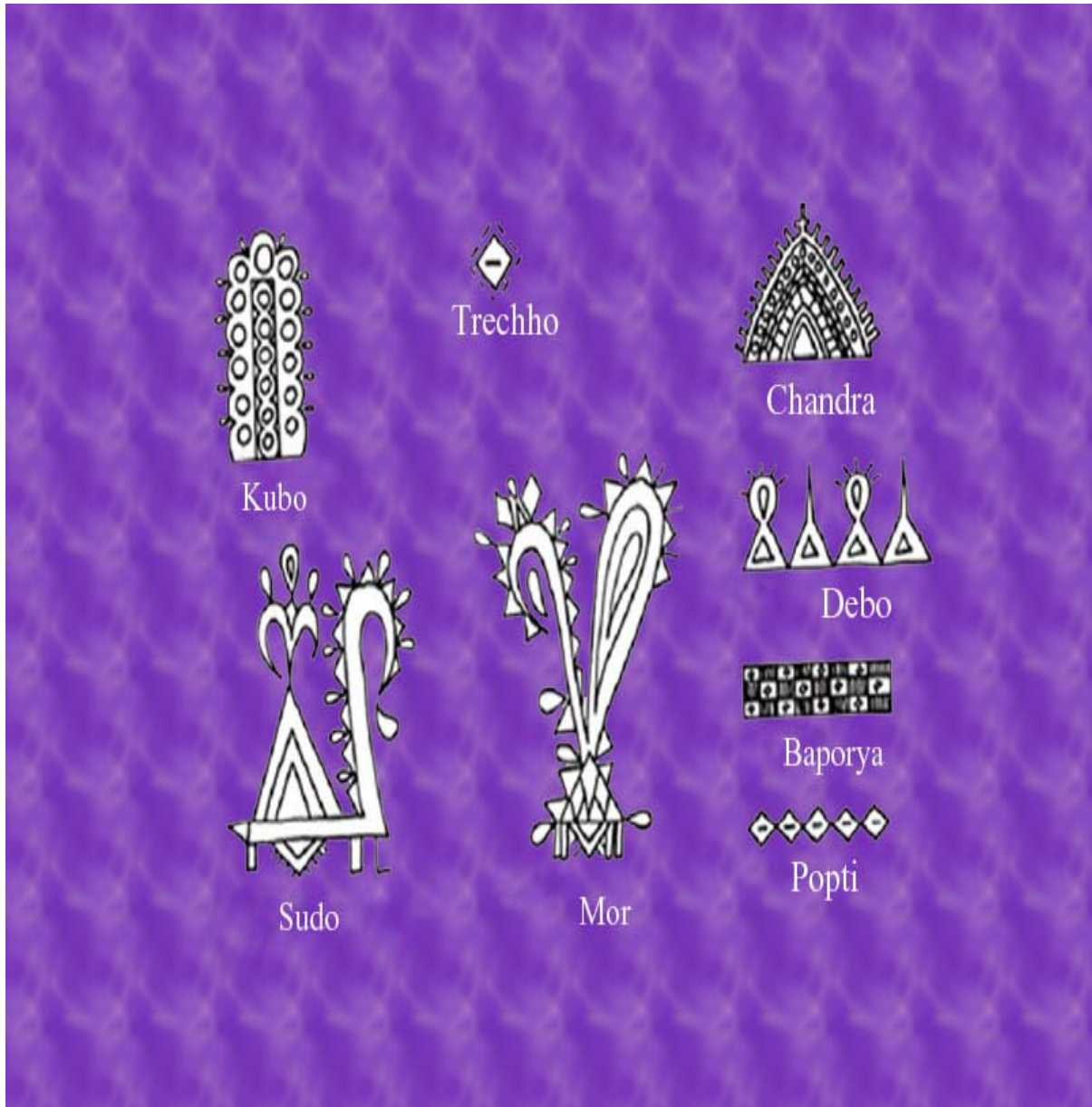
It is important to note that the colourful embroidered kapdu is dipped in black colour and worn by all young and old ladies at the time of mourning.

- The married ladies, the elderly ladies and the widows, all of them wore black woollen lodki, peyana and kapda of black silken. The present generation wears black but cotton fabric.
- The baby girl and the spinsters, during mourning wore the usual house dress. Today also they follow the same practice.
- In the past and today the little boys, young boys all carried on wearing the same attire even if they were mourning.
- The past and today's generation the middle aged men and the elderly men all tied a white rumal on the head while mourning.

5) EMBROIDERY MOTIFS

Figure 5

Different embroidery motifs



4.2.2.3 ORNAMENTS

Dhebariya Rabari does not adorn their forehead with a bindi.

1) Daily ornaments

- **The little girls**

In the former generation girl age 3 to 9 wore ali (a small round disc attached to a cord and tied on the head). Dhabak made of embroidery or beads. Then they plait the hair in to two parts and fix the dhabak to it they attach a pleated plait to hair made of beads and have beautiful tassels at the end.

On the head

Ali	- a disc tied to a cord
Dhabak	- a small disc covered with bead work had on the temple. they plait their head in to two parts and fix the dhabak on it
Mod	- triangular bead work piece for head
Ears	- bhumariya total of nine bhumariya are worn on the upper part of the ear. Five on one ear and four on the other ear
Nose	- dandio (a thin round ring)
Neck	- beads zarmar, silver dodi & beads necklace
Hand	- silver aradhiya, silver chud, ivory bangles, in middle they wear beads berkha
Elbow	- lariya kanda
Feet	- on both the feet toda, damru, ghughra
Note	- the hand is adorned starting from the shoulders by wearing first berkha, next wooden chaaliya, then gujari and last lariya kanda on the wrist

In the present generation the little girls of the 22.5% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver kadi on the earlobe and silver ring on the nose and silver zanzar on the ankle and black beads kandiya on the wrist. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver kadi on the earlobe and golden ring on the nose and silver kandiya on the wrist and silver zanzar on the ankle. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden lodi on the neck, golden ring on the nose, golden kadi on the earlobe, silver kadli on the wrist and silver zanzar on the ankle. 17.5% families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden buti on the earlobe and golden ring on the nose and plastic or silver bangle or patala on the wrist, silver zanzar on the ankle and golden ring on the finger.

- **The young girls**

Ear - nagla, gold tholiya, vedli-on one ear four and the other five
Neck - madaliya-silver, dodi-silver, five to six beads mala
Feet - silver kadla on the feet

In the present generation young girl make bindi on the forehead. The young girl of 22.5% families of the less than 5,000 Rs. monthly income group wear silver or imitation butti or kadi on the earlobe, silver vali on the nose, imitation dodi on the neck and metallic or plastic bangles on the wrist and silver sankla on the feet. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden butti or kadi on the earlobe, silver dodi on the neck and plastic bangles on the wrist and silver sankla on the ankle. 32.5% families of the 10,000 Rs. monthly income group wear golden kadi on the earlobe, golden gokh or kanku inside the ear, silver dodi on the neck, plastic bangles or metallic patla on the wrist and silver sankada on the ankle. 17.5% families of the above 20,000 Rs. monthly income group wear golden kadi on the earlobe, golden tholiya inside the ears, golden dodi on the neck and imitation patla or bangles on the wrist and silver sankla on the ankle.

Table 20
Status of present generation ornaments of the Dhebariya Rabari.

Categories Of Ornaments	Less than 5000 Rs. 22.5% families N=9				5000 Rs. To 10000 Rs. 30% families N=12				10000 Rs. To 20000 Rs. 32.5% families N=13				Above 20000 Rs. 17.5% families N=7							
	men		women		men		women		men		women		men		women		men		women	
	boy	girls	boy	girls	boy	girls	boy	girls	boy	girls	boy	girls	boy	girls	boy	girls	boy	girls	boy	girls
Ear	Nil	Silver kanku, silver Butti	nil	Silver Kadi,	nil	Gold kanku, Gold Butti or Earrings,	nil	Gold Gokh, Gold Kadi,	nil	Gold kanku, Gold Earrings, Butti, Sher,	nil	Gold Gokh, Gold Kadi,	nil	Gold kanku, Gold Earrings, Butti, Sher,	nil	Gold Gokh, Gold Kadi,	nil	Gold kanku, Gold Earrings, Butti, Sher,	nil	Gold Kadi,
Nose	Nil	Gold chunk	Nil	Gold kado,	nil	Gold Chunk,	nil	Gold chunk,	nil	Gold chunk,	nil	Gold kado,	nil	Gold chunk,	nil	Gold kado,	nil	Gold chunk,	nil	Gold kado,
Neck	Silver Dodi,	Taviz, dodi, (silver), Imi, Neck lace Beads mala	Silver Dodi,	Silver, dodi	Silver dodi,	Taviz (silver), har, Mangal sutra (gold plated)	Silver Dodi,	Silver Dodi,	Neck lace Chain, Silver Dodi,	Gold, chain	Tavij, dodi, (silver), har, Mangal sutra(gold)	gold Dodi,	Gold chain, dodi, Neck Lace,	Gold Chain	Tavij, dodi, (silver), har, Mangal sutra Kanthi, (gold)	gold Dodi,	Gold chain ,dodi, Neck lace	Gold chain Dodi,	Gold chain ,dodi, Neck lace	Gold chain Dodi,
Wrist	watch	Plastic Bangale	Imi. lukey	Imi .kadli	watch	Plastic Bangles,	silver lukey	silver Kadli,	Silver Kadli,	watch	Plastic bangles	silver Kadli, lukey	silver Kadli,	watch	Gold patla, Plastic Bangles,	Gold lukey	Gold Patla, Plastic Bangles,	Gold lukey	Gold Patla, Plastic Bangles,	
Fingers	Nil	Silver Ring	Imi ring	Imi. ring	nil	Silver ring	Silver Ring,	Silver Ring,	Silver Ring,	Gold ring	Gold Ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring
Feet	Nil	sakla	Nil	Zanzar	nil	Silver sakla	nil	Silver zanzar	Silver zanzar	watch	Silver sakla	nil	silver zanzar	watch	silver sakla	nil	silver zanzar	watch	silver sakla	nil
Toes	Nil	Silver vichhiya	Nil	Silver rings	nil	Silver vichhiya	nil	Silver rings	Silver rings	watch	Silver vichhiya	nil	Silver rings	watch	Silver vichhiya	nil	Silver rings	watch	Silver vichhiya	nil

- The married ladies

Snap 10
Former generation



1-Nagla, 2-Tholiya, 3-Vedla, 4-Pandada

Neck	- silver varlo, gold zarmar, silver madaliyu, silver dodi, silver shiyal with gold pedant, ramrami, beads mala, sokpagla
Ear	- nagla, tholiya, pandada, vat
Hands	- silver aradhiya & chud
Feet	- pagpan (silver), vichhiya, silver zanzar, silver kadla, silver Kambi - (newly married women wears it on daily base), datar bedi

Note

- ❖ Datar bedi is worn by a lady who gets her vow fulfilled.
- ❖ The second wife of a man wears sokpagla a tiny gold pendant
- ❖ Embossed with foot prints, in the memory of the first wife.

As time passes by daughter in law wore a below mention ornaments.

Ear	- nagla, tholiya (gold)
Neck	- madaliyu
Hand	- as time passes by the daughter in law not wear anything on the hand

Today's generation to stand with the present modern era they have started adorning the forehead with a bindi they are also using sindur on the path of the hair. In the former generation the married women of 22.5% families of the less than 5,000 Rs. monthly income group wear silver kanku inside the ears, silver butti on the earlobe, gold chunk on the nose, golden madaliyu, silver sankla on the ankle. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden kanku inside the ears, golden chunk on the nose, golden madaliyu, silver dodi and silver sankala on the feet. 32.5% families of the 10,000 to 20,000 Rs. monthly income group and 17.5% families of the above 20,000 Rs. monthly income group wear golden gokh inside the ears, golden chunk on the nose, golden madaliyu on the neck, golden ring on the finger and silver sankla on the ankle.

- **The elderly women**

Ear - tholiya

Neck - madaliyu with the sari (haning tiny balls) small dodi on black woollen twine or a glittering twine

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group wear butti on the earlobe, silver madaliyu on the neck, golden chunk on the nose. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden butti on the earlobe, silver madaliyu on the neck, golden chunk on the nose. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 17.5% families of the above 20000 rs monthly income group wear golden butti on the earlobe, golden khuti on the top of the ears, golden madaliyu on the neck, golden chunk on the nose.

- **The widows**

Neck - silver akliyo paro

Finger - pavitri

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group wear silver akliyo paro on the neck. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver akliyo paro on the neck. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 17.5% families of the above 20,000 Rs. monthly income group wear golden akaliyo paro on the neck. A widow did not wear any ornaments but if she was young she wore a silver kanthi on the neck and golden kanku on the eaRs.

- **The little boys**

The boy age 1 to 5 years old on the head a cap of beads, on he ears dhabak, in place of disc the boys wore madaliyu. The boys wore on the hand from

shoulder berkha+Lariya kanda+ bead kandiya on the wrist. The boys do not wear a ghughra on the feet they wore hollow silver kadla.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group little boys wear silver dodi on the neck, beads kandiya on the wrist and the silver kadali on the ankle. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi, silver kandiya, silver kadali, 32.5% families of the 10,000 Rs. to 2,0000 Rs. monthly income group and 17.5% families of the above 20,000 Rs. monthly income group wear golden chain with dodi, golden kandiya and silver kadali on the ankle.

- **The young boys**

Up to the age of 10 years the boys wore dhab on the earlobe, after the age of ten they remove and wear it again at the time of marriage.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group young boys wear imitation dodi on the neck and wrist watch on the wrist. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and wrist watch on the wrist. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 17.5% families of the above 20,000 Rs. monthly income group wear golden chain with dodi and wrist watch on the wrist.

- **The middle aged men**

Ear - kothi, kanku (silver)
Wrist - sinhmora silver kada
Fingers - silver attasiya

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group young boys wear imitation dodi on the neck and wrist watch on the wrist. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group

wear silver dodi on the neck and wrist watch on the wrist. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 17.5% families of the above 20,000 Rs. monthly income group wear golden chain with dodi and wrist watch on the wrist.

- **The elderly men**

Did not wear any ornaments.

In the present generation the 22.5% families of the less than 5,000 Rs. monthly income group wear wrist watch and silver dodi on the neck. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group and 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group wear wrist watch and golden dodi on the neck. 17.5% families of the above 20,000 Rs. monthly income group wear golden dodi on the neck, golden ring on the finger and wrist watch.

2) MARRIAGE CEREMONY ORNAMENTS

- **The groom**

In the former generation bride groom wore the ornament mentioned below.

Ear	- oganiya, tholiya (golden)
Feet	- toda, bedi (silver)
Fingers	- silver and golden rings
Neck	- harlo (silver), haydi

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group bride groom wear imitation necklace on the neck, imitation ring on the fingers, wrist watch and silver lukey on the wrist. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear gold Snapd necklace on

the neck, gold ring on the finger, wrist watch and silver lukey on the wrist. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 17.5% families of the 20% families of above 20,000 Rs. monthly income group wear golden necklace and chain on the neck, golden ring on the finger, silver lukey and wrist watch on the wrist.

- **The bride**

In the former generation bride wore the ornament mentioned below.

Neck	– akalio paro + three para (gold), chan paglu, shiyal, dodi, hularu
Hand	– silver chains, aradhiya on the hand, they wore frist aradhiya and next silver chud
Finger	– rings (silver & golden), karda
Feet	– solid silver kadla, kambu, zanzar
Ear	– kamp, tholiya inside the ears, vedla top of the ears, tavit on the earlobe, vat on the middle earrings

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group wear imitation necklace on the neck, imitation earrings with ser on the earlobe, golden kanku inside the ears, golden chunk on the nose, imitation and plastic bangles and patla on the wrist, silver sankla on the feet, and vichhiya on the toes. 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group silver dodi on the neck, golden chunk on the nose, golden kanku inside the ears, plastic bangles and imitation patla on the wrist and the silver sankla on the feet and silver vichhiya on the toes. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 17.5% families of the above 20,000 Rs. monthly income group wear golden rajwadi necklace on the neck, golden chunk on the nose, golden earring with ser on the ears, goden gokh inside the ears, golden patla with imitation bangles on the wrist and golden ring on the finger and silver sankla on the feet and silver vichhiya on the toes.

- **The little girls**

They use the regular daily wear ornaments but if tarnished or broke they wear new ones. On the marriage ceremony they too wore silver chud and aradhiya on the hand & on the feet kambi, kadla, and zanzar.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group, 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group, 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 17.5% families of the above 20,000 Rs. monthly income group wear the ornaments, mentioned in daily ornaments section. Moreover they wear imitation necklace, earrings, rings, patla and bangles.

- **The young girls**

Apart from wearing the daily ornaments on the hands they wear a chud, aradhiya and on the feet zanzar, kambi and kadla.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group and 30% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear imitation necklace, earrings, rings, golden chunk, bangles and silver sankla. 32.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 17.5% families of above 20,000 Rs. monthly income group wear golden necklace, golden earrings with ser, golden chunk, golden patla and imitation bangles and silver sankla and silver vichhiya.

- **The elderly women**

In the former generation:

Neck	– black beads kanthi, akaliyo paro
Hand	– baloya
Ear	– vedla

Fingers – silver karda

In present generation they use the same as mentioned in daily ornaments.

- **The married ladies**

In the former generation they used the daily ornaments and also on the feet kambi, kada, and zanzar.

Now a days the same as mentioned in daily ornament.

- **The widows**

In the former and present generation the widow did not wear any ornaments.

Boys, young boys, adult men, aged men do not wear anything special apart form the daily ornaments, but little boys wear on the ankle toda, bedi and damru,

Now a days young man wear a gold chain, wrist watch and gold ring & silver lukey on the wrist adult men also wear a wrist watch.

3) FESTIVAL ORNAMENTS

The dhebariya Rabari wore the ornaments on the festival like Janmastami, Diwali and in the fairs was new as mentioned in the marriage ornaments section.

4) MOURNING ORNAMENTS

- **The newly wedded ladies**

In the former generation if there is a death in the family they would keep the dodi on the neck, vedla and Tholiya on ear, and removed all other ornaments.

In the present generation they wear butti and tholiya on the ear and dodi on the neck and remove all other ornaments.

- **The middle aged ladies**

They too removed all the ornaments except the dodi on the neck and kanku on the ears.

The present generation follows the same practice.

- **The elderly women**

In the former generation the elderly ladies kept only the tholiya on the ear and removed all the other ornaments for mourning.

In the present generation the elderly lady removes all the ornaments.

- **The widows**

In the former and the present generation the widow did not wear any ornaments.

- The little girls and young girls kept the usual ornaments they wore in every day life.

- The little boys, young, middle aged and elderly all did not remove any of the ornaments which they wore on daily basis.

4.2.2.3 TATTOOS

As per Kachhi Rabari mentioned in tattoos section. Formerly Dhebariya Rabari women tattooed 5 to 6 rows of dots on the neck. This specified subcaste of the Rabari women.

4.2.2.5 FOOT WARE

As per the Kachhi Rabari footwear mentioned in foot ware section.

4.2.2.6 HAIR STYLE

In the former generation the men folk just combed their hair backward and were not particular of any hairstyle as a child, as a youth or adult he covered his head with a cloth or a turban.

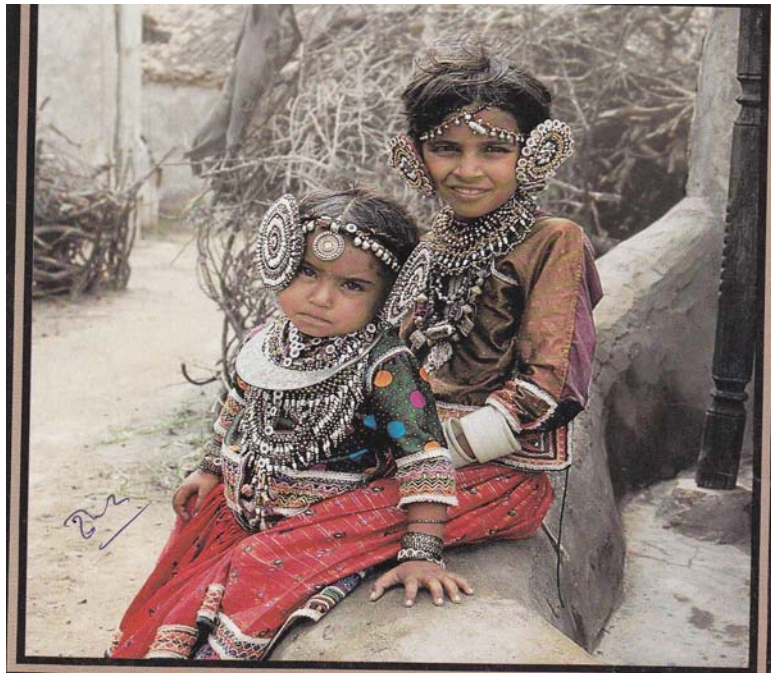
Now a days the little children and the youth and adult have adopted the modern hairstyle and no longer cover their hair but the elderly men carry on combing their hair and covering it.

Traditionally and today the women comb the hair backward and tie it into a bun.

Dhebariya Rabari's little girl did the middle pathi but made very thin plaits (meri) from the front and intertwined the dhabak and ali which is typical variation seen among them.

Snap 11

Dhebariya Rabari Women with Little Girl and Girls with typical Hairstyle and Ornaments



4.2.3 VAGADIYA RABARI

4.2.3.1 DIETARY PATTERN

Usually Vagadiya Rabari has two meals in a day, one during the day and other at night.

1) Daily diet

The former generation mainly used camel or sheep milk. Between 6 to 7 in the morning they either had milk or tea, most of them drink milk. Around 10 to 11 o'clock they would have either loaf of millet or jowar along with onion vegetable or green gram dal (without husk) or curry, jaggery, green chilies, butter milk or curds. Between 9 to 10 am. in the morning they would prepare lunch and have it by 11 o'clock. Between 12 to 2 o'clock they would not have anything, but the left over of the morning lunch would be had by the small boys and girls who felt hungry. At 8 o'clock in the evening they would again cook dinner consisting of jowar or millet loaves, sheep or camel milk, sometimes they would prepare a hotchpotch of millet + green gram dal + jowar.

Present generation in the morning between 6 to 7 o'clock will have tea or milk along with the previous night's chapatti or loaves. Between 9 to 10 o'clock they would prepare wheat chapatti or loaf of millet, seasonal vegetable like brinjal, potato, cauliflower, cabbage, bottle guard, ribbed gourd etc. Majority of them prepared onion vegetable or kudhi along with gunda and bijora pickle and butter milk. The ladies would not cook anything between 12 to 2 in the afternoon, but if the children were hungry they would have the left over of the morning meal. In the evening between 8 to 9 they would prepare the dinner which consisted of green gram and rice hotchpotch, curry or vegetable and loaf of millet, now a days they also use cow or buffalo milk while eating.

2) CUISINE FOR THE FESTIVALS

- **Diwali**

The former generation on the Diwali day at about 10 in the morning they would prepare lapsi and have it the whole day. They wouldn't prepare any other snacks. They would buy jalabee, ganthiya from the market and have it.

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group prepare ladoos at home and buy ganthiya and jalebee from the market and have it. 40% families of 5,000 Rs. to 10,000 Rs. monthly income group prepare ladoos at home and buy ganthiya, jalebee and penda buy from the market and have it. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare ladoos at home and buy jalebee, penda, mohanthal, gulabjamun, ganthiya and phaphda from the market and have it. 20% families of above 20,000 Rs. monthly income group prepare ladoos at home and buy jalebee, penda, mohanthal, gulabjamun, toparapak, dryfruit halvo, kajukatri, anjir roll, pista roll, ganthiya, phaphda, chavanu and pharsi puri from the market and have it.

- **Holi**

The former generation had dates with dry coconut. In the evening they prepared lapsi and after worshipping the holy fire they would eat.

The present generation has started eating dates, roasted gram along with candy sugar harda and in the afternoon they prepare laddoo as a sweet. In the evening their favorite kharibhat (spicy) fried rice.

Table 21
Status of festivals cuisine of vagadiya Rabari in Present generation.

No	festivals	Less than 5000 Rs. 27.5% families. N=11		5000 Rs. To 10000 Rs. 40% families. N=16		10000 Rs. To 20000 Rs. 15% families. N=15		Above 20000 Rs. 20% families. N=8	
		snacks	sweets	snacks	sweets	snacks	sweets	snacks	sweets
1	Diwali	Ganthiya	Laddo, Jalebi, Penda.	Ganthiya,	Laddo, Jalebi, Penda. Mohanthad, Gulabjamun	Ganthiya, Phaphda,	Laddo, Jalebi, Penda, Mohanthad, Gulabjamun	Ganthiya, Phaphda, Chavanu, Pharsi Puri,	Laddo, Jalebi, Penda, Mahanthal, Gulabjamun, Toprapak, Drufruthalwa, Kajukatri, Anjir roll, Pista roll,
2	Shivratri	nil	Sweet padtato, milk, sugar and ghee.	Potato vegetable, Hotch- potch of sama, sama,	Sweet potato, milk, sugar and ghee.	Potato vegetable, Hotch-potch of sama, potato wafer,	Sweet potato, milk, sugar and ghee	Potato vegetable, hotch-potch of sama, farali chavanu.	Sweet potato, milk, sugar and ghee, penda, toprapak, dryfruit halwo.
3	Ramnavmi	Seasoned samo	nil	Potato vegetable	Khir of sama	Seasoned samo, potato vegetable	Shira of rajgara	Seasoned samo, potato vegetable, farali chevdo	Penda, khajurpak, khir of sama.
4	6 th day of the child's birth	nil	Matar,	Huskless Green gram dal,	Matar,	Huskless green gram dal and rice.	Matar,	Huskless green gram dal, khari bhat, potato onbon vegetable, puri, bhaliya	Matar,

- **Satamatham**

The former generation prepared snacks like khari puri, mori puri and matar (sukhadi) for this festival, which is carried on by the present generation as well.

- **Kalichaudash**

The former generation prepared bhajiya to cast away the quarrels and they ate them, the present generation is also following their foot step.

- **Shivratri**

The former generation did not make any fried item for this particular festival. But had sweet potato along with sweetened milk and ghee.

In the present generation 27.5% families of less than 5,000 Rs. monthly income group do not prepare any snacks but they boil sweet potatoes at home and add into the milk sugar, ghee and have it. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group to prepare the potato vegetable, hotchpotch of sama at home. As a sweet they boiled sweet potato and add into the sugar, ghee, milk and have it. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare potato vegetable, hotchpotch of sama at home and buy potato wafers from the market, as a sweet they boiled sweet potato and add it to the sugar, ghee and milk and have it. 20% families of the above 20,000 Rs. monthly income group prepare potato vegetable and hotchpotch of sama at home and buy the farali chavanu from the market. As sweet boiled sweet potato, add it to the sugar, ghee and milk. Moreover they buy penda, toprapak, dryfruit halwa from the market and have it.

- **Ramnavami**

The former generation did not prepare any fried item. They ate potato vegetable, sama, khichadi, curds and butter milk.

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group prepare seasoned sama at the home and have it. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare potato vegetables and khir of sama and have it. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare seasoned sama and potato vegetable and shira of rajgira at the home and have it. 20% of the families above 20,000 Rs. monthly income group prepare potato vegetable, seasoned samo and khir of sama and buy farali chevdo, penda, khajurpak from the market and have it.

3) DIET THERAPY DURING PREGNANCY

The former generation had very simple food like curry, chapatti, rice, bhadku (millet + green gram+ rice coarse flour) curds, milk, butter and ghee etc. Right from the first month to the ninth. They had this mainly to keep the mother and the child well nourished.

The present generation has added fruit to the dietary in addition to the former diet which helps the child to be healthier.

4) DIET TO BE AVOID DURING PREGNANCY

The former generation avoided giving during the first trimester brinjal, pickles, onion, millet loaf etc. heaty stuff.

In the second trimester they avoided green chillies, brinjal, pickles, onion and anything heaty for the body as it would cause miscarriage. During the third trimester they avoid garlic, brinjal or any heaty food. Moreover they would not allow her to have a mango because they believed that by having a mango the new born child would suffer from earache. They also believed that cumin seed was cold for the body, so they avoided giving it.

5) POST DELIVERY DIETARY CARE

The former generation gave after two hours of delivery gruel of millet flour+jaggery+dry ginger powder+ghee. From the next day in the morning they started giving wheat gruel and shira. For ten days they avoided giving milk or butter as it is heavy to digest. In the afternoon they gave garlic and cumin seed seasoned butter milk along with millet loaf to increase the breast milk.

6) DIETARY PATTERN FOR 8 TO 10 DAYS POST DELIVERY CARE

The former generation gave shira, gruel, ghee and milk, they also gave katlu. Above all these they prepared millet and wheat flours mixed chapatti, brinjal vegetable without red chilly powder, prepared in ghee, green gram dal, loose rice, millet+green gram bhadaka with an extra dot of ghee. All these are given to the mother to regain the lost energy and help her to digest little by little. This also helps the child getting the required nourishment of vitamins. They would not give only wheat chapatti instead they would give millet loaf to produce more quantity of milk for the little one.

The present generation prefers following the doctor's advice and takes the medicines, they start eating from the very second day green gram dal, rice, vegetable, milk, rice, hotchpotch, millet loaf, wheat chapatti, gruel and shira. They do not like to have only gruel and shira, like the former generation. They believe that they get sufficient nourishment and vitamins from the medicines.

7) THE SPECIAL SWEETS MADE ON THE CHHATTHI (6TH DAY) OF THE CHILD'S BIRTH

The former generation prepared green gram dal, rice+green gram hotchpotch and matar (sukhadi) and fed all the relatives. First of all the child's mother would have and then it was distributed among all the near by relatives. Every one followed this custom before but the present generation does it according to their financial capacity that is either feed a few relatives or feed all of them.

In the present generation on the 6th day of the child's birth 27.5% families of the vagadiya Rabari's of the less than 5,000 Rs. monthly income group prepare matar at home but do not feed faliya. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare matar, green gram husk less dal and feed the whole faliya. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare matar and green gram, husk less dal, rice and feed the faliya. 20% families of the above 20,000 Rs. monthly income group prepare matar, husk less green gram dal, kharibhat, potato-onion mix vegetable, puri and bhajiya and feed the faliya.

8) THE DIET AND THE HOME REMADY DURING SICKNESS

- **Kidney stone**

The former generation was ignorant about kidney stone. The present generation is aware of the kidney stone and drink bijora juice as a remedy. The bijora juice breaks down the stone to small particles and flushes it out of the body. They have very simple diet like dal, rice, chapatti, vegetable etc., tomatoes, radish and brinjal are highly prohibited.

- **Urinary tract infection**

The former generation would treat a person having unva by stuffing the naval with salt and keeping the feet immersed in lukewarm water. They would give just normal light diet like butter milk, rice, hotchpotch, green gram dal, chapatti and milk.

The present generation mixes soda and milk and gives to the patient. They also make the patient immerse the feet in lukewarm water. They give them more of sugar water to drink.

- **Uterine bleeding**

This is a gynace problem of the lady. In the former generation if a lady is suffering from uterine bleeding she would be given squash of aniseeds and sugar soaked in a small earthen pot over night, early in the morning on empty stomach. They would also give light food of the green gram, rice, wheat chapatti, rice, hotchpotch, chilly, brinjal, ginger, radish, onion all heaty food is avoided.

The present generation soaks black raisin along with sugar in the small earthen pot over night and give it on empty stomach. They also prepared green gram dal, rice, butter milk and wheat chapatti, but would strictly avoid chillies, brinjal, onion, radish anything heaty for the lady.

- **Miscarriage**

It is ladies gynace problem the former generation gave the patient black tea and shira made in oil. Ghee was forbidden for a month. For the first two or three days after the miscarriage they would not give wheat chapatti, millet loaf or vegetable. They would not give milk also for ten days. No heaty food like chilly, brinjal, radish, and onion was allowed.

The present generation still follows the same practice but gives very light food like rice hotchpotch, dal rice with chapatti along with very mild vegetable.

- **Jaundice**

In vernacular language jaundice is known as madhuro. The people follow ritual practice called 'matravavu' on a small twine they tie seven pieces of madhura wood and hang it on the patient's neck. It is believed that as the twine becomes longer jaundice is getting cured. For the diet they gave gram flour dhokli, lemon squash, roasted gram (daliya). The patient was not given milk, wheat chapatti, dal, rice and vegetable.

The present generation practices the same but goes to the doctor and takes his treatment. They too give lemon squash, gram flour dhokali, roasted gram dal, sugarcane juice. Milk is strictly forbidden.

- **Diarrhoea**

The former generation gave roasted fenugreek powder to the patient. They would also boil save made of wheat, drain it and add sugar and ghee and give the patient to eat two or three times in the day, due to which the diahorria would be cured. The diet would be very light made of rice, curds or rice hotchpotch. The millet loaf would be crushed in ghee and given vegetable or anything pungent would be avoided.

The present generation gives shira made of poppy seed along with stone sugar. This is considered to be very effective. Roasted cumin seed powder put in the curds along with salt would also be given. For the diet they gave curds, rice, rice hotchpotch, millet loaf, ghee. If needed they consult eda doctor.

- **Cold**

The former generation used to put turmeric and jaggery in the milk and boil it and give to the patient when it is hot. They also gave hot kadhi to drink. The osaman of rice hotchpotch was also given. Very simple food of millet loaf, green gram dal and vegetable was given but ghee, butter, butter milk, curds was not consumed.

The present generation immediately drank turmeric mixed in the milk as soon as they got a cold. They would inhale vicks and drink a soup made of basil leaves+turmeric powder+dry ginger powder. They would have light food like millet loaf and vegetable. They avoided taking butter, ghee, curds and butter milk.

- **Fever**

The former generation used to drink chireta warter as a medicine to bring down the fever. They would mix salt in water and dip a napkin in it and keep on the forehead. They would apply cow ghee on the sole of the feet and rub it with a bronze bowl, this brought down the heat of the body thus reducing the temperature. They used to take rice hotchpotch, wheat chapatti without ghee, diluted milk and very light green gram dal.

The present generation also uses the salt water napkin therapy along with applying the cow ghee on the sole of the feet and massaging it with the copper bowl. They even consult the doctor and give light food like green gram dal, rice, chapatti without applying ghee and rice hotchpotch. They too avoided milk.

- **Stomach ache**

The former generation ate a pinch of dill seed powder, black cumin seed powder to ease the pain. They would give boiled shev with sugar and ghee, green gram dal, rice along with curds. The present generation drinks soda seasoned with black salt. They also drink black cumin seed powder mixed in water. They had very light meal consisting water of boiled green gram dal, loose rice, rice hotchpotch and milk.

- **Constipation**

The former generation drank castor oil and ate the castor leaves as a remedy. They ate only curd and rice.

The present generation also drinks castor oil. They drink lukewarm water mixed with ghee and eat loose rice hotchpotch along with butter milk and some leafy vegetable.

- **Vomiting**

The former generation drank jaggery water mixed with salt. They had very light food like rice hotchpotch and drank tea and diluted milk.

The present generation also drinks the jaggery water mixed with salt and lemon squash. In case of severe vomiting they consulted a doctor.

9) CUISINE FOR THE SPECIAL OCCASION

- **Marriage ceremony**

In the marriage ceremony bride's family must serve different sweets each one, such as shira, lapsi or sweet rice. They serve savory hotchpotch.

- **Ganesha**

The former generation in the evening worships Lord Ganesha in the house on this special day. In the morning they served tea. In the after noon dhokali (sweet meet), green gram dal (without husk) and rice. In the evening they had lapsi with green gram dal.

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, potato vegetable millet loaves and butter milk in the noon and lapsi in the evening. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, millet loaves and butter milk at the noon and lapsi and kharibhat (spicy rice) in the evening and have it. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, millet loaves, mango bijora pickle and butter milk in the noon, lapsi, green gram dal, rice in the evening. 20% families of the above 20,000 Rs. monthly income group serve tea in the morning. Green gram dal, potato onion mix vegetable, butter milk, millet loaves or wheat chapatti in the noon. Lapsi, potatoe onio vegetable, green gram dal, rice and puri in the evening.

- **Mandvo**

On this day the former generation served tea in the morning. The children and younger had the previous night's millet loaves along with the tea. In the afternoon they had rice hotchpotch, ghee, butter milk and matar (sukhadi).

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, matar, rice, hotchpotch with ghee and buttermilk at the noon, potato vegetable, millet loaves in the evening. 40%

Table 22
Status of occasional cuisine of vagadiya Rabari in presaeent generation.

No	Occasion	Less than 5000 Rs. 25.5% families. N=11			5000 Rs. To 10000 Rs. 40% families. N=16			10000 Rs. To 20000 Rs. 15% families. N=6			Above 20000 Rs. 20% families. N=8		
		morning	noon	evening	morning	noon	evening	morning	noon	evening	morning	noon	Evening
1	Ganesha	Tea	Potato vegetable and millet loaves, buttermilk.	Lapsi,	Tea	Potato onion vegetable, millet loaves, butter milk	Lapsi, kharibhat,	Tea	Potato onion vegetables, milletloaves ,butter milk,mango bijora pickele.	Lapsi green gram dal, rice, milk.	Tea	Green gram da,Potato, onion vegetable ,butter milk,millet loaves or wheat chapatti.	Lapsi, potato onion vegetable, green gram dal, rice, and puri.
2	mandvo	Tea	Matar,rice Hotch Potch-ghee,butter milk,	Potato vegetable, millet loaves	Tea	Matar,rice Hotch Potch-ghee, buttermilk, potato onion vegetable,	Potato onion vegetable and millet loaves,	Tea	Matar,rice Hotch Potch-ghee,butter milk,potato onion vegetable, Puri,	Khari bhat	Tea	Matar,rice Hotch Potch-ghee,butter milk,potato onion, vegetable, Puri,papad, Bhajiya,	Khari bhat, kadhi,millet loaves and green gram papad
3	Wedding menu	Tea	Potato onion vegetables, millet loaves	Potato onion vegetable mohanthi gathiya,	Tea	Potato onion vegetable, millet loaves,	Potato gram vegetable, khar ibhat,puri, gathiya,bundi, laddo and papad.	Tea	Potato onion vegetable, puri, kharibhat and papad	Mohanthal ,Bundi addo,Mix hajiya, Puri,potato gram vegetable and papad	Tea	Potato onion vegetable, puri, khari bhat, bundi laddo and gathiya	Potato gram mixvegetable, puri mix bhajiya, khman, gulabjamun, mohanthal, toprapak ,barfi,

families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, matar, hotchpotch with ghee, potato-onion vegetables and buttermilk in the noon, onion-potato vegetable and millet loaves in the evening. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning. Matar, hotchpotch with ghee, potato-onion mix vegetables, puri and buttermilk at the noon and kharibhat in the evening. 20% families of the above 20,000 Rs. monthly income group serve tea in the morning, matar, rice, hotchpotch with ghee, potato-onion mix vegetables, bhajiya, puri, and papad at the noon kharibhat, kadhi, millet loaves and green gram papad in the evening.

- **Wedding menu**

The former generation served tea and milk in the morning. For the afternoon lunch sweet shira and ganthiya, potato- onion mix vegetables and butter milk, in the evening they serve the same menu.

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, potato onion mix vegetable and millet loaves in the noon, potato-onion vegetable, mohanthal and ganthiya in the evening. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, millet loaves in the noon, potato-gram mix vegetable, kharibhat, puri, ganthiya, laddoo of bundi and papad in the evening. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, puri, kharibhat and papad in the noon, mohanthal, laddoos of bundi, mix bhajiya, puri, potato-gram mix vegetable and papad in the evening. 20% families of the above 20,000 Rs. monthly income group serve tea in the morning, dal, rice, puri, potato vegetable laddoo, ganthiya in the noon, potato-gram mix vegetable, pigeon pea dal, rice, puri, mix bhajiya, khaman, gulabjamun, mohanthal, toprapak and barfi in the evening.

- **Simant**

The former generation for this auspicious occasion in the morning served tea or milk. In the after noon they served onion–potato mix vegetable, salted gram flour shev and laddoo of bundi, millet loaf and wheat thick chapatti along with butter milk.

In the present generation 27.5% families of less than 5,000 Rs. monthly income group serve tea in the morning, shev, seasonal vegetable, millet loaves and butter milk in the non, kadhi and millet loaves in the evening. 40% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, shev, potato-onion mix vegetable, millet loaves and butter milk serve in the noon. Kadhi-millet loaves in the evening. 15% families of 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable shev, millet loaves, butter milk, mango bijora pickle in the noon. Kadhi-hotchpotch, millet loaves and milk in the evening. 20% families of the above 20,000 Rs. monthly income group serve tea in the morning, shev, green gram dal, onion-potato mix vegetable, rice millet loaves, wheat chapatti, butter milk in the noon, kharibhat, milk and millet loaves in the evening.

- **Mourning**

From the very first day of the death of a member in the family the former generation served tea in the morning. In the noon they served curry, millet or jowar loaf. In the evening they prepared rice hotchpotch and butter milk.

Table 23
Status of occasional cuisine of vagadiya Rabari in presaeent generation.

No	Occasion	Less than 5000 Rs. 25.5% families. N=11			5000 Rs. To 10000 Rs. 40% families. N=16			10000 Rs. To 20000 Rs. 15% families. N=6			Above 20000 Rs. 20% families. N=8		
		morning	noon	evening	morning	noon	evening	morning	noon	evening	morning	noon	Evening
1	Simant	Tea	seasonal vegetable and millet loaves, shev Butter milk.	Kadhi and millet loaves,	Tea	Shev Potato onion vegetable, millet loaves, butter milk,	Kadhi rotla, millet loaves	Tea	Potato onion vegetables Shev, Millet loaves, butter milk, mango bijora pickle.,.	Kadhi, hotch-potch, millet loaves and milk.	Tea	Shev, Green gram dal, Potato, onion vegetable, butter milk, rice or wheat chapatti,	Kharibhat, milk, and millet loaves.
2	Mouring	Tea	Khichdi, (young death), Laddo (old Age death)	Kadhi, millet loaves	Tea	Khichdi+ Ghee (young death), laddo (old age death)	kadhi and millet loaves,	Tea	Khichdi+ Ghee (young death), laddo (old age death)	Kadhi and millet loaves	Tea	Khichdi+ Ghee (young death) laddo, Bhajija, puri, kharibhat	Kadhi and millet loaves
3	Shradha	Tea	Khir and chapatti	Kadhi millet loaves	Tea	Khir and chapatti	kadhi millet loaves	Tea	Khir and chapatti, potato onion vegetable, pickles	Hotchpotch and millet loaves, milk	Tea	Khir, Chapatti, Seasonal vegetable, Khman, Pickles, papad,	Kharibhat, Millet loaves, Milk, Papad, Seasoned chillies,

In the present generation on the day of dada. 27.5% families of less than 5,000 Rs. monthly income group serve tea in the morning. If the young person pass away they serve green gram dal +rice hotchpotch and ghee, if the old age person passes away they serve ladoos. They serve kadhi and millet loaves in the evening. 40% families the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning. If young person passes away they serve green gram dal, hotchpotch and ghee. If old age person pass away they serve laddoo. They serve kadhi and millet loaves in the evening. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, if the young person passes away they serve khichadi with ghee, if the old person passes away they serve laddoo. Kadhi and millet loaves in the evening. 20% families of the above 20,000 Rs. monthly income group serve tea in the morning. If young person passes away they serve khichadi and ghee, if the old age person passes away they serve laddoo, bhajiya, puri and kharibhat in the noon. Kadhi, rotla and millet loaves in the evening.

- **Shraddh**

The former generation on the day of shraddha served tea in the morning. In the afternoon they had sweet porridge and chapatti, in the evening they had potato vegetable or seasonal vegetable along with millet loaf and chapatti.

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti in the noon. Kadhi, millet loaves in the evening. 40% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, khir and chapatti in the noon and kadhi and millet loaves in the evening. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti, potato-onion vegetable and mango pickle in the noon. Hotchpotch, milk and millet loaves in the evening. 20% families of the above 20,000 Rs. monthly income group serve tea in the morning, khir wheat chapatti, seasonal vegetable, khaman, mango pickle and papad in the noon, kharibhat, millet loaves, milk, papad, seasoned chilies in the evening.

4.2.3.2 COSTUMES

The brightness of clothes adds life and colour to the Kutch desert. Each element of dress and embroidery has meaning. The costumes that Rabaris wear and the motifs, stitches, colours and fibres that make up the styles with which they and other textile are embroidered have evolved in response to influences of temporal situations. Since the Rabaris are traditionally nomadic, differing specific environments also heavily influenced Rabari style. What this means is that embroidery and dress style, interpreted within their cultural contrast. The designated features of dress quickly and unmistakably convey to others whether the wearer is single, engaged, married or widowed.

1) Daily costume

- **The little girls**

In the former generation baby girl aged 1 year wore colourful kameez and vajni or bandi-vajni. Age 1 to 5 years wore colourful embroidered kachaliyo and ghaghri, cotton mashroo and silk fabric embroidered with broad chain stitch, mirror work and machhikanta stitch. In Rabari community mother herself used to stitch the child's costumes and make her wear.

Now a days, very rarely a mother makes her child wear vajni, kameez instead she makes her wear a knicker, zabhala and frock of colourful synthetic material. Which are ready available in the market.

- **The young girls**

The traditional dress of girls aged 7 to 15 years was kanchliyo made of mashroo or silk fabric as an upper garment, colourful ghaghra as a lower garment. The kanchaliyo was full of embroidery on the sleeve and sleeve

border. The ghaghra was also at times embroidered at the border made of flower print material, mainly red, green, yellow, colour, a chunari or plain or tie-dye pattern is used as a head cover.

Now a day, they wear a top for the upper garment and ghaghra as a lower garment. Ghaghra is very gathered and the border is of gaudy lace or frills made of same materials with floral prints. Knitted is the new fabric in vogue in villages. It is favourite among young girls and women.

- **The married ladies**

After marriage the lady started wearing black peynu as a lower garment instead of ghaghara. The cloth is woven on the pit handloom using the sheep wool. At the hem they sometimes put an embroidered border.

As an upper garment they wore kamkho or backless kapda having four strings, which was made of mashroo sliken or cotton baunta (back of arms), karpa (sides) and back of neck are of different colours and fabric. They put a piping on the neckline. There was a string at the neckline and just below the bust at the back side which held the kapda firmly to the body. Especially the vagadiga Rabari wore loose kapda with elbow long loose sleeves. For the embellishment they embroidered the sides of the kapda the front of stomach portion area and sleeve borders, with broad chain stitch, mirror work, machhikanta and dana embroidery.

They wore a lodki as a head cover. It is 3 meter long and 1 meter broad. It is made of wool, black in colour with the saffron colour tie-dye pattern. In tie-dye pattern sat bhateli lodki is more popular among ladies. The distinct feature of vagadiya's lodki is that embroidery is done in five or more medallions on the joint of two parts (khilvat). When the lady was working at home she substituted it which plain dark coloured woollen or cotton printed odhani, with imitate colour and design of the woollen one. The embroidery motifs of vagadiga Rabari's consisted of kubo (mark of pit's burial), mor (peacock),

kangari (border patterns), dhamri (boarder) and ladu (sweet), mirchi (chilli), vichhi (scorpio).

Now a day the peyna is stitched with small pleats in the front and a band attached to it for tying purpose like the ghaghra. Instead of a black peyana they have red, yellow, blue, green colours. Instead of woollen peyana they prefer using cotton or synthetic fabric, They also have switched on from mashroo and silken kapda to synthetic and cotton fabrics on the head instead of dhali they are using the simple odhani, glittering bands or borders have taken the place of hand embroidery.

- **The middle aged women**

In the former generation the elderly women wore a kamkha of mashroo fabric or silk fabric as an upper garment. As a lower garment woollen black peyana of 4 meter. Women covered their head with a black woollen lodki with yellow coloured tie-dye dots.

Today as an upper garment they wear black or colourful kapda, which is either of cotton or synthetic fabric. As a lower garment they wore a cotton or synthetic ghaghra instead of the woollen peyna. As a head cover they wear a tie-dye printed odhani instead of dhali. Now they have stopped using woollen lodki and payna. Only when they go out or travel they use the woollen lodki and peyana.

Now a days they also following the same fashion and pattern, but the fabric had synthetic from the mashroo and cotton. Place of wool they have switched on to semi wollen or cotton which is readily available in the market.

- **The elderly women**

In former generation old women dress from head to toe in black and woollen. It is constructing to the hot climate of the Kutch region, but black is worn in

mourning for the people who sacrificed their lives. They wore kapda with maroon colour sides.

Now a days they wore lodki with the white borders. There is change in type of fabric they use, like cotton, synthetic, semi wollen etc. in place of wool which is readily available in the market. She wears black cotton ghaghra instead of black wollen dhabli.

- **The widows**

In the former generation the widow wore lasu (plain) black silk kapda, plain black woollen peyna and black plain dhabli.

Now a days the colour and the pattern has carried on. But woollen being more expensive cotton, synthetic & silk is being used. She wears ghaghra instead of woollen peyana.

- **The little boys**

In the former generation the boys 1 to 5 years wore red, yellow, blue, green, maroon silk or cotton juldi or bandi as an upper garment which is embroidered on the chest front and back and the border of the sleeves.

As a lower garment they wore red, blue, maroon printed silk or cotton vajni. There is a broad embroidered band at the ankle. The vajni's cord has beautiful-colourful tassels at the end.

In the present generation they wear colourful kameez, bush-shirt and juldi as an upper garment. As a lower garment they wear trousers, shorts, and printed or plain vajni made of cotton, silk or synthetic fabric.

- **The young boys**

In the former generation boys aged 13 to 18 wore white cotton kediyun, embroidered at the chest in the front & back, on the border of the sleeves. Kediyun is double breasted jacket tied on the side by string. This tie either comes in the center or on the left side.

As a lower garment they wore white pachhedi a long pleated cloth tied on the waist, with a red border. Some boys wore striped white bandi as an upper garment and red bordered white peyana as a lower garment. As a head gear they tied a red, yellow or white rumal. Today's generation is wears cotton or synthetic fabric shirt and matching pant as a lower garment.

- **The middle aged men**

In the former generation Vagadiya Rabari men wrapped white cotton pachhedi as a lower garment with red pattern borders. As an upper garment they wore a kediyun minutely embroidered at the hem line or kameez in the daily wear. The kediyun of Vagadiya Rabari had gatheres in the front on the right side, right from the middle but on the left a hand pan space was left. On the space a pocket was stitched on the outer sides. It also had 14 kus. On the armhole line they had two kus on either sides and tucked the ear cleaning pin toothpick and twisters. They wore colourful bori (khes) as a shoulder cloth. As a headgear they used cotton red, blue, maroon and yellow rumal.

The kediyun is the traditional white long sleeved upper garment with short double breasted, laced over the chest and tied.

Now a days the middle aged men wear red, green, maroon and blue coloured polyester fabric kameez as an upper garment. They wear a white cotton or polyester pachhedi. As a head gear they tie either white or colourful headgear. They used red, green, blue spun fabric bori on the shoulder.

- **The elderly men**

In the former generation the aged men wore white plain cotton kediyun as an upper garment. As a lower garment plain white pachhedi with black border on the shoulder they always kept a white woollen fabric about 1¼ meter long. As a head gear they used a white twisted turban and carried long staff with them.

Today's generation has not brought about many changes but only they have started using synthetic fabric instead of cotton. They use the staff only when they are going out.

2) MARRIAGE CEREMONY COSTUMES

The Vagadiya Rabari had gokhliya marriage. For the marriage ceremony they wore new, fully embroidered, shining and colourful costumes.

- **The groom**

In the former generation the bride groom wore red, green striped mashroo fabric vajnu as a lower garment. As an upper garment red silken juldi, red twisted silk turban as a head gear, patori of mashroo fabric on the shoulder as a khes. On the waist they tied a red silk band. He kept a green kerchief on his mouth, a shield made of rhinoceros skin covered his back. In the hand sword without scabbard covered with red, yellow cotton fabric. A turban was adorned with bead 'mod'. He carried a pothu from which he distributed beetle nut to his friends and relatives. The pothu accentuates an important point in wedding rites pothu is made of silk fabric, ornate with mirror work, buttons and beads, tassels, appliqué, square chain, button hole filling and double buttonhole stitches with silk and cotton threads.

The present generation also wears the same costumes as their ancestors. But instead of rhinoceros skin shield they use brass shield to cover the back and

the scabbard of the sword is fully embroidered or bead work. The embroidery work of costumes is being replaced by gaudy glittering laces.

Snap 12

Vagadiya Rabari Women's Marriage Fulkiya Suhagadi and Ghagharo



- **The bride**

In the former generation the bride wore ghaghra of 5 meters as a lower garment yellow, green mashroo fabric. The kamkha of 1 to 5 meter as an upper garment embellished with embroidery. As a head cover black woollen yellow tied & dyed phulakia lodki—women marriage veil elaborately embroidered floral and bird motifs at each end and more than ten medallion on the joint of two parts (khilvat). Embroidery with silk and cotton thread, stitches like mirror work, square chain stitch, inter laced, running, fly stitches. In the center of each medallion is stuffed with cotton on this padding, a mirror is embroidered, yellow colour is extensively used in embroidery.

Now a day they wear the same attire as before, but instead of embroidery they use glittering broad lace, borders. From the last ten years the community itself has banned use of embroidery work. So it is less seen today.

- **The little girls**

In the former generation the baby girl wore new, ornated with embroidery costumes apart from the daily costumes for marriage occasion.

The present generation also follows the same tradition.

- **The young girls**

When the young girl attended a wedding ceremony they were very particular to use a woollen dhabli which was either maroon or black with yellow tie-dye instead of the cotton odhani and made new costumes embellished with traditional embroidery.

Now a days also they follow the same tradition.

Snap 13

Vagadiya Rabari

Women's Occasional / Festival Kamakho & Ghagharo



- **The married ladies**

In the former generation the married lady wore a black woollen peyanu as a lower garment embroidered with yellow tie-dye pattern black woollen lodki with yellow tie-dye pattern. Vagadiya lodki wore for special occasion have border which were embellished with mirror work and broad chain stitch and machhi kanta embroidery, floral and bird motifs at each end and five or more medallions scattered along the seam.

The lady wore a loose kapda as an upper garment highly ornate with embroidery, silk or cotton fabric, embroidered with motifs of elephant, birds, camels and temple. Women festival kapda is embroidered all over. Some times on occasions the lady wore a sachu kapdu. Kapda of valuable cloth, gold brocade cloth, with embroidered lower borders.

The present generation wears the same costume but broad glittering gaudy lace has substituted in fashion have hand embroidery is now a days lady wears black cotton or synthetic ghaghra instead of woollen peyanu.

- **The elderly women**

As an upper garment kamkho of mashroo fabric, or silk, woollen fabric, black woollen peyanu and lodki plain black with red border.

Now a days they wear the same attire as before, but fabric had changed semi wollen and synthetic from the wollen and mashroo silk.

- **The widows**

The former generation wore the daily wear designed costume but new.

Present generation also follows the same tradition.

Snap 14

Vagadiya Rabari Boy's Occasional / Festival Juldi and Vajni



- **The little boys**

In the former generation the costume of young children in Vagadiya Rabari community were full of colours. They wore a colourful juldi which was embroidered all over the surface, looped detached and interlacing stitched, mirror work, buttons and tassels.

Now a days boys wear baba-suit, servani-kameez and T-shirt, chaddi which is available in the market or tailored.

- **The young boys**

The former generation wore the traditional costumes but for wedding it would be new ornated with embroidery.

The new generation follows the same costume as used for the daily wear but new.

- **The middle aged men**

The former generation wore the traditional attire but on special gala days they wore embroidered turban although the style and the background colour (white) remained unchanged.

The present generation wears the traditional costumes mentioned in the daily costumes section but new.

- **The elderly men**

The former generation wore the same costumes as mentioned in the daily costume section, but new.

The present generation also wears the same costumes mentioned in daily costumes section but new.

3) FESTIVAL COSTUMES

The former generation of Vagadiya Rabari wore new, colourful embroidered costumes. The costumes which they used for attending the weddings were also worn on festivals. But the newly wedded couple would not wear their bridal dress instead they got a new costume done.

- **The newly wedded men**

On the gala occasion the newly wedded man wore cotton pachhedi as a lower garment embroidered at the border. As an upper garment they wore white cotton juldi, embroidered on chest, front and back. As a head gear they used red rumal on the shoulder they put either red, green, yellow bori (khes).

The present generation is using the synthetic material available in the market.

- **The newly wedded ladies**

The newly wedded lady wore fully embroidered cotton or silk kapda as an upper garment. As a lower garment black woollen peyana embroidered at the border. As a head cover yellow tie-dye phulakiya lodki whose border was densely embroidered on the joint (khilvat).

The present generation wears the same costume but broad glittering gaudy lace has substituted the embroidery. Machine embroidery is more in fashion than hand embroidery using traditional motifs like mor, popat and hathi.

4) MOURNING COSTUMES

- **The newly wedded ladies**

The newly wedded lady wore black silken kapdu, black plain woollen lodki with red border and black woollen peyanu, which also has a small red border.

Today's generation wears the same costume but instead of woollen lodki and peyana they use cotton fabric.

- The married ladies, the elderly ladies and the widows, all of them wore black woollen lodki, peyana and kapda of black silken.

The present generation wears black but cotton fabric.

- The baby girl and the spinsters, during mourning wore the usual house dress.

Today also they follow the same practice.

- **The middle aged men**

While mourning they wore white pachhedi, kameez and rumal. White khes with maroon border as shoulder cloth.

- **The elderly men**

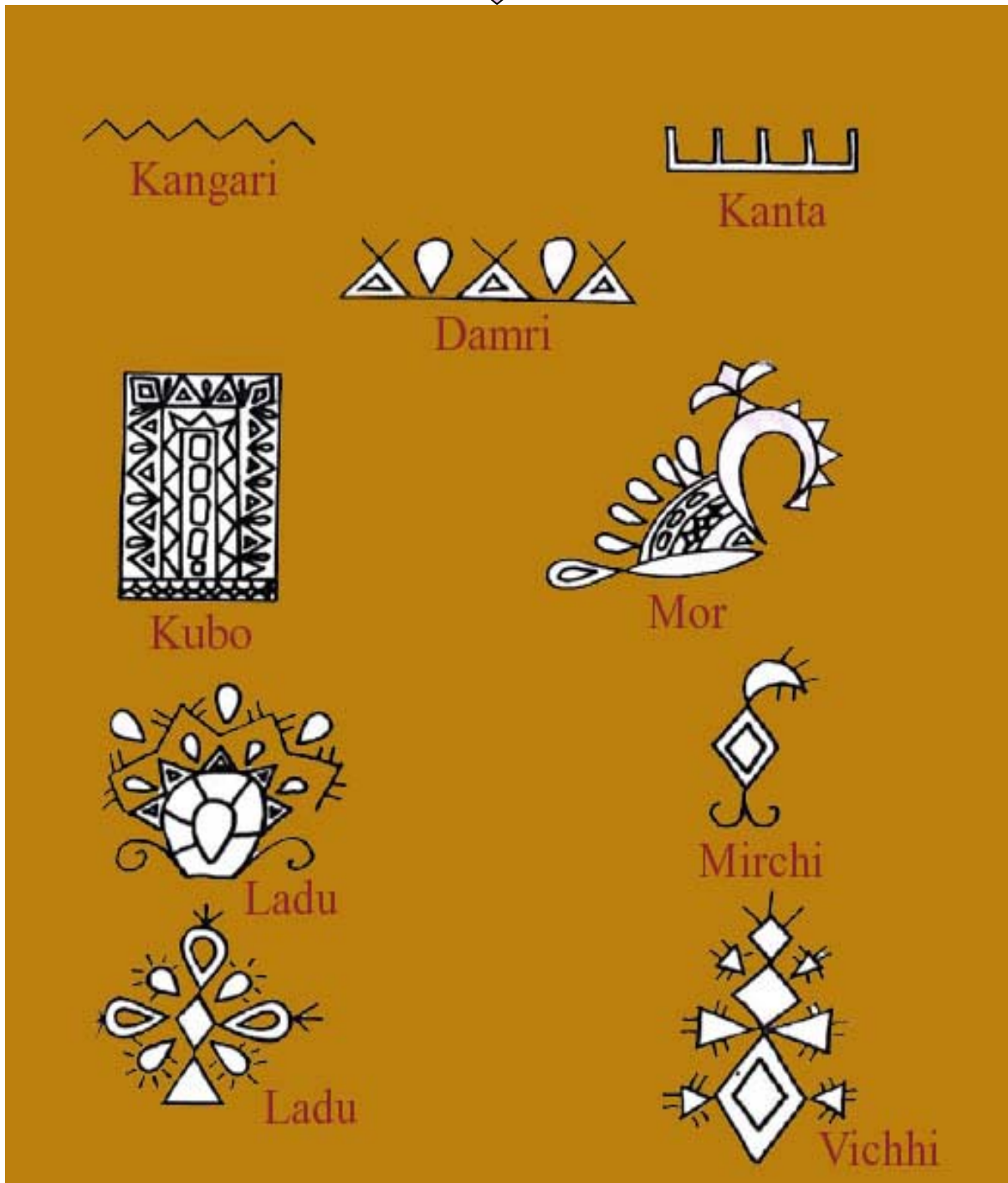
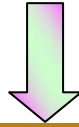
For mourning they wore a white cotton kediyun, white cotton pachedi but for the head they use white rumal made of white woollen cloth with black design on the shoulder as a bori (khes)

Today's men also wear the same attire.

5) EMBROIDERY MOTIFS

Figure 6

Different embroidery motifs



4.2.3.3 ORNAMENTS

1) Daily ornaments

In former generation Rabari community wore silver ornaments due to poverty. The Rabari lady never made a bindi on the forehead

The female costume of a Rabari is not complete without the ornaments and tattooing.

- **The little girls**

In former generation a girl aged 2 to 7 years wore below mentioned ornaments.

Ali, mod, dhabak - on the head ali and mod, above on the top of the ear
beads dhabak.

Ear	- bhumariya, tagal on the earlobe
Nose	- dandiyo (silver)
Feet	- kadla (hollow) on the both legs
Hands	- white ghorala along with beads kandiya
Neck	-beads haydi (beads & buttons), silver varlo

In the present generation the little girls of the 27.5% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver kadi on the earlobe, silver ring on the nose, silver zanzar on the ankle and black beads kandiya on the wrist. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver kadi on the earlobe, golden ring on the nose, silver kandiya on the wrist, silver zanzar on the ankle. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden ring on the nose, golden kadi on the earlobe, silver kadli on the wrist and silver zanzar on the ankle. 20%

Table 24
Status of present generation ornaments of the Vagadiya Rabari.

Categories Of Ornaments	Less than 5000 Rs. 25.5% families N=11				5000 Rs. To 10000 Rs. 40% families N=16				10000 Rs. To 20000 Rs. 15% families N=6				Above 20000 Rs. 20% families N=8							
	men		women		children		men		women		children		men		women		children			
	men	women	boy	girls	men	women	boy	girls	men	women	boy	girls	men	women	boy	girls	men	women	boy	girls
Ear	Nil	Silver kanku, silver Butti	nil	Silver Kadi,	nil	Gold kanku, Gold Butti or Earrings,	nil	Gold Gokh, Gold Kadi,	nil	Gold kanku, Gold Earrings, Butti, Sher,	nil	Gold Gokh, Gold Kadi,	nil	Gold kanku, Gold Earrings, Butti, Sher,	nil	Gold kanku, Gold Earrings, Butti, Sher,	nil	Gold kanku, Gold Earrings, Butti, Sher,	nil	Gold Kadi,
Nose	Nil	Gold chunk	Nil	Gold kado,	nil	Gold Chunk,	nil	Gold chunk,	nil	Gold chunk,	nil	Gold kado,	nil	Gold chunk,	nil	Gold chunk,	nil	Gold chunk,	nil	Gold kado,
Neck	Silver Dodi,	Taviz, dodi, (silver). Imi, Nec klace Beads mala	Silver Dodi,	Silver, dodi	Silver dodi,	Taviz (silver), har, Mangal sutra (gold plated)	Silver Dodi,	Neck lace Chain, Silver Dodi,	Gold, chain	Gold, dodi, (silver), har, Mangal sutra(gold)	gold Dodi,	Gold chain, dodi, Neck Lace,	Gold Chain	Tavij, ,dodi, (silver), har, Mangal sutra Kanthi, (gold)	gold Dodi,	Tavij, ,dodi, (silver), har, Mangal sutra Kanthi, (gold)	Gold chain ,dodi, Neck lace	Gold chain ,dodi, Neck lace	gold Dodi,	Gold chain ,dodi, Neck lace
Wrist	watch	Plastic Bangales	Imi. lukey	Imi .kadli	watch	Plastic Bangales, watch	silver lukey	Silver Kadli,	watch	Plastic Bangales, watch	silver Kadli, lukey	silver Kadli,	watch	Gold patla, Plastic Bangles, Watch,	Gold lukey	Gold patla, Plastic Bangles, Watch,	Gold lukey	Gold lukey	Gold Panchi , kandia	
Fingers	Nil	Silver Ring	Imi ring	Imi. ring	nil	Silver ring	Silver Ring,	Silver Ring,	Gold ring	Gold Ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring
Feet	Nil	sakla	Nil	Zanzar	nil	Silver sakla	nil	Silver zanzar	nil	Silver sakla	nil	silver zanzar	nil	silver sakla	nil	silver sakla	nil	silver zanzar	nil	silver zanzar
Toes	Nil	Silver vichhiya	Nil	Silver rings	nil	Silver vichhiya	nil	Silver rings	nil	Silver vichhiya	nil	Silver rings	nil	Silver vichhiya	nil	Silver vichhiya	nil	Silver rings	nil	Silver rings

families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden butti on the earlobe, golden ring on the nose, plastic or silver bangle or patala on the wrist, silver zanzar on the ankle and golden ring on the finger.

- **The young girls**

In the former generation the young girls aged 7 to 15 years wore ornaments as mentioned below.

Nose	- kanto (silver or gold)
Fingers	- karda rings (silver)
Feet	- savitya, anguthiya on all the toes
Ankle	- kadla (silver)
Ear	- vedli, four on one ear and five in the other ear tagal on the earlobe
Neck	- kanthi made of colour beads with silver varlo (silver), beads Har, hayadi bands of buttons

Note

The young girls do not wear ghorla on the hands.

In the present generation young girl make bindi on the forehead. The young girl of 27.5% families of the less than 5,000 Rs. monthly income group wear silver or imitation buti or kadi on the earlobe, silver vali on the nose, imitation dodi on the neck, metallic or plastic bangles on the wrist and silver sankla on the feet. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden buti or kadi on the earlobe, silver dodi on the neck and plastic bangles on the wrist and silver sankla on the wrist. 15% families of the 10,000 Rs. monthly income group wear golden kadi on the earlobe, golden gokh or kanku inside the ear, silver dodi on the neck, plastic bangles or metallic patla on the wrist and silver sankada on the ankle. 20% families of the above

Snap 15
Former generation



1-Tavit, 2-Tholiya, 3-Vedla, 4-Tagal, 5-Vat.

20,000 Rs. monthly income group wear golden kadi on the earlobe, golden gokh or kanku inside the ears, golden dodi on the neck, imitation patla or bangles on the wrist and silver sankla on the ankle.

• The married ladies

In the former generation the married lady wore the ornaments mentioned below.

Hands	- two ivory boloya
Neck	- silver madliya with sari, shiyal, lodariyo paro (having three paras)
Ears	- kanak, vedla (box like tavis lob earrings), vat (middle earrings), tavit (lob earring)

Note

- ❖ The lady wore a sok pagla, gold pendant embossed with foot prints, in memory of the first wife.
- ❖ The person who had made a manta (vow) wears a datar bedi/anklet.
- ❖ Lady removed the kadla from the feet after having one or two children.

Today's generation to stand with the present modern era have started adorning the forehead with a bindi they are also using sindur on the path of the hair. In the former generation the married women of 27.5% families of the less than 5,000 Rs. monthly income group wear silver tholiya inside the ears, silver buti on the earlobe, gold chunk on the nose, silver madaliyu, silver sankla on the ankle. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden tholiya inside the ears, golden chunk on the nose, golden madaliyu, silver dodi and silver sankala on the feet. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 20% families of the above 20,000 Rs. monthly income group wear golden tholiya inside the ears,

golden chunk on the nose, golden madalilyu on the neck, golden ring on the finger and silver sankla on the ankle.

- **The elderly women**

The former generation wore:

Ear	- vedla
Neck	- black beads kanthi, akaliyo paro
Hand	- ivory baloya on both hands
Finger	- silver karda
Leg	- barren

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group wear buti on the earlobe, silver madaliyu on the neck, golden chunk on the nose. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden buti on the earlobe, silver madaliyu on the neck, golden chunk on the nose. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 20% families of the above 20,000 Rs. monthly income group wear golden buti on the earlobe, golden khuti on the top of the ears, golden madaliyu on the neck, golden chunk on the nose.

- **The widows**

The former generation wore:

Neck	- silver paro & black paro, black beads kanthi
Ear	- vedla
Hand	- barren

Widow removes the boloya from the hands

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group wear silver akaliyo paro on the neck. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver akaliyo paro on the neck. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 20% families of the above 20,000 Rs. monthly income group wear golden akaliyo paro on the neck.

- **The little boys**

In the former generation the boy age 1 to 7 wore the ornaments mentioned below.

Neck	– varlo (silver)
Ear	– tholiya (silver)
Hand	– beads kandiya and silver ponchi

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group little boys wear silver dodi on the neck, beads kandiya on the wrist and the silver kadali on the ankle. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi, silver kandiya, silver kadali, 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 20% families of the above 20,000 Rs. monthly income group wear golden chain with dodi, golden kandiya and silver kadali on the ankle.

- **The young boys**

In the former generation young boy wore (age of 8 to 15)

Neck	- gold dodi, silver chain
Ear	- tholiya
Hand	- sinhmora, kada
Feet	- bedi

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group young boys wear imitation dodi on the neck and wrist watch on the wrist. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and wrist watch on the wrist. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 20% families of the above 20,000 Rs. monthly income group wear golden chain with dodi and wrist watch on the wrist.

- **The middle aged men**

Ear - kothi, tholiya
Wrist - sinhmora silver kada
Finger - silver attasiya

Now a days they still wear the sinhmora silver kada on the wrist, a wrist watch also and on the neck gold chain and rings to adorn the fingers.

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group young boys wear imitation dodi on the neck and wrist watch on the wrist. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and wrist watch on the wrist. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 20% families of the above 20,000 Rs. monthly income group wear golden chain with dodi and wrist watch on the wrist.

- **The elderly men**

In the former generation middle aged men wore-

Ear – tholiya (silver or gold), kanku
Hand – silver sinhmora

In the present generation the 27.5% families of the less than 5,000 Rs. monthly income group wear wrist watch and silver dodi on the neck. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group and 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group wear wrist watch and golden dodi on the neck. 20% families of the above 20,000 Rs. monthly income group wear golden dodi on the neck, golden ring on the finger and wrist watch.

2) MARRIAGE CEREMONY ORNAMENTS

• The groom

In the former generation bride groom wore the ornament mentioned below.

Ear	– oganiya, tholiya (golden)
Feet	– toda, bedi (silver)
Fingers	– silver and golden rings
Neck	– harlo (silver), haydi

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group bride groom wear imitation necklace on the neck, imitation ring on the fingers, wrist watch and silver lukey on the wrist. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear gold Snapd necklace on the neck, gold ring on the finger, wrist watch and silver lukey on the wrist. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 15% families of the 20% families of above 20,000 Rs. monthly income group wear golden necklace and chain on the neck, golden ring on the finger, silver lukey and wrist watch on the wrist.

• The bride

In the former generation the bride wore the ornament mentioned below.

Neck	– akalio paro + three para (gold), chan paglu, ramrami
Hand	– silver chains, aradhiya on the hand, they wore first aradhiya and next silver chud
Finger	– rings (silver & golden), karda
Feet	– solid silver kadla, kambu, zanzar
Ear	– kamp, tholiya inside the ears, vedla top of the ears, tavit one the earlobe, vat on the middle earrings

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group wear imitation necklace on the neck, imitation earrings with ser on the earlobe, golden kanku inside the ears, golden chunk on the nose, imitation and plastic bangles, patla on the wrist, silver sankla on the feet and vichhiya on the toes. 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group silver dodi on the neck, golden chunk on the nose, golden kanku inside the ears, plastic bangles and imitation patla on the wrist and the silver sankla on the feet and silver vichhiya on the toes. 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 20% families of the above 20,000 Rs. monthly income group wear golden rajwadi necklace on the neck, golden chunk on the nose, golden earring with ser on the ears, goden gokh inside the ears, golden patla with imitation bangles on the wrist and golden ring on the finger and silver sankla on the feet and silver vichhiya on the toes.

• The little girls

They use the regular daily wear ornaments but if tarnished or broken they wear new ones. On the marriage ceremony they too wore silver chud and aradhiya on the hand & on the feet kambu, kadla, and zanzar.

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group, 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group, 15% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 20% families of the above 20,000 Rs. monthly income group wear the

ornaments mentioned in daily ornaments section. Moreover they wore imitation necklace, earrings, rings, patla and bangles.

- **The young girls**

Apart from the wearing the daily ornaments on the hands they wear a chud, aradhiya and on the feet zanzar, kambi and kadla.

In the present generation 27.5% families of the less than 5,000 Rs. monthly income group and 40% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear imitation necklace, earrings, rings, golden chunk, bangles and silver sankla. 15% families of the 10,000 Rs. to 20,000 rs monthly income group and 20% families of above 20,000 Rs. monthly income group wear golden necklace, golden earrings with ser, golden chunk, gonden patla, imitation bangles, silver sankla and silver vichhiya.

- **The married ladies**

In the former generation they used the daily ornaments and also on the feet kambi, kada, and zanzar.

Now a days the same as mentioned in daily ornament section.

- **The elderly women**

In the former generation they wore:

Neck	– black beads kanthi, akaliyo paro
Hand	– baloya
Ear	– vedla
Fingers	– silver karda

In present generation they used the same as mentioned in daily ornaments section.

- **The widows**

In the former and preset generation the widow did not wear any ornaments.

Boys, young boys, adult men, aged men do not wear anything special apart from the daily ornaments, but little boys wear on the ankle toda, bedi and damru.

Now a days young man wear a gold chain, wrist watch, gold ring & silver lukey on the wrist adult men also wear a wrist watch.

3) FESTIVAL ORNAMENTS

The Vagadiya Rabari wore new ornaments on festivals like Janmastami, Diwali and in the fairs as mentioned in the marriage ornaments section.

4) MOURNING ORNAMENTS

- **The newly wedded ladies**

In the former generation if there is a death in the family they would keep the dodi on the neck, vedla and tholiya on the ear, and removed all other ornaments.

- **The middle aged ladies**

They too removed all the ornaments except the dodi on the neck and tholiya on ears. The present generation follows the same practice.

- **The elderly women**

In the former generation the elderly ladies kept only the vedla on the ear and removed all the other ornaments for mourning.

In the present generation the elderly ladies remove all the ornaments.

- **The widows**

In the former and the present generation the widow did not wear any ornaments.

- The little girls and young girls kept on the usual ornaments they wore in every day life.
- The little boys, youngs, middle aged and elderly men all did not remove any of the ornaments which they wore on daily basis.

4.2.3.4 TATTOOS

As per Kachhi Rabari mentioned in tattoos section.

4.2.3.5 FOOT WARE

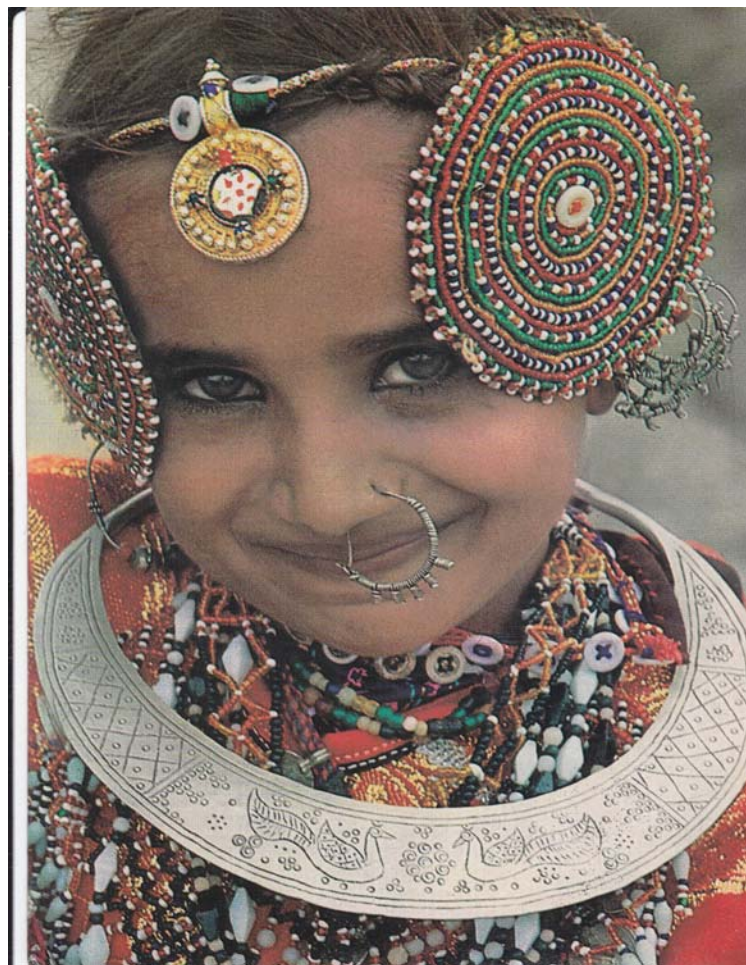
As per Kachhi Rabari mentioned in foot ware section.

4.2.3.6 HAIR STYLE

As per Dhebariya Rabari mentioned in Hair style section.

Snap 16

Vagadiya Rabari Girl with typical Hairstyle and Ornaments



4.3 AHIR

In the Ahir community they rigidly retained the norms of the society, in following the dietary pattern and dress code. But due to modernization and urbanization there is a drastic change in the dietary pattern in accordance with the income limitation, especially on occasional and festival diet. It is notable to find the staunch restriction on the ladies costume to such an extent that there is no change in the pattern of former and today's attire. They have been very liberal with the man's attire mainly because they were illiterate or considered foolish in their traditional outfit. So they have started wearing trousers and shirts in which they got a lot of respect in the public places and out of their hometown.

4.3.1 PRANTHADIYA AHIR

The Pranthadiya Ahir are vegetarians, they have two meals a day.

4.3.1.1 DIETARY PATTERN

1) Daily diet

The former generation had milk between 6 to 7 o'clock in the morning. Between 9 to 10 o'clock they would start preparing lunch consisting of jowar loaves or maize loaves, some times they made onion vegetable. They would have their lunch along with garlic chutney, butter milk, butter, curds, jaggery and ghee. During the day if the children or any family member felt hungry they would eat the left over. In the evening at 8 o'clock they would start preparing the supper, consisting of millet loaves and milk. They used cow milk. Some times in the evening they would even prepare a thumro of jowar and eat with milk. They did not sell cow milk.

The present generation also has tea or milk between 6 to 7 o'clock in the morning. At 9 o'clock they would prepare millet loaves and seasonal

vegetables like cabbage, cauli flower, brinjal, ladies fingers, lufa, bitter gourd, and have along with butter milk, curds, bijora pickle, mango pickle or gunda and kera pickle and jaggery. The young ones or the children who felt hungry during the day ate the morning left over with curds, pickle, ghee, butter and jaggery. At 7 o'clock in the evening they would again cook dinner consisting of millet loaves, cow milk, rice hotchpotch and kadhi. Some times they have roasted green gram papad with the supper. This community mainly cooked only twice a day that is between 9 to 10 in the morning and at 8 o'clock in the evening.

2) CUISINE FOR THE FESTIVALS

In the Indian culture every festival is celebrated with great pomp, to show the unity and harmony. Normally in Gujarat for festivals the cuisine was prepared in accordance with the climate.

- **Diwali**

The former generation prepared lapsi as a sweet dish, and rice, green gram dal, hotchpotch with lots of ghee.

In the present generation 12.5% families of the less than 5,000 Rs. monthly income group prepare ladoos at home and buy ganthiya and jalebee from the market and have it. 15% families of 5,000 Rs. to 10,000 Rs. monthly income group prepare ladoos at home and buy ganthiya, jalebee and penda buy from the market and have it. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare ladoos at home and buy jalebee, penda, mohanthal, gulabjamun, ganthiya and phaphda from the market and have it. 47.5% families of above 20,000 Rs. monthly income group prepare ladoos at home and buy jalebee, penda, mohanthal, gulabjamun, toparapak, dryfruit halva,

Table 25

Status of festivals cuisine of Pranthadiya Ahir in Present generation.

No	festivals	Less than 5000 Rs. 12.5% families. N=5		5000 Rs. To 10000 Rs. 15% families. N=6		10000 Rs. To 20000 Rs. 10% families. N=25		Above 20000 Rs. 19% families. N=19	
		snacks	sweets	snacks	sweets	snacks	sweets	snacks	sweets
1	Diwali	Ganthiya	Laddo, Jalebi, Penda.	Ganthiya,	Laddo, Jalebi, Penda.	Ganthiya, Phaphda,	Laddo, Jalebi, Penda, Mohanthad, Gulabjamun	Ganthiya, Phaphda, Chavanu, Pharsi Puri,	Laddo, Jalebi, Penda, Mahanthal, Gula bjamun, Toprapak, Drufruit halwa, Kajukatri, Anjir roll, Pista roll,
2	Shivratri	nil	Sweet padtato, milk, sugar and ghee.	Potato vegetable, Hotch-potch of sama,	Sweet potato, milk, sugar and ghee.	Potato vegetable, Hotch-potch of sama, potato wafer,	Sweet potato, milk, sugar and ghee	Potato vegetable, hotch-potch of sama, farali chavanu.	Sweet potato, milk, sugar and ghee, penda, toprapak, dryfruit halwo.
3	Ramnavmi	Seasoned samo	nil	Potato vegetable	Khir of sama	Seasoned samo, potato vegetable	Shira of rajgara	Seasoned samo, potato vegetable, farali chevdo	Penda, k hajurpak, khir of sama.
4	6 th day of the child's birth	nil	Lapsi,	Huskless Green gram dal,	Lapsi,	Huskless green gram dal and rice.	Lapsi,	Huskless green gram dal, khari bhat, potato onion vegetable, puri, bhagiya	Lapsi,

Kaju katri, anjir roll, pista roll, ganthiya, phaphda, chavanu and pharsi puri from the market and have it.

- **Holi**

The former generation had dates with ghee. The present generation prepares laddoo, dal-rice in the evening and has it and dates with ghee and coconut.

- **Satamatham**

The former generation prepared green gram dal, fafda, sweet dhebara and jowar thumaro on the chhath and have it on the satam's day. They ate thumaro with groundnut oil and garlic chutney along with the butter milk or curds.

The present generation followed the same practice and had bijora pickle chillies and onion along with it. They also prepared mohanthal.

- **Kalichaudas**

The former and the present generation did not prepare any special cuisine.

- **Shivratri**

The former generation specially steamed sweet potato, in their vernacular language know as gajar and peeled it and had it. Along with the milk, sugar and ghee.

In the present generation 12.5% families of less than 5,000 Rs. monthly income group do not prepare any snacks, but they boil sweet potato at home and add it to the milk sugar, ghee and have it. 15% families of the 5,000 Rs. to 10,000 Rs. to prepare the potato vegetable, hotchpotch of sama at home a sweet. They boiled sweet potato and add into the sugar, ghee, milk and have

it. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare potato vegetable, hotchpotch of sama at home and buy potato wafers from the market, as a sweet they boiled sweet potato and add it to the sugar, ghee and milk and have it. 47.5% families of the above 20,000 Rs. monthly income group prepare potato vegetable and hotchpotch of sama at home and buy the farali chavanu from the market. As a sweet boiled sweet potato add it to the sugar, ghee and milk. Moreover they buy penda, toprapak, dryfruit halva from the market and have it.

- **Ramnavami**

The former generation prepared sau(sama) and have it with curds, ghee or buttermilk.

In the present generation 12.5% families of the less than 5,000 Rs. monthly income group prepare seasoned sama at the home and have it. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare potato vegetable and khir of sama and have it. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare seasoned sama and potato vegetable and shira of rajgira at the home and have it. 47.5% of the families above 20,000 Rs. monthly income group prepare potato vegetable and khir of sama at home and buy farali chevdo, penda, khajurpak from the market and have it.

3) DIET THERAPY DURING THE PREGNANCY

The former generation for the first, second and third trimester gave apart from the normal diet little more of milk ghee and curds for the healthy growth of the baby and for the good health of the mother.

The present generation has added fruit to the dietary in addition to the former diet which helps the child to be healthier.

4) DIET TO BE AVOID DURING THE PREGNANCY

The former generation avoided giving during the first trimester pickles, chilies and tamarind. In the second trimester they avoided bringal, onion and garlic anything heaty for the body as it would cause miscarriage. During the third trimester they avoid banana, potato, butter and laddoo because it was heavy to digest.

The present generation also believes in same pattern.

5) POST DELIVERY DIETARY CARE

The former generation gave after three hours delivery gruel of jaggery + ghee + water. Then gave gruel of millet + jaggery + ghee + water. From the next day in the morning they would start giving wheat flour gruel and shira, katlu or milk. They gave hotchpotch of millet and green gram dal with an extra dot of ghee. They also gave seasoned buttermilk with onion and garlic in ghee, for the mother to get sufficient nourishment and vitamins. They gave milk from the first day. They also gave millet loaf with lots of ghee.

The present generation gives tea very first day. Dal-rice, rice + green gram dal hotchpotch wheat + millet flour mix chapatti full of ghee, brinjal, and bottle gourd, bitter gourd vegetables seasoned with ghee, cumin seed and garlic.

6) DIETARY PATTERN FOR 8 TO 10 DAYS POST DELIVERY CARE

The former generation gave shira, gruel, ghee, katla. Above all these they prepared millet loaf brinjal vegetable, prepared in ghee and seasoned with garlic and cumin seeds. They also gave thin green gram dal and loose rice and millet + green gram bhadka with extra dot of ghee. All these are given to the mother to regain the lost energy and help her to digest little by little. This

also helps in the child's growth and nourishment. They gave millet loaf to increase the breast milk. They gave buttermilk (kachi chhas) after ten day.

The present generation gives the green gram dal-rice, vegetables of bringal, bitter gourd and bottle gourd, cabbage, fenugreek leaves with light red chilly powder. They give wheat chapatti, milk and ghee and jaggery. They also give shira, gruel and katla when the mother feels hungry. They also give tea. They give kachi chhas after ten days.

7) THE SPECIAL SWEETS MADE ON THE CHHATTHI (6TH DAY) OF THE CHILD'S BIRTH

The former generation cooked sher (500gm.) Wheat totha added with sugar and distributed ghee among all the near by children. They prepared lapsi and fed it whole faliya (kinship). It was believed that by feeding the totha to the little children the new born baby would become healthy and strong.

In the present generation on the 6th day of the child's birth the 12.5% families of the Kachhi Rabaris of the less than 5,000 Rs. monthly income group prepare lapsi at home but do not feed the faliya. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare lapsi, green gram husk less dal and feed the whole faliya. They distribute a small piece of matar to all in the faliya. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare lapsi and green gram husk less dal, rice and feed the faliya. 47.5% families of the above 20,000 Rs. monthly income group prepare lapsi, bundi, laddoo, husk less, green gram dal, kharibhat, potato onion mix vegetable, puri and bhajjiya and feed the faliya.

8) THE DIET AND THE HOME REMEDY DURING SICKNESS

- **Kidney stone**

The former generation was ignorant about kidney stone. The present generation is aware of the kidney stone and drink bijora juice as a remedy. The bijora juice breaks down the stone to small practicals and flushes it out of the body. They have very simple diet like dal, rice, chapatti and vegetable etc., tomato, radish brinjal and spinach are highly prohibited.

- **Urinary tract infection**

In the former generation the patient kept the feet immersed in lukewarm water and would be given squash of fennel seeds and stone sugar soaked in a small new earthen pot over night, early in the morning on empty stomach. They would give just normal light diet like buttermilk, rice, rice hotchpotch, green gram dal, chapatti and milk.

The present generation also makes the patient immerse the feet in the lukewarm water. They give them more of sugar water to drink.

- **Uterine bleeding**

In the former generation if a lady was suffering from uterine bleeding. She would be given squash of fennel seeds and stone sugar soaked in a small new earthen pot over night, early in the morning on empty stomach. They would also give light food of green gram dal, rice wheat, chapatti, rice hotchpotch. Heaty food like brinjal, ginger, radish, onion and garlic was restricted.

The present generation soaks black raisin along with stone sugar in a new small earthen pot over night and give it on empty stomach. They also give

green gram dal, rice, butter milk and wheat chapatti, but would strictly prohibit chillies, brinjal, onion, radish anything heaty for the lady.

- **Miscarriage**

In the former generation they gave the patient black tea made of jaggery and also gave ajwan soup for the three days. On the fourth day they gave millet gruel and then aseliya gruel. They gave wheat flour porridge for six days. After six days, they gave normal diet. Ghee was forbidden for a month. After the miscarriage they would not give the patient first three days, wheat chapatti, millet loaf and vegetables. They would not give milk for 8 to 10 days. Heaty food like chillies, brinjals, radish and onion was forbidden.

The present generation still follows the same practice but only give very light food like rice hotchpotch, dal-rice, chapatti along with very mild vegetable.

- **Jaundice**

In Kachhi vernacular language jaundice is known as madhuro. The people followed the ritual practice called matravavu, on a small twine they tie seven pieces of madhura wood and hang it on the patient's neck. It is believed that as the twine becomes longer, jaundice is getting cured. For the diet they gave gram flour dhokali, lemon squash, roasted gram (daliya).the patient was not given milk, wheat, chapatti, dal-rice and vegetable.

The present generation practices the same but goes to the doctor to take his advice. They too give lemon squash, gram flour, dholaki, roasted gram dal, sugar cane juice. Milk is strictly forbidden.

- **Diarrhoea**

In the former and present generation, they would roast the babool tree gum in the ghee and then mix it with sugar and give it to the patient to have. They would also give curds with cumin seeds powder or bud of pomegranate, rose berry seeds to stop the diarrhea.

The diet would be very light made of rice, curds or rice hotchpotch. They did not give pungent vegetable and anything pungent.

- **Cold**

In the former generation they gave hot milk mixed with turmeric in the small earthen pot to give relief of the cold. The osaman of the rice hotchpotch was also given. Very simple food of millet loaf, green gram dal and vegetable, seasoned garlic was given but ghee, butter, butter-milk, curds was not consumed.

The present generation immediately drank turmeric mixed milk as soon as they got a cold. They would inhale vicks and drink a soup of basil leaves, turmeric powder dry ginger powder. They would have light food like millet loaf and vegetable. They avoided taking butter, ghee, curds and butter milk.

- **Fever**

The former generation used to drink mamajo as a medicine to bring down the fever. They would mix salt in water and dip a napkin in it and keep on the forehead. They would apply cow ghee on the sole of the feet and rub it with a bronze bowl, this brought down the heat of the body thus reducing the temperature. They used to take onion and millet loaf without ghee, red chilie's chautney and millet loaf.

The present generation also uses the salt water napkin therapy along with applying the cow ghee on the sole of the feet and massaging it with the copper bowl. They give light food like green gram dal, rice, chapatti without applying ghee and rice hotchpotch. They avoided milk.

- **Stomach ache**

The former generation made jaggery, ajawan, black pepper powder with water and gave the patient to drink. They also gave lime juice with salt. They ate milk and millet. They would give boiled shev with sugar and ghee, green gram dal, rice along with curds.

The present generation drinks soda along with black salt. They also drink jaggery+ajwan+black pepper soup. They had very light meal consisting broth of boiled green gram dal, loose rice, rice hotchpotch and milk.

- **Constipation**

The former generation gave mindhiaval powder+jaggery and also drank castor oil with luke warm water as a remedy. They ate curds and rice, chapatti, milk and ghee.

The present generation also drinks castor oil. They eat loose rice hotchpotch along with butter milk and green onion vegetable or leafy vegetable.

- **Vomiting**

The former generation drank jaggery water mixed with salt. They had very light food like rice hotchpotch and drank tea and diluted milk.

The present generation also drinks the jaggery water mixed with salt and lemon squash. In case of severe vomiting they consult a doctor.

9) CUISINE FOR SPECIAL OCCASION

On the vaishakh vad terash they would have mass wedding ceremony. This happened only once in a year for the whole community.

- **Ganesha**

The former generation in the evening worship Lord Ganesha in the house. On this auspicious day they served tea in the morning. In the afternoon they prepared millet loaves and onion vegetable, in the evening they prepared lapsi and have it with ghee.

In the former generation 12.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, potato vegetable millet loaves and butter milk in the noon and lapsi in the evening. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion vegetable noon millet loaves and butter milk in the noon and lapsi and kharibhat (spice rice) in the evening and have it. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve in the morning, potato onion mix vegetable, millet loaves, mango pickle and butter milk in the noon, lapsi, husk less green gram dal and rice in the evening. 47.5% families of the above 20,000 Rs. monthly income group serve tea in the morning, green gram husk less dal ,onion –potato vegetable, butter milk, millet loaves and wheat chapatti in the after noon. Lapsi, potato onion vegetable green gram dal, rice and puri in the evening.

- **Mandvo**

The former generation served tea in the morning. The children and younger had the previous night's millet loaves with the milk along with jaggery and curds.

In the noon they prepare lapsi, green gram dal in the evening they have lapsi and rice+green gram dal hotchpotch with lots of ghee. In the present generation 12.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, lapsi and kharibhat in the noon, vegetable, millet loaves in the evening. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, lapsi, green gram dal and rice in the noon, onion-potato, mixed vegetable and millet loaves in the evening. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning. Lapsi, ganthiya, potato vegetable, millet loaves in the noon and wheat chapatti and kharibhat in the evening. 47.5% families of the above 20,000 Rs. monthly income group serve tea and ganthiya in the morning, lapsi, green gram dal, rice, potato-onion vegetable, puri and khaman in the noon, kharibhat, kadhi, millet loaves and green gram papad in the evening.

- **Wedding menu**

The former generation served tea and milk in the morning. in the afternoon they prepared matar and green gram dal, in the evening they served rice hotchpotch and shev.

In the present generation 12.5% families of the less than 5,000 Rs. serve tea in the morning serve tea, potato-onion mix vegetable, millet loaves in the noon, potato-onion vegetable, mohanthal and ganthiya in the evening. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion mixed vegetable, millet loaves in the noon, potato-gram mix vegetable, puri, ganthiya, ladoo and bundi and papad, dal rice in the evening. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mixed vegetable, puri, kharibhat and papad butter milk in the noon, mohanthal, ladoos of bundi, mix bhajiya, puri, potato-gram mix vegetable, tuver dal, rice and papad in the evening. 47.5% of the above 20,000 Rs. monthly income group families tea and ganthiya in the morning, potato-onion mixed vegetable, puri, kharibhat, bundi ladoos and ganthiya in the noon, potato-gram mixed vegetable, rice, mixed bhajiya,

khaman, gulabjamun, mohanthal, toprapak, tuver dal, papad and barfi in the evening.

- **Simant**

They do not have a ritual of Simant Sanskar. But in the 5th month of pregnancy the daughter in law's sister or sister in law's comes and take her to her mother house, while leaving, the mother in law's puts one and quarter kilo millet, jaggery and a coconut in her lap. That day they serve shira, green gram dal and millet loaves.

In the present generation 12.5% families of less than 5,000 Rs. monthly income group served tea in the morning, shira, seasonal vegetable, millet loaves and butter milk in the noon, kadhi and millet loaves in the evening. 15% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, shira, potato-onion mix vegetable, millet loaves and butter milk serve in the noon. Kadhi-millet loaves in the evening. 25% families of 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mixed vegetable shira, millet loaves, butter milk, mango bijora, pickle in the noon, kadhi-hotchpotch, millet loaves and milk in the evening. 47.5% families of the above 20,000 Rs. monthly income group serve tea in the morning, shira, husk less green gram dal, onion-potato mixed vegetable, rice millet loaves, wheat chapatti, butter milk in the noon, kharibhat, milk and millet loaves in the evening.

- **Mourning**

In the former generation on death of a member in the family, for twelve days they had only millet loaves, vegetable butter milk or kadhi. If an elderly person passe away they would have ghee and jaggery along with the meals. They abstained from milk during this period on the twelfth or thirteen day they had 'dada' and served the mourners laddoo and gathiya.

Table 26

Status of occasional cuisine of Pranthodiya Ahir in presaeent generation.

No	Occasion	Less than 5000 Rs. 12.5% families. N=5		5000 Rs. To 10000 Rs. 15% families N=6		10000 Rs. To 20000 Rs. 25% families N=10		Above 20000 Rs. 47.5% families N=19			
		morning	noon	evening	noon	morning	evening	noon	morning	noon	evening
1	Ganesha	Tea	Potato vegetable and millet loaves, buttermilk.	Lapsi,	Potato onion vegetable ,millet loaves, butter milk	Lapsi, kharibhat	Potato onion vegetables ,millet loaves, butter mango bijora pickele.	Lapsi green gram dal, rice, milk.	Tea	Green gram dal,Potato, onion vegetable ,butter milk,millet loaves or wheat chapatti.	Lapsi, potato onion vegetable, green gram dal, rice, and puri.
2	mandvo	Tea	lapsi,	Potato vegetable, millet loaves	Tea	Lapsi, Green gram dal,	Lapsi, rice, Green gram Dal,	Khari bhat	Tea+ ganthiya,	Rice,Lapsi ,green Gram dal, Potato onion, Vegetable, Puri,khama,	Khari bhat, kadhi, millet loaves and reen gram papad.
3	Wedding menu	Tea	Potato onion vegetables ,millet loaves,	Potato onion vegetable, mohanthal ,gathiya,	Tea	Potato gram vegetable, puri, gathiya, bundi, laddo and apad, dal-rice,	Potato onion vegetable, puri, kharibhat and papad Butter milk	Mohanthal ,Bundi laddo, Mix bhajiya, Puri, potato gram vegetable and papad Tuver dal,	Tea ganthiya	Potato onion vegetable, puri, khari bhat, bundi laddo and gathiya	Potato gram mix vegetable, puri mix bhajiya, khman, gulabjamun, mohanthal,to prapak ,barfi,tuver dal,papad, rice

In the present generation on the day of dada.12.5% families of less than 5,000 Rs. monthly income group serve tea in the morning. If the young person passes away they serve green gram rice hotchpotch and ghee, if the old age person passes away they serve sheera. They serve kadhi and millet loaves in the evening. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning. If the young person passes away they serve khichadi, ghee and sheera. If old age person passes away they serve shira. They serve kadhi and hotchpotch in the evening. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning. If the young person passes away they serve green gram rice hotchpotch and ghee, if the old age person passes away they serve shira. They serve kadhi and millet loaves in the evening. 47.5% families of the above 20,000 Rs. monthly income group serve tea in the morning. If young person passes away they

serve green gram, hotchpotch and ghee. If the old age person passes away they serve shira, bhajiya puri, kharibhat, kadhi, millet loaves in the evening.

- **Shraddh**

The former generation on the day of Shraddha served tea in the morning, in the afternoon they prepared khir and chapatti and offered to their ancestor, and then they had. In the evening they had millet loaves and milk.

In the present generation 12.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti in the noon kadhi, millet loaves in the evening. 15% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, khir and chapatti in the noon and kadhi and millet loaves in the evening. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti, potato-onion mixed vegetable and pickles of mango, gunda and bijora in the noon, kharibhat, milk and millet loaves in the evening. 47.5% families of the above 20,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti, seasonal vegetable, khaman, pickle of mango,

Table 27
Status of occasional cuisine of Pranthodiya Ahir in presaeent generation.

No	Occasion	Less than 5000 Rs. 12.5% families N=5			5000 Rs. To 10000 Rs. 15% families N=6			10000 Rs. To 20000 Rs. 25% families N=10			Above 20000 Rs. 47.5% families N=19		
		morning	noon	evening	morning	noon	evening	morning	noon	evening	morning	noon	Evening
1	Simant	Tea	seasonal vegetable and millet loaves, Sheera, buttermilk	Kadhi and millet loaves,	Tea	Shira, Potato onion vegetable, millet loaves, butter milk,	Kadhi millet loaves	Tea	Shira Potato onion vegetables Millet loaves, butter milk, mango bijora pickle..	Kadhi ,hotch-potch, millet loaves and milk.	Tea	Shira, Green gram dal,Potato, onion vegetable, ,butter milk, rice , wheat chapatti,	Khari bhat,milk, and millet loaves.
2	Mouring	Tea	Khichdi, (young death), shiro(old Age death)	Kadhi, millet loaves	Tea	Khichdi+ Ghee (young death) ,shiro(old age death)	kadhi and millet loaves,	Tea	Khichdi+ Ghee (young death) ,shiro(old age death)	Kadhi and millet loaves	Tea	Khichdi+ ghee(young death) ,shiro, (old Death) Bhagiya, puri, kharibhat	Kadhi rotal and millet loaves
3	Shradha	Tea	Khir and chapatti	Kadhi millet loaves	Tea	Khir and chapatti	kadhi millet loaves	Tea	Khir and chapatti, potato onion vegetable, pickles	kaharibhat and millet loaves, milk,	Tea	Khir, Chapatti, Seasonal vegetable, Khman, Pickles, papad,	Kharibhat, Millet loaves, Milk, Papad, Seasoned chillies,

4.3.1.2 COSTUMES

Mother stitched herself all the clothes by hand.

1) Daily costume

- The little girls

Table 28

**Traditional costume of children of Ahir subgroup-
Pranthadiya Ahir, Machhoya Ahir and Boricha Ahir.**

Categories of garments.	Pranthadiya Ahir		Machhoya Ahir		Boricha Ahir	
	boy	girl	boy	Girl	boy	Girl
Upper garments	Bandi, Zuldi	Kapdi	Bandi, Zuldi	Kachali,	Bandi, Zuldi	Kamkhi
Lower garment	vajni	Chaddi, ghaghri	vajni	Chaddi, ghaghri	vajni	Chaddi, ghaghri
Head dress	Toplo or rumal	Topi or chundadi	Toplo or rumal	Topi or chundadi	Toplo or rumal	Topi or chundadi

In the former generation the girl aged 0 to 2 years wore bandi or juldi as an upper garment and vajni or chaddi as a lower garment. The bandi, juldi and vajni were colourful like red, green, yellow and maroon and made of silk or mashroo or cotton fabric. Girls aged 2 to 5 years old wore colourful kanchali as an upper garment and colourful ghaghari as a lower garment which was embroidered at the bottom level. Vajni embroidered on the bottom band and bundi embroidered on the sleeve on the front and back with special motifs like mor, popat, pandada, sat abhalo dungo(dungo meaning flower), kodi, devdo,

makodiyo and flowers embroidered with chain stitch or ladder chain stitch, harring bone stitch, mirror work and machhikanta work.

They used the threads of cotton and silk like red, green, blue and yellow colours. They used white colour for the outline.

Now a days very rarely mother makes a child wear the above mentioned dresses. Instead she prefers to make them wear frock, salwar-kameez or a skirt-top which is readily available in the market or stitched by a tailor.

The traditional dress of girls aged 5 to 12 years was kanchari very little variation in their kanchari in accordance with their physique. The kanchari does not have gathers in the front and is flat. All the panels are also of the same colour, which was embroidered on both sides and band. The kanchari was plain or printed and colourful made of silk, mashroo and cotton fabric. The spinister wore kanchari. As a lower garment they wore ankle length cotton or mashroo ghaghara. The ghaghara has a waist belt, which encase the chord, meant for tying. Ghaghara was embroidered at the border extending upward at least one to one and a half feet. A sat pattern was noticed in the manner of embroidery. On the head they wore cotton

Now a days they wear same pattern attire, but change in fabric like synthetic, silk are used instead of mashroo and cotton, they adorn the attire with glittering gaudy lace and machine embroidery instead of hand embroidery.

- **The married ladies**

In the former generation the lady stitched herself ghaghara and kachali by button hole stitch, back stitch or any other hand stitch. By the age of 15 years the girl was married. She wore pleated kanchari made of one colour front part, mashroo and silken fabric as an upper garment as a lower garment the ankle

Table 29

Traditional costume of women of Ahir subgroup-Pranthadiya Ahir, Machhoya Ahir and Boricha Ahir.

Categories of garments.	Pranthadiya Ahir	Machhoya Ahir	Boricha Ahir
Upper garments	Kanchaliyo	Kamkho	Kamkho
Lower garment	Payanu (black with red dots)	Payanu (red)	Payanu (red)
Head dress	Chindadi	Chundadi	Chundadi

length ghaghara of green, maroon and yellow colours with embroidery. At the age of 16 years she went to the in-laws house with the anna. In the initials days she wore embroidered kachari and fully embroidered ghaghra, red or green chunari. After the birth of one or two children she started wearing black peynu with red dots as a lower garment, which was made of cotton and chundadi (khilvat) of red, green and yellow as a head cover.

The kachari made of mashroo fabric, was embroidered at both side borders and sleeve borders. The ghaghara was also embroidered at the border. A set pattern is noticed in the manner of embroidery.

Sometimes at the hem piping of different colour is used, in these piping one may overlap the other on the piping a running stitch was done.

Snap 17

Pranthadiya Ahir's Married Ladies and Elderly Lady



- **The middle aged ladies**

The Pranthadiya Ahir elderly woman wore black cotton odhani (khilvat) with red dots, after the marriage of son or daughter. As an upper garment she wore a colourful mashroo kachariyo with nine panels of three colours, embroidered on the both sides and on the border. As a lower garment she wore black silk or cotton ghaghara with red tie-dye dots.

In the present generation the lady wears same attire of synthetic fabric.

- **The elderly women**

In the former generation the elderly woman wore cotton odhni as a head cover, maroon mashroo or silken kanchari with two colours and black cotton ghaghara with red tie-dye dots.

In the present generation they wear same attire of synthetic fabric.

- **The widows**

In the former generation the widow draped a plain black cotton katvo as a head cover. Cotton or sayalis red kanchari and black peynu with red dots. If she becomes a widow at a young age she wore kapda of double colours like blue, maroon, coffee, sky blue etc.

Today's generation also wear the same pattern attire but change in fabric. They use synthetic fabric like polyester and knitted fabric instead of cotton or mashroo of sadla.

- **The little boys**

In the former generation boys aged 0 to 1 years wore bundi as an upper garment of mashroo or silken fabric of red, yellow, green colours. They wore

vajni as a lower garment, silken or mashroo fabric of yellow, red green and maroon colours. The boys aged 1 to 5 years wore juldi as an upper garment and vajni as a lower garment. Sometimes they made the juldi and vajni of the same materials.

Juldi was embroidered on the chest front and back and sleeves border and on the hem. Vajni was also embroidered all over or sometimes on the bottom band. The special embroidery stitches used were chain stitch, ladder chain stitch, Russian cross stitch, blanket stitch, mirror work and bavaliya stitch. They extensively used mirror in their embroidery.

Now a days they wear bandi, chaddi, bush-shirt, trousers, juldi, vajni and t-shirt, half pant which was made from silk or synthetic fabric and also readily available in the market.

- **The young boys**

In the former generation the young wore the colourful cotton kediyeun as an upper garment which was embroidered on the chest front and back.

The kediyeun is short in length reaching the crotch, 6 meters of fabric is used. It has a sand colour. Long sleeves which form gathers. A gathered panel is placed at the chest level. It is gathered at the side only, approximately 3"-4" in the front and back. This lower gathered panel is one piece thoughtout, its circumference being the same as that of the chest. The kediyeun is fastened in the front, at the neck and at the chest level with the help of kus (strings).

They wore 8 to 10 meters white cotton vajnu as lower garments which were 22 feet long in width; It has 10 panels stitched together in addition to the belt and the 'poncha' (bottom)-a narrow thick piece of cloth attached to the hemline. It is fastened using the casing. In the poncha they have an inner opening to facilitate in wearing, vajnu was embroidered at the bottom band (poncha),

they wore a red black cotton turban as a head gear, a 10 feet long rectangular cloth.

Now a days the young wear pant, bushirt of synthetic materials which was readily available in the market or tailored.

- **The middle aged men**

In the former generation the middle aged men wore white cotton kediyun as an upper garment which consumed 7 meters fabric. They wore 9 meters vajnu as a lower garment. They wore white cotton turbans, 10 feet long cloth.

Now a days middle aged men wear white polyester kameez, white polyester vajnu and white turban as a head dress.

Table 30

Traditional costume of men of Ahir subgroup-Pranthadiya Ahir, Machhoya Ahir and Boricha Ahir.

Categories of garments.	Pranthadiya Ahir	Machhoya Ahir	Boricha Ahir
Upper garments	Kediyu, kameez, bandi	Bandi, kediyu	Bandi, kediyu
Lower garment	vajnu	vajnu	Vajnu
Head dress	Rumal or turban	Rumal or turban	Rumal or turban
Shoulder cloth	khes	khesdo	Khesdo
Accessories	Wooden staff	Wooden staff	Wooden staff

- **The elderly men**

In the former generation the elderly men wore white cotton kediyun as an upper garment, white cotton vajnu as a lower garment and white turban as a head gear.

Now a days the elderly men wear the same as above but fabric used is polyester instead of cotton.

2) MARRIAGE CEREMONY COSTUMES

In the Ahir community the former generation would conduct the ghodiya engagement of a child at the very infant stage and have the marriage ceremony performed by the age of 15 to 16. Now a days they have the engagement done by the age of 7 to 10 and marriage by the age at 20 yeRs. Formally they would have mass marriage on fagan sud bij-trij but now they do it in their auspicious month according to their desire. They would conduct the marriages within own village community and opposed going out of the village.

Now a days they follow the same tradition but if a handicapped person or a widow or widower does not get a good spouse then they would go out of the village to find one. The former and the present generation did not have the veil system. As sign of marital status the lady adorns the forehead with the bindi.

- **The groom**

In the former generation the groom wore nurmul colourful striped vajnu, as a lower garment which was embroidered all over or at the ankle belt. As an upper garment he wore orange colour silken kediyun embroidered at the chest front and back. At the hem and sleeve border adorned with glittering laces. A red turban with golden zari, kalgi attached to it as a head gear. On the shoulder they draped patori. On the waist they tied bori. The groom

carried an open sword in the hand which was wrapped in either red or orange colour fabric. A person holds the patori behind the groom.

Now a days the groom wears same attire but they used glittering gaudy lace instead of hand embroidered. They used synthetic fabric instead of mashroo fabric. They carried a swords with the scabbard adorned with embroidery or bead work.

- **The bride**

In the former generation the bride wore normal sachu ghagharo as a lower garment embroidered at the bottom band. Sachu kanchari as an upper garment and the odhani as a head cover or veil. The wedding odhani known as the 'karmala' is made of black and red striped mashroo fabric with heavily embroidered borders, along the width. It is a two piece odhani joined longitudinally (khilvat) with the variation of the button hole stitch.

In the present era the bride wears the same attire but glittering gaudy colourful lace has taken place over the embroidery work and fabric had changed synthetic from the mashroo silk.

- **The little girls**

In the former and present generation the little girl wore embroidered ghaghari with blue, yellow green colour of mashroo or silken fabric kanchari which was embroidered at the sides and the dhadi(border) and red green chundadi which was not embroidered but studded with glittering laces.

- **The young girls**

In the former and present generation the young girl wore fully embroidered colourful kanchari or semi embroidered kanchari of mashroo or silken fabric normal ghaghari embroidered at the border and karmal as a head cover.

Snap 18

**Pranthadiya Ahir Women's Marriage
Ghagharo and Karmal Odhani**



- **The married ladies**

In the former and present generation when the lady goes to the in-laws home with annu she wore fully embroidered kapdu, karmal as a head cover or fully embroidered ghaghara or semi embroidered ghaghara.

Snap 19

Pranthadiya Ahir Women's Festival Kanchaliyo & Ghagharo



- **The elderly women**

In the former generation the elderly woman wore morindi as a head cover black pankora or khaddar fabric peyanu and colourful kanchari of mashroo fabric. She did not wear kermula as a head cover.

Now a days the elderly women wear same attire as above but change in fabric, they use synthetic fabric instead of mashroo or silk fabric.

- **The widows**

In the former generation the widow wore attire as usual but new as mention in daily wear section.

Today's widow also wears the same attire as above.

- The little boys, the young boys, the middle aged men and the elderly men wore the daily wear attire but new.

Today's generation wears the same attire as mentioned in daily wear costumes section but new.

3) FESTIVAL COSTUMES

The former and present generation of Pranthadiya Ahir wore new colourful embroidered costumes. The costumes which they used for attending the weddings was also worn on festivals, but the newly wedded groom would not wear their bridal dress instead they got a new costume done.

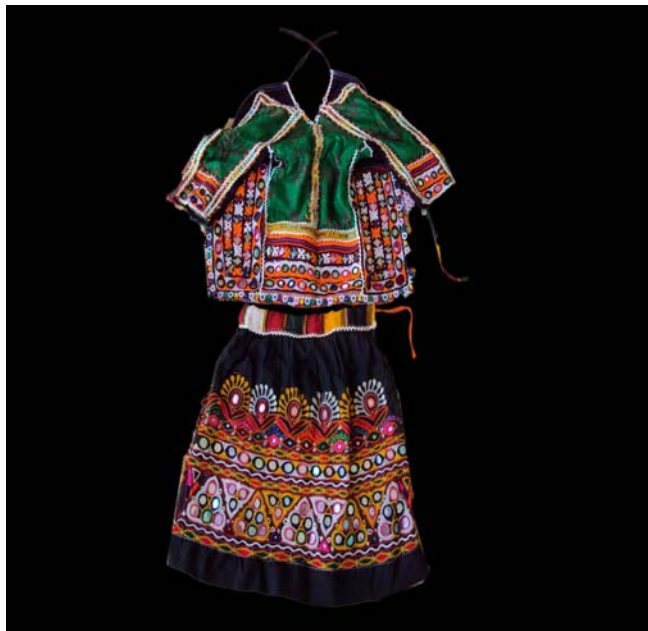
Snap 20

Pranthadiya Ahir Boy's Festival / Occasional Cap, Juldi & Vajni



Snap 21

Pranthadiya Ahir,
Girl's Festival / Occasional Kanchali,
Ghaghari and Chundadi



- **The newly wedded men**

On the festivals the newly wedded men wore white or colourful kediyun embroidered on the chest, front back as an upper garment. Vajnu as a lower garment which was fully embroidered or bottom band embroidered. As a head cover colourful cotton turban like red black colour.

Today generation wear pant shirt.

- **The newly wedded ladies**

In the former generation the newly wedded lady wore sachu kapdu which was embroidered on both sides and on the border and sleeves border or fully embroidered panels in the sleeves, front and sides as an upper garment. They wore nural ghaghara as a lower garment which was embroidered all over. Sometimes at the hem piping of different colours like pink, green, maroon and red is used. In these pipings one may overlap the other on the piping a running stitch is done with colourful thread. She wore karmala odhani with embroidered border.

Now a days the newly wedded lady wears fully embroidered silken kanchriyo, fully embroidered ghaghara and karmula odhani of red or green chundadi studded with glittering laces. But instead of mashroo, and cotton fabric they used synthetic fabric.

4) MOURNING COSTUMES

- **The newly wedded ladies**

- In the former and present generation the newly wedded bride wore colourful kanchariyo as an upper ganment, chatiyani as a head cover and black peyunu with red tie-dye dots as a lower garment.

- In the former generation married lady, the middle aged lady, the elderly lady wore mashroo or silken, blue, maroon, kanchriyo as a upper garment black chatiyani as a head cover and black cotton peyunu with red dots.

Now a days they wear the same attire but change in fabric. They wore syntheticfabric instead of mashroo or silken fabric.

- In the former and present generation the young girl, little girl, the young boys wore as usual attire mention in daily wear costume section.
- In the past and today the middle aged men and the elderly men all tied a white rumal on the head while mourning.

5) EMBROIDERY MOTIFS

Figure 7-A

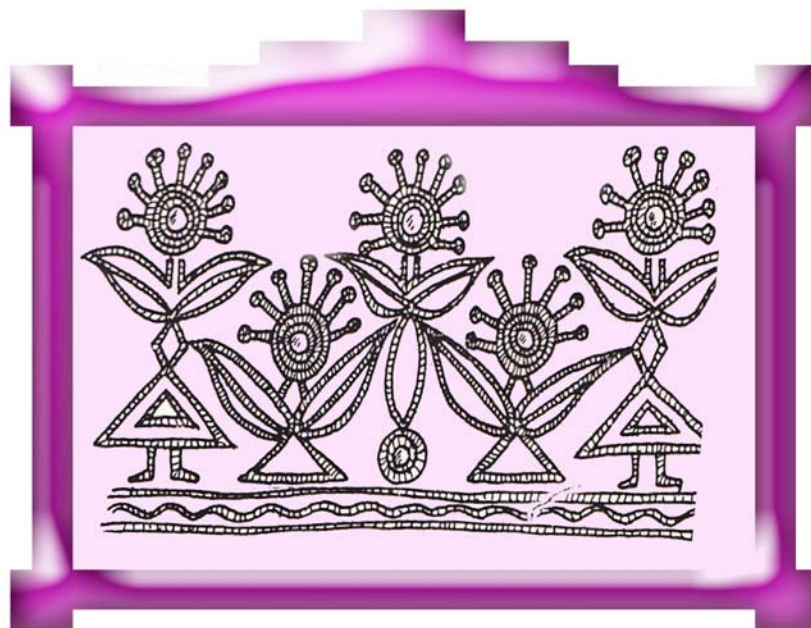


Figure 7-B

Different embroidery motifs

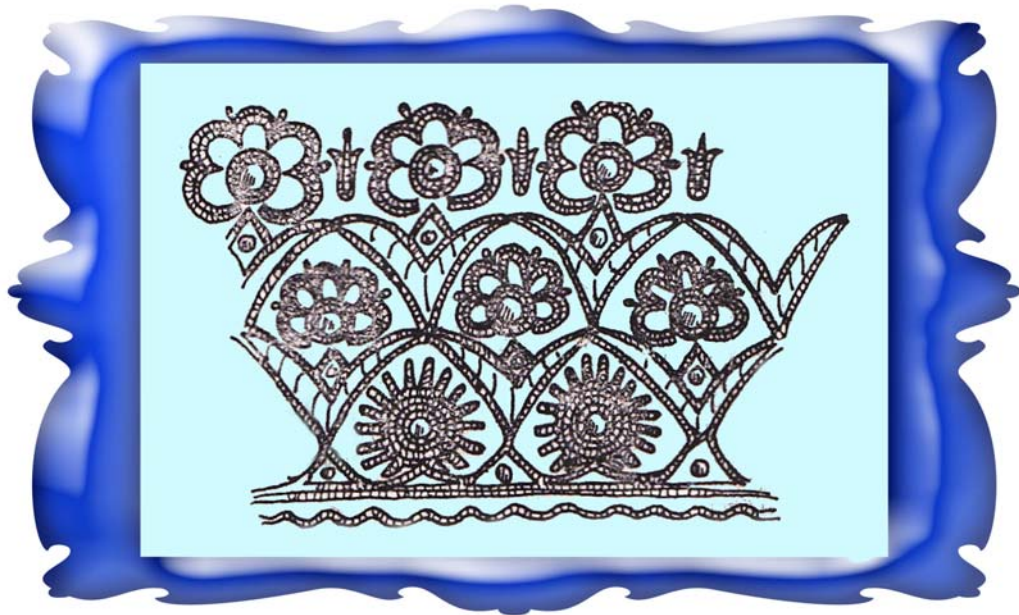


Figure 7-C

Different embroidery motifs



4.3.1.3 ORNAMENTS

The Pranthadiya Ahir's ladies adorn their forehead with a red bindi.

In the former generations they mainly wore silver ornaments due to poverty but the lady had golden kanku and zarmar which she wore on occasions and for special functions. Moreover the ramrami which was of silver. Today's generation according to financial capacity have started making gold ornaments with latest designs which is vividly described in this chapter.

1) Daily ornaments

- The little girls

Table 31

**Traditional ornaments of girls of Ahir subgroup-
Pranthadiya Ahir, Machhoya Ahir and Boricha Ahir.**

Categories of ornaments	Prantadiya Ahir	Machhoya Ahir	Boricha Ahir
Nose	Kado	Kado	kado
Ear	Small vedli,sonaiya, Kanku	Small vedli,sonaiya, Kanku	Small vedli,sonaiya, Kanku
Neck	Haydi,ramnavmi,dodi	Haydi,huralu,dodi	Haydi,hularu,dodi
Wrist	Beads berkha,silver Aradhiya	Beads berkha,silver Aradhiya	Beads berkha,silver Aradhiya
Finger	Batti,karchi	Batti,karchi	Batti,karchi
Feet	Toda,bedi,zanzar	Toda,bedi,zanzar	Toda,bedi,zanzar

In the former generation the elderly lady wore ornaments mentioned below.

Neck	- silver dodi
Hand	- silver kandiya and beads kandiya
Ears	- tagal
Nose	- silver ring
Legs	- kadla (holo), zanzar

In the present generation the little girls of the 12.5% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver tagal on the earlobe, silver ring on the nose and silver zanzar on the ankle and silver kanku inside the ears, black beads kandiya on the wrist. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver tagal on the earlobe and golden ring on the nose and silver kandiya on the wrist and silver zanzar on the ankle. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden ring on the nose, golden tagal on the earlobe, silver kadli on the wrist and silver zanzar on the ankle. 47.5% families of the above 20,000 Rs. monthly income group wear golden dodi on the neck, golden tagal on the earlobe, golden ring on the nose, silver zanzar on the ankle and golden ring on the finger.

• The young girls

In the former generation the elderly lady wore ornaments mentioned below.

Neck	- paro, hayadi, tanto, hulru (silver)
Hand	- silver chud, aradhiya
Fingers	- silver rings
Ears	- tagal, soniaya, kadaku (silver)
Nose	- silver kado
Legs	- kambi, kadla, zanzar (silver)
Toes	- anguthi, vichhiya (silver)

In the present generation the young girls of the 12.5% families of less than 5,000 Rs. monthly income group wears silver dodi on the neck, silver tagal on the earlobe and silver kado on the nose and silver zanzar on the ankle, silver kanku inside the ears, 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver tagal on the earlobe, silver kanku inside the ears, golden kado on the nose and silver zanzar on the ankle. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden ring on the nose, golden kadi on the earlobe, plasti and metallic bangles on the wrist, silver zanzar on the ankle. 47.5% families of the above 20,000 Rs. monthly income group wear golden lodi on the neck, golden butti on the earlobe, golden chunk on the nose, plastic or silver bangle or patala on the wrist, silver zanzar on the ankle and golden ring on the finger.

- **The married ladies**

Table 32

**Traditional ornaments of women of Ahir subgroup-
Pranthadiya Ahir, Machhoya Ahir and Boricha Ahir.**

Categories of ornaments	Pranthadiya Ahir	Machhoya Ahir	Boricha Ahir
Nose	Vitti	Vitti	Vitti
Ear	Vedla,kanku	Vedla(long),kanku, sonaiya	Vedla(small),kanku, sonaiya
Neck	Ramnavmi,Zarmar, and Pandada	Hularu,zumanu, zarmar,madaliyu, pandada	Hularu,zumanu, zarmar,madaliyu, pandada
Wrist	Ivory chud in left hand And aradhiya,silver Chud in right hand	Aradhiya,ivoru chud, Aradhiya	Red ras chudali in both hand,aradhiya
Elbow	Lokit,kadu	Lokit,kadu	Lokit,kadu
Fingers	Attassiya	Batti,karachi	Batti,Karachi
Toes	Vichhiya	Vichhiya	Vichhiya

Snap 22

Former generation

Pranthadiya Ahir's women's Distinguished ornaments



1-Ramrani, 2-Vitto, 3-Kadla, 4-Kambi, 5-Zanzar, 6-Vedla.

In the former generation the married lady wore same ornaments as former generation ornaments mentioned as above. Very next day of the marriage means on the chaudash the lady wore ivory chud on the left hand and on the right hand she wore silver chud.

Ears	- long boxlike solid vedla (total six)
Wrist	- ivory chud
Neck	- zurmur, ramnavmi, madadiyu
Feet	- zanzar, kambi, kadla, pagpan
Toes	- vichhiya, anguthiya

Note

Married lady colour their ivory chud with red colour for on the festival like the Janmastami, Diwali, and auspicious occasions like marriage ceremony and naming ceremony.

In the present generation the married lady of the 12.5% families of less than 5,000 Rs. monthly income group wears silver dodi on the neck, silver butti on the earlobe, silver vittoo on the nose, plastic chud on the left wrist and silver zanzar on the ankle, silver kanku inside the ears, 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver butti on the earlobe, silver kanku inside the ears, golden vitto on the nose, plastic white chud on the left wrist, and silver zanzar on the ankle. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden vittoi on the nose, golden butti on the earlobe, ivory chud on the left wrist, silver zanzar on the ankle. 47.5% families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden butti on the earlobe, golden vitti on the nose and ivory chud on the left wrist and golden ring on the finger.

Table 33
Status of present generation ornaments of the Pranthodiya Ahir.

Categories Of Ornaments	Less than 5000 Rs. 12.5% families N=5				5000 Rs. To 10000 Rs. 15% families N=6				10000 Rs. To 20000 Rs. 25% families N=10				Above 20000 Rs. 47.5% families N=19							
	men		women		children		men		women		children		men		women		children			
	men	women	boy	girls	men	women	boy	girls	men	women	boy	girls	men	women	boy	girls	men	women	boy	girls
Ear	Silver Gokh,	Silver kanku, silver Butti,	Silver gokh	Silver gokh, Butti,	Silver Gokh	Gold kanku, Gold Butti or Earrings,	Silver Gokh	Gold Gokh, Gold Kadi,	Gold Gokh,	Gold kanku, Gold Earrings, Butti, Sher,	Gold Gokh	Gold Gokh, Gold Kadi,	Gold gokh	Gold kanku, Gold Earrings, Butti, Sher,	Gold gokh	Gold kanku, Gold Earrings, Butti, Sher,	Gold gokh	Gold kanku, Gold Earrings, Butti, Sher,	Gold gokh	Gold Kadi,
Nose	Nil	gold Dano.,	Nil	Gold kado,	nil	Gold dano,	Gold dano,	Gold dano,	nil	Gold dano,	nil	Gold kado,	nil	Gold dano,	nil	Gold dano,	nil	Gold kado,	nil	Gold kado,
Neck	Silver Dodi,	dodi, (silver), Imi, Ram Navami, Beads Mala, Zamar,	Silver Dodi,	Silver, Dodi, Imi, Neck Lace,	Silver dodi,	Mangal sutra (gold plated) Ram Navmi, Beads Mala Zamar,	Silver Dodi,	Neck lace Chain, Silver Dodi,	Gold, chain	Mangal sutra (gold plated) Ram Navmi, (gold) Beads Mala Zamar,	Gold, chain	Gold chain, dodi, Neck Lace,	Gold Chain	dodi, Mangalsutra Kanthi, Ramnavmi, Beads Mala, Zamar, (gold)	Gold Chain	dodi, Mangalsutra Kanthi, Ramnavmi, Beads Mala, Zamar, (gold)	Gold Chain	dodi, Mangalsutra Kanthi, Ramnavmi, Beads Mala, Zamar, (gold)	gold Dodi,	Gold chain ,dodi, Neck lace
Wrist	watch	Plastic Bangales, ivory chud in Left hand	Imi. lukey	Imi. kadli	watc h	Plastic Bangales, Ivory chud in left hand.	silver lukey	Silver Kadli,	watch	Plastic Bangales, Ivory chud in left hand.	silver Kadli, lukey	silver Kadli,	watch	Gold patla, Plastic Bangles, Ivory chud In left hand.	Gold lukey	Gold patla, Plastic Bangles, Ivory chud In left hand.	Gold lukey	Gold Ponchi ,kandia	Gold lukey	Gold Ponchi ,kandia
Fingers	Nil	Silver Ring	Imi ring	Imi. ring	nil	Silver ring	Silver Ring,	Silver Ring,	Gold ring	Gold Ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring
Feet	Nil	Nil	Nil	Zanzar	nil	Silver sakla	nil	Silver zanzar	nil	Silver sakla	nil	silver zanzar	nil	silver sakla	nil	silver sakla	nil	silver zanzar	nil	silver zanzar
Toes	Nil	Silver vichhiya	Nil	Silver rings	nil	Silver vichhiya	Nil	Silver rings	nil	Silver vichhiya	nil	Silver rings	nil	Silver vichhiya	nil	Silver vichhiya	nil	Silver rings	nil	Silver rings

Snap 23

Former generation



• The elderly women

In the former generation the elderly lady wore ornaments mentioned below.

Neck	- pandada, valo, ramrami
Hand	- ivory schud on the left wrist
Finger	- silver rings
Ears	- long vedla on the top of the ears
Nose	- vitti
Legs	- silver kadla

In the present generation the elderly women of the 12.5% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver butti on the earlobe and plastic chud on the left hand. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and white plastic chud on the left wrist. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden vitti on the nose, golden butti on the earlobe, ivory chud on the left wrist, silver zanzar on the ankle. 47.5% families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden butti on the earlobe, ivory chud on the left wrist and golden ring on the finger.

• The widows

In the former and present generation the widow wore tulsi paro on the neck and pavitri in the figures.

• The little boys

In the former generation the elderly lady wore ornaments mentioned below.

Neck	- dodi
------	--------

Feet - ghughara, kadli, nevari, damaru
 Wrist - silver pochi

In the present generation the boy of the 12.5% families of less than 5,000 Rs. monthly income group wore silver dodi on the neck. Silver kadli on the ankle and beads kandiya on the wrist. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver kadli on the ankle and silver kandiya on the wrist. 25% families of the 10,000 Rs. to 20,000 rs monthly income group boys wear golden dodi on the neck, silver kadli and ghughra on the ankle and silver ponchi on the wrist. 47% families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden ring on the finger, silver kadli and ghughra on the ankle.

- **The young boys**

Table 34

**Traditional ornaments of boys of Ahir subgroup-
 Pranthadiya Ahir, Machhoya Ahir and Boricha Ahir.**

Categories of ornaments	Pranthdiya Ahir	Machhoya Ahir	Boricha Ahir
Ear	Kanku	Kanku	Kanku
Neck	Dodi, haydi	Dodi, haydi	Dodi, haydi
Wrist	Watch, impression ponchi, beads kandiya	Watch impression ponchi, beads kandiya	Watch impression ponchi, beads kandiya
Finger	Batti, karachi	Batti, karachi	Batti, karachi
Waist	Kandoro	Kandoro	Kandoro
Feet	Toda, damroo, kadli, ghughara	Ghughara, kadli, nevari, damroo	Ghughara, kadli, nevari, damroo

In the former generation the elderly lady wore ornaments mentioned below.

Snap 24

Former generation



Ear	- bhungari, kanku (silver)
Waist	- silver kandoro (belt)
Wrist	- silver ponchi or sinhmora kada
Feet	- toda, damru, kadla
Neck	- tato, dodi (silver)

In the present generation the boys of the 12.5% families of less than 5,000 Rs. monthly income group were silver dodi on the neck. Imitation kadu on the wrist. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck. Wrist watch on the left wrist and silver lukey on the right wrist. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group boys wear golden dodi on the neck. 47.5% families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden ring on the finger. Wrist watch on the wrist and golden lukey on the right hand.

- **The middle aged men**

Table 35

**Traditional ornaments of men of Ahir subgroup-
Pranthadiya Ahir, Machhoya Ahir and Boricha Ahir.**

Categories of ornaments	Pranthodiya Ahir	Machhoya Ahir	Boricha Ahir
Ear	Kanku,oganiya, bhumariya	Kanku,oganiya, bhumariya	Kanku,oganiya, bhumariya
Neck	Dodo,harlo,varlo	Dodo,harlo,varlo	Dodo,harlo,varlo
Wrist	sinhmora kada,silver ponchi	sinhmora kada,silver ponchi	sinhmora kada,silver ponchi
Finger	Rings	Rings	Rings
Waist	Kandoro	Kandoro	Kandoro
Feet	Toda,bedi	Toda,bedi	Toda,bedi

The former generation wore the ornaments mentioned below.

Ear - gokh, kothi
Neck - tanto
Fingure - silver ring

In the present generation the middle aged men of 12.5% families of the less than 5,000 Rs. monthly income group wear silver dodi on the neck, wrist watch on the wrist, and imitation ring on the fingers. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and wrist watch on the wrist. They wear silver ring on the finger. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group men wear gold chain on the neck, wrist watch on the wrist and gold ring on the finger. 47.5% families of the above 20,000 Rs. monthly income group men wear gold chain with the dodi on the neck, wrist watch on the wrist and gold rings on the fingers.

- **The elderly men**

In the former and present generation the elderly man did no wear any ornaments.

2) MARRIAGE CEREMONY ORNAMENTS

- **The groom**

In the former generation the elderly lady wore ornaments mentioned below.

Ear - oganiya, kanku, bhungari
Waist - kandoro
Neck - harlo
Feet - toda
Wrist - sinhmora kada

In the present generation the bride groom of 12.5% families of the less than 5,000 Rs. monthly income group wear imitation necklace on the neck, imitation ring on the fingers, wrist watch and silver lukey on the wrist. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear gold Snapd necklace on the neck, gold ring on the finger, wrist watch and silver lukey on the wrist. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 47.5% families of the above 20,000 Rs. monthly income group wear golden necklace and chain on the neck, golden ring on the finger, silver lukey and wrist watch on the wrist.

• The bride

In the former generation the elderly lady wore ornaments mentioned below.

Neck	- zarmar, ramnavmi, paro, pandada
Hand	- silver chud and aradhiya
Fingure	- silver karada
Ears	- kanaku. She did not wear anything in the earlobe
Nose	- kado
Feet	- kambu, kadla, pagpan, zanzar
Toes	- anguthiya, vichhiya

Note

The lady wore 5 kg. Silver weight on the both feet together .

In the present generation of the bride of 12.5% families of the less than 5,000 Rs. monthly income group wear imitation necklace on the neck, imitation earrings with ser on the earlobe, golden kanku inside the ears, golden vitti on the nose, imitation and plastic bangles and patla on the wrist, silver sankla on the feet, and vichhiya on the toes. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear gold plated silver zarmar on the neck, golden vitti on the nose, golden kanku inside the ears, plastic bangles and imitation patla

on the wrist and the silver sankla on the feet and silver vichhiya on the toes. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 47.5% families of the above 20,000 Rs. monthly income group wear golden zarmar and golden ramnavmi on the neck, golden vitti on the nose, golden earring with ser on the ears, golden gokh inside the ears, golden patla with imitation bangles on the wrist and golden ring on the finger, silver sankla on the feet and silver vichhiya on the toes.

- **The little girls**

In the former generation the elderly lady wore ornaments mentioned below.

Ear	- kanku and kadi
Nose	- chuk
Hand	- plastic bangles, patla
Feet	- silver sakda
Neck	- harlo

In the present generation the little girl of 12.5% families of the less than 5,000 Rs. monthly income group, 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group, 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 47.5% families of the above 20,000 Rs. monthly income group wear the ornaments, mentioned in daily ornaments section. Moreover they wore imitation necklace, earrings, rings, patla and bangles.

- **The young girls**

In the former generation the elderly lady wore ornaments mentioned below.

Ear	- kanku, earrings
Nose	-chuk
Hand	- plastic bangles, patla
Toes	- rings

Wrist - watch

In the present generation the little girls of the 12.5% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver butti on the earlobe and kado on the nose, imitation necklace on the neck and silver zanzar on the ankle. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver kadi on the earlobe and golden ring on the nose and silver kandiya on the wrist and silver zanzar on the ankle. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden zumnu and hularu on the neck, golden ring on the nose, golden kadi on the earlobe, silver kadli on the wrist and silver zanzar on the ankle. 47.5% families of the above of the 20,000 Rs. monthly income group wear golden lodi on the neck, golden on the earlobe and golden ring on the nose and plastic or silver bangle or patala on the wrist, silver zanzar on the ankle and golden ring on the finger.

- **The married ladies**

In the former generation the married lady wore ornaments mentioned below.

Neck	- zarmar, ramrami, pandada
Nose	- vitti
Ears	- long boxlike solid vedla on the top of the ear and silver kanku inside the ears.
Hand	- ivory chud in left hand
Fingure	- silver karda
Feet	- kambu, kadla, zanzar

Today's generation to stand with the present modern era are also using sindur on the path of the hair in the present generation the married lady of 12.5% families of the less than 5,000 Rs. monthly income group wear imitation butti with ser, on the ears, gold vitti on the nose, imitation necklace on the neck, imitation ring on the finger, imitation tikka on the forehead, plastic chud on the

left hand and silver sankla on the ankle and vichhiya on the toes. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden zarmar, ramrami on the neck, golden vitti on the nose golden rings on the finger, silver sankla and silver vichhiya on the ankle. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 47.5% families of the above 20,000 Rs. monthly income group wear golden rajwadi necklace, zarmar, ramrami on the neck, golden earrings with ser on the earlobe, plastic chud on the left hand, golden rings on the fingers, silver sankla on the ankle and vichhiya on the toes.

- **The elderly women**

In the former generation the elderly lady wore ornaments mentioned below.

Nose	- nothing
Hand	- ivory chud in left hand
Ears	- kanku
Neck	- silver kanthi of black beads
Feet	- nothing
Finger	- golden rings

In the present generation the elderly women of 12.5% families of the less than 5,000 Rs. monthly income group wear silver butti on the earlobe, silver paro, dodi on the neck, golden vitti on the nose. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden butti on the earlobe, silver paro and golden dodi on the neck, golden chunk on the nose. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 47.5% families of the above 20,000 Rs. monthly income group wear golden butti on the earlobe, golden paro and dodi on the neck, golden chunk on the nose.

• The little boys

In the former generation the little boys wore ornaments mentioned below.

Leg	- nevar, ghughara, kadli
Wrist	- silver ponchi, beads kandiya
Neck	- dodi, tanto, haydi

In the present generation 12.5% families of the less than 5,000 Rs. monthly income group little boys wear silver dodi on the neck, beads kandiya on the wrist and the silver kadali, ghughra, nevri on the ankle. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi, silver kandiya, silver kadala, ghughra, nevri. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 47.5% families of the above 20,000 Rs. monthly income group wear golden chain with dodi, golden kandiya and silver kadali, ghughra, nevri on the ankle.

• The young boys

In the former generation the elderly lady wore ornaments mentioned below.

Wrist	- wrist watch, silver ponchi
Neck	- gold chain
Finger	- gold or silver chain
Ear	- nothing
Leg	- nothing

In the present generation 12.5% families of the less than 5,000 Rs. monthly income group young boys wear imitation dodi on the neck and wrist watch. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 47.5% families of the above 20,000 Rs. monthly income

group wear golden chain with dodi on the neck and golden lukey on the wrist on the left hand.

- **The middle aged men**

The former generation wore the ornaments mentioned below.

Ear	- gokh, kothi
Neck	- tanto
Fingures	- silver ring

In the present generation the middle aged men of 12.5% families of the less than 5,000 Rs. monthly income group wear silver dodi on the neck, wrist watch on the wrist. They wear imitation ring on the fingers. 15% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and wrist watch on the wrist. They wear silver ring on the finger. 25% families of the 10,000 Rs. to 20,000 Rs. monthly income group men wear gold chain on the neck, wrist watch on the wrist and gold ring on the finger. 47.5% families of the above 20,000 Rs. monthly income group men wear gold chain with the dodi on the neck, wrist watch on the wrist and gold rings on the fingers.

- **The elderly men**

In the former and present generation the elderly man did not wear any ornaments.

3) FESTIVAL ORNAMENTS

The Pranthadiya Ahir wore the ornaments on Janmastami, marriage ceremony, naming ceremony were new a mentioned in the marriage ornaments section.

4) MOURNING CEREMONY ORNAMENTS

In the former generation if a death in the ladies in-laws or parents house she did not wear any ornaments except ivory chud on the left hand. If the death of kinship she wore kanku on the ear, chunk on the nose, dodi on the neck and pavitri on the fingers.

In the former and present generations newly wedded women, married ladies, elderly women, widow's, young girls and little girls all carried on using the daily wear ornaments. They did not remove anything.

In the former and present generation the little boys, young boys, middle aged and elderly men wear the ornaments that they use on daily basis.

- The little boy and girl wore daily ornaments.
- The young girl wore kanku and butti.
- The young boy middle aged man, elderly men and old age man wore daily wear ornaments.

4.3.1.4 TATTOOS

Ahir men, women and children are seen with tattoos on their cheek, chin, arms, and legs. In the olden times the ladies made tattoos to protect themselves against evil eyes of the kings and upper class citizens, today they make tattoos for the purpose of ornaments and fond off or liking. But today's generation make lesser tattoos than former generation. In the former generation they took with a number of dots, cross, sun, moon, vichhi, makhali, sakhiyo, watch, tree, mor, scissors, ladoo, indhoni, lavingiya, trishul, markani deri, satkani deri, bavaliyo, pankhi, Lord Krishna, Lord Rama, Lord Shiva, Lord Hanumanji and Goddess. They also tattooed friends name, own name, Jay Shree Ram, Jay Shree Krishna and Flower.

Haran, ambo or hamir pasli, dano, icon of lord rama, lord krishna, lord shiva, lord hanumanji , goddess, sansi, balloon, radio havai jahaj and ghodiyu.

The ladies and gents tattooed the god's name and icon on the arms, did not tattoo this on the legs, cheek and chin. The tattoo of hanumaji is taboo for the lady. The male person tattooed the hanumanji on the arms. They also tattooed radhe Krishna, the sun, the moon, and ponchi on the wrist.

Pranthadiya Ahir's ladies tattooed makhali on their cheeks and dano between left eyebrows and nose near the eye. Design of tattoos mention in Kachhi Rabari tattoos section.

4.3.1.5 FOOT WARE

In the former generation the men wore pointed jodas which were made of tanned leather and were very strong. The men's foot ware was really very strong and pointed as they had to walk in the hot sun and through thorny bushes.

The women folk wore strong sapat (chappal) which were made of leather. The children roamed around bare footed. Today all of them have adopted the modern foot ware available in the market and the jodas are hardly seen. The women folk have abandoned the sapat and have started using the modern foot ware. The children have also started using modern slipper, shoes and sandals available in the market.

4.3.1.6 HAIR STYLE

In the former generation the men folk just combed their hair backward and were not particular of any hairstyle as a child as a youth or adult they covered

their head with a cloth or a turban, the little girls combed the hair and made plait adorned with colourful tassels.

Nowadays the little children, the youth and adults have adopted the modern hairstyle and no longer cover their heads but the elderly men carry on combing their hair and covering it.

Traditionally and today the women comb the hair backward and tie it into a bun.

4.3.2 MACHHOYA AHIR

The Machhoya Ahir are vegetarians, they have two meals a day.

4.3.2.1 DIETARY PATTERN

1) Daily diet

The former generation had milk between 6 to 7 o'clock in the morning, between 9 to 10 o'clock they would start preparing lunch consisting of jowar loaves or maize loaves, some time they made onion vegetable. They would have their lunch along with garlic chutney, butter milk, butter, curds, and ghee. During the day if the children or any family member felt hungry they would eat the left over. In the evening at 8 o'clock they would start preparing the supper, consisting of millet loaves and milk. They used cow milk. Some times in the evening they would even prepare a thumro of jowar, and eat with milk. They did not sell cow milk.

The present generation also has tea or milk between 6 to 7 o'clock in the morning. At 9 o'clock they would prepare millet loaves and seasonal vegetables like cabbage, caulis flower, brinjal, ladies fingers, lufa, bitter gourd have along with butter milk, curd, bijora pickle, mango pickle or gunda, kera pickle and jaggery. The young ones or the children, who felt hungry during the day, ate the morning left over with curds, pickle, ghee, butter and jaggery.

At 7 o'clock in the evening they would again cook dinner consisting of millet loaves, cow milk, rice hotchpotch and kadhi. Some times they have roasted green gram papad with the supper. This community mainly cooked only twice a day that is between 9 to 10 in the morning and at 8 o'clock in the evening.

2) CUISINE FOR THE SPECIAL FESTIVALS

- **Diwali**

The former generation prepares lapsi as a sweet dish, rice, green gram dal, hotchpotch with lots of ghee.

In the present generation 15% families of the less than 5,000 Rs. monthly income group prepare ladoos at home and buy ganthiya and jalebee from the market and have it. 20% families of 5,000 Rs. to 10,000 Rs. monthly income group prepare ladoos at home and buy ganthiya, jalebee and penda from the market and have it. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare ladoos at home and buy jalebee, penda, mohanthal, gulabjamun, ganthiya and phaphda from the market and have it. 35% families of above 20,000 Rs. monthly income group prepare ladoos at home and buy jalebee, penda, mohanthal, gulabjamun, toparapak, dryfruit halvo, kajukatri, anjir roll, pista roll, ganthiya, phaphda, chavanu and pharsi puri from the market and have it.

- **Holi**

The former generation had dates with ghee.

The present generation have dates with ghee and coconut.

Table 36

Status of festivals cuisine of Machhoya Ahir in Present generation.

No	festivals	Less than 5000 Rs. 12.5% families. N=5		5000 Rs. To 10000 Rs. 15% families. N=6		10000 Rs. To 20000 Rs. 10% families. N=25		Above 20000 Rs. 19% families. N=19	
		snacks	sweets	snacks	sweets	snacks	sweets	snacks	sweets
1	Diwali	Ganthiya	Laddo, Jalebi, Penda.	Ganthiya,	Laddo, Jalebi, Penda.	Ganthiya, Phaphda,	Laddo, Jalebi, Penda, Mohanthad, Gulabjamun	Ganthiya, Phaphda, Chavanu, Pharsi Puri,	Laddo, Jalebi, Penda, Mahanthal, Gulabjamun, Toprapak, Drufruit halwa, Kajukatri, Anjir roll, Pista roll,
2	Shivratri	nil	Sweet potato, milk, sugar and ghee.	Potato vegetable, Hotch-potch of sama,	Sweet potato, milk, sugar and ghee.	Potato vegetable, Hotch-potch of sama, potato wafer,	Sweet potato, milk, sugar and ghee	Potato vegetable, hotch-potch of sama, farali chavanu.	Sweet potato, milk, sugar and ghee, penda, toprapak, dryfruit halwo.
3	Ramnami	Seasoned samo	nil	Potato vegetable	Khir of sama	Seasoned samo, potato vegetable	Shira of rajgara	Seasoned samo, potato vegetable, farali chevdo	Penda, khajurp ak. khir of sama.
4	6 th day of the child's birth	nil	Lapsi,	Huskless Green gram dal,	Lapsi,	Huskless green gram dal and rice.	Lapsi,	Huskless green gram dal, khari bhat, potato onion vegetable, puri, bhagiya	Lapsi,

- **Satamatham**

The former generation prepared green gram dal's fafda, sweet dhebara and jowar thumaro on the chhath and had it on the satam's day. They ate thumaro with groundnut oil and garlic chutney along with the butter milk or curds.

The present generation followed the same practice and had bijora pickle chillies and onion along with it. They also prepared mohanthal.

- **Kalichaudas**

The former and the present generation prepare talvat and green gram boiled with salt and offered to the mataji and had it.

- **Shivratri**

The former generation specially steamed sweet potatoes, in their vernacular language knows as gajar and peeled it and had it along with the milk, sugar and ghee.

In the present generation 15% families of less than 5,000 Rs. monthly income group do not prepare any snacks but they boil sweet potato at home and add it the milk sugar, ghee and have it. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group to prepare the potato vegetable, hotchpotch of sama at home as a sweet they boiled sweet potato and add it the sugar, ghee, milk and have it. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare potato vegetable, hotchpotch of sama at home and buy potato wafers from the market, as a sweet they boiled sweet potato and add it to the sugar, ghee and milk and have it. 35% families of the above 20,000 Rs. monthly income group prepare potatoes vegetable and hotchpotch of sama at home and buy the farali chavanu from the market. As a sweet boiled sweet

potato add it to the sugar, ghee and milk. Moreover they buy penda, toprapak, dryfruit halwa from the market and have it.

- **Ramnavami**

The former generation prepared sau (samo) and have it with curds, ghee or buttermilk.

In the present generation 15% families of the less than 5,000 Rs. monthly income group prepare seasoned sama at the home and have it. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare potato vegetable and khir of sama and have it. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare seasoned sama and potato vegetable and shira of rajgira at the home and have it. 35% of the families above 20,000 Rs. monthly income group prepare potato vegetable and khir of sama at home and buy farali chevdo, penda, khajurpak from the market and have it.

3) DIET THERAPY DURING THE PREGNANCY

The former generation for the first, second and third trimester gave apart from the normal diet little more of milk, ghee and curds for the healthy growth of the baby and for the good health of the mother.

The present generation has added fruit to the dietary in addition to the former diet which helps the child to be healthier.

4) DIET TO BE AVOIDED DURING THE PREGNANCY

The former generation avoided giving during the first trimester pickles, chillies and tamarind. In the second trimester they avoided bringal, onion and garlic anything heaty for the body as it would cause miscarriage. During the third

trimester they avoided banana, potatoes, butter and laddoo because it was heavy to digest.

The present generation also believes in the same pattern.

5) POST DELIVERY DIETARY CARE

The former generation gave after three hours of delivery gruel of jaggery + ghee + water. Then gave gruel of millet + jaggery + ghee + water. From the next day in the morning they would start giving wheat flour gruel and shira of coarsely ground wheat flour, katlu or milk with green gram papad. They gave hotchpotch of millet and green gram dal with an extra dot of ghee. They also gave seasoned buttermilk with a pinch of black pepper powder and also gave millet loaf with lots of ghee. They did not give milk and red chili powder.

The present generation gives tea on very first day. Dal-rice, rice + green gram dal hotchpotch wheat + millet flour mix chapatti full of ghee, brinjal, bottle gourd, bitter gourd vegetables seasoned with ghee, cumin seed and garlic.

6) DIETARY PATTERN FOR 8 TO 10 DAYS POST DELIVERY CARE

The former generation gave shira, gruel, ghee and katla. Above all these they prepared millet loaf brinjal vegetable, prepared in ghee and seasoned with garlic and cumin seeds. They also gave thin green gram dal and loose rice and millet + green gram bhadka with extra dot of ghee. All these are given to the mother to regain the lost energy and help her to digest little by little. This also helps in the child's growth and nourishment. They gave millet loaf to increase the breast milk. They gave buttermilk (kachi chhas) after ten days.

The present generation gives the green gram dal-rice, vegetable of bringal, bitter gourd and bottle gourd, cabbage, fenugreek leaves with light red chilly

powder. They give wheat chapatti, milk and ghee and jaggery. They also give shira, gruel and katla when the mother feels hungry. They also give tea. They give kachi chhas after ten days.

7) THE SPECIAL SWEETS MADE ON THE CHHATTHI (6TH DAY) OF THE CHILD'S BIRTH

The former generation cooked sher (500gm.) gram with 200 gm. wheat totha added with jaggery and give among all the near by the children. They prepared lapsi and fed it to the whole faliya (kinship). It was believed that by feeding the totha to the little children the new born baby would become healthy and strong.

In the present generation on the 6th day of the child's birth the 15% families of the of the less than 5,000 Rs. monthly income group prepare lapsi at home but do not feed the faliya. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare lapsi, green gram husk less dal and feed the whole faliya. They distribute a small piece of matar to all in the faliya. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare lapsi and green gram husk less dal, rice and feed the faliya. 35% families of the above 20,000 Rs. monthly income group prepare lapsi, bundi, laddoo, husk less green gram dal, kharibhat, potato-onion mix vegetable, puri and bhajiya and feed the faliya.

8) THE DIET AND THE HOME REMEDY DURING SICKNESS

- **Kidney stone**

The former generation was ignorant about kidney stone. The present generation is aware of the kidney stone and drink bijora juice as a remedy. The bijora juice breaks down the stone to small practicals and flushes it out of

the body. They have very simple diet like dal, rice, chapatti vegetable etc. Tomato, radish and brinjal and spinach are highly prohibited.

- **Urinary tract infection**

In the former generation the patient kept the green moss on the lower abdomen. If the little children are suffering from this disease the mother feeding her milk. They would give just normal light diet like buttermilk, rice, rice hotchpotch, green gram dal, chapatti and milk.

The present generation makes the patient immerse the feet in the lukewarm water. They give them more of sugar water to drink.

- **Uterine bleeding**

In the former generation if a lady was suffering from uterine bleeding, she would be given squash of fennel seeds and stone sugar, soaked in a small new earthen pot over night, early in the morning on empty stomach. They would also give light food of green gram dal, rice wheat chapatti, rice hotchpotch. Heaty food like brinjal, ginger, radish, onion and garlic is restricted.

The present generation soaks black raisin along with stone sugar in the new small earthen pot over night and give it on empty stomach. And also give banana on empty stomach. They also give green gram dal, rice, butter milk, curds and wheat chapatti, but would strictly prohibited chilies, brinjal, onion, radish anything heaty for the lady.

- **Miscarriage**

In the former generation they gave the patient black tea made of jaggery and also gave ajawan soup for three days. On the fourth day they gave millet gruel

and then aseliya gruel. They gave wheat flour porridge for the six days. After six days they gave normal diet. Ghee was forbidden for a month. After the miscarriage they would not give the patient first three days, wheat chapatti, millet loaf and vegetables. They would not give milk for 8 to 10 days. Heaty food like chillies, brinjals, radish and onion was forbidden.

The present generation still follows the same practices but only gives very light food like rice hotchpotch, dal-rice, and chapatti along with very mild taste vegetable.

- **Jaundice**

In Kachhi vernacular language jaundice is known as madhuro. The people followed the ritual practice called matravavu, on a small twine they tie seven pieces of madhura wood and hang on the patient's neck. It is believed that as the twine becomes longer, jaundice is getting cured. For the diet they gave gram flour dhokali, lemon squash, roasted gram (daliya).the patient was not given milk, wheat, chapatti, dal-rice and vegetable.

The present generation practices the same but goes to the doctor to take his advice. They too give lemon squash, gram flour dholaki, roasted gram dal, sugar cane juice. Milk is strickily forbidden.

- **Diarrhoea**

In the former and present generation they would roast the babul tree gum in the ghee and then mix it with sugar and give it to the patient to have. They would also give curds with cumin seeds powder or dodas of pomegranate, rose berry seeds to stop the diahorria.

The diet would be very light made of rice, curds or rice hotchpotch. They did not give pungent vegetable and anything pungent.

- **Cold**

The former generation took heat of sand kept in cotton cloth on the chest, feet and back. They gave hot milk mixed with turmeric in the kuldi to give relief of the cold. The osaman of the rice hotchpotch was also given. Very simple food of millet loaf, green gram dal and vegetable, seasoned garlic was given but ghee, butter, butter-milk, curds was not consumed.

The present generation immediately drank turmeric mixed milk as soon as they got a cold. They would inhale vicks and drink a soup of basil leaves+turmeric powder+dry ginger powder. They would have light food like millet loaf and vegetable. They avoided taking butter, ghee, curds and butter milk.

- **Fever**

The former generation used to drink mamajo as a medicine to bring down the fever. They would mix salt in water and dip a napkin in it and keep on the forehead. They would apply cow ghee on the sole of the feet and rub it with a bronze bowl, this brought down the heat of the body thus reducing the temperature. They used to take onion and millet loaf without ghee and red chili's chutney and millet loaf.

The present generation also uses the salt water napkin along with applying the cow ghee on the sole of the feet and massaging it with the copper bowl. They give light food like green gram dal, rice, chapatti without applying ghee and rice hotchpotch. They avoided milk.

- **Stomach ache**

The former generation mixed jaggery, ajawan, blackpepper powder or dill seed powder with water and gave the patient to drink. They also gave lime

juice with salt. They ate milk and millet. They would give boiled shev with sugar and ghee, green gram dal, rice along with curds.

The present generation drinks soda along with black salt. They also drink jaggery+ajwan+black pepper soup. They had very light meal consisting broth of boiled green gram dal, loose rice, rice hotchpotch and milk.

- **Constipation**

The former generation gave mindhiaval powder+jaggery and also gave castor leaves as a remedy. They ate curds and rice, chapatti, milk and ghee.

The present generation also drinks castor oil with the luke warm water. They eat loose rice hotchpotch along with butter milk and green onion vegetable or leafy vegetable.

- **Vomiting**

The former generation drank jaggery water mixed with salt. They had very light food like rice+ green gram dal hotchpotch and drank tea and diluted milk.

The present generation also drinks the jaggery water mixed with salt and lemon squash. In case of severe vomiting they consulted a doctor.

9) CUISINE FOR SPECIAL OCCASION

In the former generation on the vaishakh vad terash they would have mass wedding ceremony, this happened only once in year for the whole community. In the present era they conduct the marriage on sud bij - trij maha or fagan month as per own desire.

Table 37

Status of occasional cuisine of Machhoya Ahir in presaeent generation.

No	Occasion	Less than 5000 Rs. 12.5% families. N=5			5000 Rs. To 10000 Rs. 15% families N=6			10000 Rs. To 20000 Rs. 25% families N=10			Above 20000 Rs. 47.5% families N=19		
		morning	noon	evening	morning	noon	evening	morning	noon	evening	morning	noon	Evening
1	Ganesha	Tea	Potato vegetable and millet loaves, buttermilk.	Lapsi,	Tea	Potato onion vegetable, millet loaves, butter milk	Lapsi, kharibhat,	Tea	Potato onion vegetables Millet loaves, butter milk, mango bijora pickle.	Lapsi green gram dal, rice, milk.	Tea	Green gramdal, Potato, onion vegetable ,butter milk, millet loaves and wheat chapatti.	Lapsi, potato onion vegetable, green gram dal, rice, and puri.
2	mandvo	Tea	lapsi,	Potato vegetable, millet loaves	Tea	Lapsi, greengram dal,	Potato onion vegetable and millet loaves,	Tea+ garthiya,	Lapsi, rice, Green gram Dal,	Khari bhat	Tea	Rice, Lapsi ,green Gram dal, Potato onion, Vegetable, Puri, khaman,	Khari bhat, kadhi, millet loaves and green gram papad.
3	Wedding menu	Tea	Potato onion vegetable s, millet loaves,	Potato onion vegetable, mohanthal ,gathiya,	Tea	Potato onion vegetable, millet loaves,	Potato gram vegetable puri, gathiya, bundi, laddo and papad, dal-rice,	Tea	Potato onion vegetable, puri, Khanibhat and papad	Mohanthal, Bundi, laddo Mix bhajiya, Puri, potato gram vegetable and papad, Tuver dal, rice	Tea	Potato onion vegetable, puri, khari bhat, bundi laddo and gathiya	Potato gram mix vegetable puri mix bhajiya, khman gulabjamun, mohanthal ,toprapak ,barfi, tuver dal, papad, rice

- **Ganesha**

The former generation in the evening worshiped Lord Ganesha in the house on this auspicious day they serve tea or milk, in the morning, in the afternoon they prepared millet loaves+onion vegetable, in the evening they prepared lapsi and have it with ghee.

In the former generation 15% families of the less than 5,000 Rs. monthly income group serve tea in the morning, potato vegetable millet loaves and butter milk in the noon and lapsi in the evening. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion vegetable at noon, millet loaves and butter milk, lapsi and kharibhat (spicy rice) in the evening and have it. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mixed vegetable, millet loaves, mango pickle and butter milk in the noon, lapsi, husk less green gram dal and rice in the evening. 35% families of the above 20,000 Rs. monthly income group serve tea in the morning ,green gram husk less dal ,onion–potato mixed vegetable, butter milk, millet loaves and wheat chapatti in the after noon, lapsi, potato onion vegetable green gram dal, rice and puri in the evening.

- **Mandavo**

The former generation served tea in the morning. The children and younger had the previous night's millet loaf with the milk along with jaggery, curds. In the afternoon they prepare matar, green gram dal. In the evening they have lapsi and rice+green gram dal hotchpotch with lots of ghee.

In the present generation 15% families of the less than 5,000 Rs. monthly income group serve tea in the morning, lapsi and kharibhat in the noon vegetable, millet loaves in the evening. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, lapsi, green gram dal and rice in the noon, onion-potato vegetable and millet loaves in the

evening. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, lapsi, ganthiya, potato vegetable in the noon, millet loaves wheat chapatti and kharibhat in the evening. 35% families of the above 20,000 Rs. monthly income group serve tea and ganthiya in the morning, lapsi, green-gram dal, rice, potato onion vegetable, puri and khaman in the noon, kharibhat, kadhi, millet loaves and green gram papad in the evening.

- **Wedding menu**

The former generation served tea and milk in the morning, in the afternoon they prepared matar. In the evening they served rice, green gram dal, millet loaves potato vegetable and shev green gram papad to the farewell of jan.

In the present generation 15% families of the less than 5,000 Rs. monthly income group serve tea in the morning, potato onion mix vegetable and millet loaves in the noon, potato-onion vegetable, mohanthal and ganthiya in the evening. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, millet loaves in the noon, potato-gram mix vegetable, puri, ganthiya, laddoo and bundi and papad, dal rice in the evening. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, puri, kharibhat and papad butter milk in the noon, mohanthal, laddoos of bundi, mix bhajiya, puri, potato-gram mix vegetable, pigeon pea dal, rice and papad in the evening. 35% families of the above 20,000 Rs. monthly income group serve tea in the morning and ganthiya, potato-onion mix vegetable, puri, kharibhat, laddoo of bundi and ganthiya in the noon, potato-gram mix vegetable, rice, mix bhajiya, khaman, gulabjamun, mohanthal, toprapak, pigeon pea dal, papad and barfi in the evening.

- **Simant**

They do not have the ritual of simant sankar, but in the 5th month of pregnancy the daughter in law's brother comes and takes her to her mother's

Table 38
Status of occasional cuisine of Machhoya Ahir in presaeent generation.

No	Occasion	Less than 5000 Rs. 12.5% families N=5			5000 Rs. To 10000 Rs. 15% families N=6			10000 Rs. To 20000 Rs. 25% families N=10			Above 20000 Rs. 47.5% families N=19		
		morning	noon	evening	morning	noon	evening	morning	noon	evening	morning	noon	evening
1	Simant	Tea	seasonal vegetable and millet loaves, Sheera, Butter milk	Kadhi and millet loaves,	Tea	Sheera Potato onion vegetable, millet loaves, butter milk,	Kadhi, millet loaves	Tea	Sheera Potato onion vegetables Millet loaves, butter milk, mango bijora pickle..	Kadhi hotch-potch, millet loaves and milk.	Tea	Sheera Green gram dal, Potato, onion vegetable, butter milk, rice, wheat chapatti,	Khari bhat, milk, and millet loaves.
2	Mouring	Tea	Khichdi, (young death), shiro (old Age death)	Kadhi, millet loaves	Tea	Khichdi+ Ghee (young death) ,shiro (old age death)	kadhi and millet loaves,	Tea	Khichdi+ Ghee (young death) ,shiro (old age death)	Kadhi and millet loaves	Tea	Khichdi+ Ghee (young death) ,shira, Bhajiya, puri, kharibhat	Kadhi, millet loaves
3	Shradha	Tea	Khir and chapatti	Kadhi millet loaves	Tea	Khir and chapatti	kadhi millet loaves	Tea	Khir and chapatti, potato onion vegetable, pickles	kaharibhat and millet loaves, milk,	Tea	Khir, Chapatti, Seasonal vegetable ,Khman, Pickles, papad,	Kharibhat, Millet loaves, Milk, Papad, Seasoned chillies,

house and during the seven month of the pregnancy the mother in law takes one and a quarter kilo millet, jaggery and a coconut and puts it in the daughter in law's lap.

In the present generation 15% families of less than 5,000 Rs. monthly income group served tea in the morning, shira, seasonal vegetable, millet loaves and butter milk in the noon, kadhi and millet loaves in the evening. 20% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, shira, potato-onion mixed vegetable, millet loaves and butter milk serve in the noon. Kadhi-millet loaves in the evening. 30% families of 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable shira, millet loaves, butter milk, mango bijora, pickle in the noon. Kadhi-hotchpotch, millet loaves and milk in the evening. 35% families of the above 20,000 Rs. monthly income group serve tea in the morning, shira, husk less green gram dal, onion-potato mix vegetable, rice, millet loaves, wheat chapatti, butter milk in the noon, kharibhat, milk and millet loaves in the evening.

In the former generation on the death of a member in the family, for twelve days they had only millet loaves and vegetable and butter milk or kadhi and millet loaves. If an elderly person passed away they would have ghee and jaggery along with the meals. They abstained from milk during this period on the twelfth or thirteen day they had 'dada' and served the mourners laddoo and gathiya.

In the present generation on the day of dada. 15% families of less than 5,000 Rs. monthly income group serve tea in the morning. If the young person passes away they serve green gram rice hotchpotch and ghee, if the old age person pass away they serve sheera. They serve kadhi and millet loaves in the evening. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning. If the young person passes away they serve khichadi, ghee and sheera. If old age person passes away they serve sheera. They serve kadhi and hotchpotch in the evening. 30% families of the 10,000

Rs. to 20,000 Rs. monthly income group serve tea in the morning. If the young person passes away they serve green gram rice hotchpotch and ghee, if the old age person pass away they serve sheera. They serve kadhi and millet loaves in the evening. 35% families of the above 20,000 Rs. monthly income group serve tea in the morning. If young person passes away they serve green gram dal + rice hotchpotch and ghee in the noon. If the old age person passes away they serve sheera, bhajiya, puri and kharibhat, kadhi, millet loaves in the evening.

- **Shraddh**

The former generation on the day of shraddha served tea in the morning. In the afternoon they prepared khir and chapatti and offered to their ancestor and then they had. In the evening they had millet loaves and milk.

In the present generation 15% families of the less than 5,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti in the noon kadhi, millet loaves in the evening. 20% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, khir and chapatti in the noon and kadhi and millet loaves in the evening. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti, potato-onion mix vegetable and pickles of mango, gunda in the noon and kharibhat, milk and millet loaves in the evening. 35% families of the above 20,000 Rs. monthly income group serve tea in the morning, khir wheat chapatti, seasonal vegetable, khaman, pickle of mango, gunda and bijora and papad in the noon, khari bhat, millet loaves, milk, papad, seasoned chilies in the evening.

4.3.2.2 COSTUMES

Mother stitched herself all the clothes by hand.

1) Daily costume

- **The little girls**

In the former generation the girl aged 0 to 2 years wore bandi or juldi as an upper garment and vajni or chaddi as a lower garment. The bandi, juldi and vajni was colourful like red, green, yellow and maroon and made of silk mashro or cotton fabric ,embroidered cap as a head gear, girls aged 2 to 5 years old wore colourful kamkhi as an upper garment and colourful ghaghari as a lower garment which was embroidered at the bottom level. Vajni embroidered on the bottom band and bundi embroidered on the sleeve on the front and back was special motifs like mor, popat, pandada, sat abhalo dungo(dungo meaning flower), kodi, devdo, makodiyo and flowers embroidered with chain stitch or ladder chain stitch, haring bone stitch, mirror work and machhikanta work.

They used the threads of cotton and silk like red, green, blue and yellow colours. They used white colour for the outline.

Now a days very rarely mother makes a child wear the above mentioned dresses. Instead she prefers to make them wear frock, salwar-kameez or a skirt-top, which is readily available in the market or tailored.

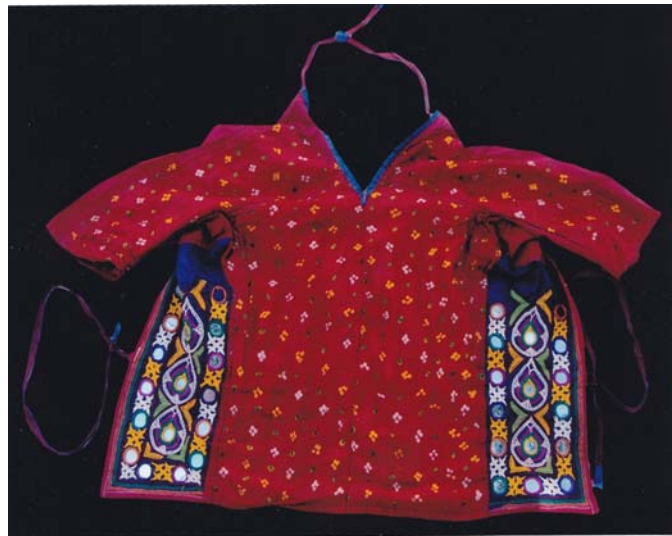
- **The young girls**

The traditional dress of girls aged 5 to 12 years wore kanchari very little variation in their kanchari in accordance with their physique. The kanchari does not have gathers in the front and is flat. All the panels are also of the same colour, which was embroidered on the both sides and band. The kamkhi was plain or tie and dye pattern and colourful made of silken, mashroo and cotton fabric. The spinster wore kamkhi. As a lower garment they wore ankle length cotton or mashroo ghaghara. The ghaghara has a waist belt, which

encase the chord, the meant for tying. Ghaghara was embroidered at the border extending upward at least one to one and a half feet. A sat pattern was

Snap 25

Machhoya Ahir
Girl's Kamakhi and Ghaghari



noticed in the manner of embroidery. On the head they wore cotton red or green odhani.

Now a days they wear the same pattern attire, but change in fabric like synthetic and, silk is used instead of mashroo and cotton. They adorn the attire with glittering gaudy lace and machine embroidery instead of hand embroidery.

- **The married ladies**

In the former generation the lady stitched herself ghaghara and kachali by button hole stitch, back-stitch or any other hand stitch. At the age of 15 the girl was married, she wore pleated kamkho made of mashroo and silk on fabric, as an upper garment and the ankle length ghaghara of green, maroon and yellow colours with embroidery.

At the age of 16 she went to the in-laws house with the anna. In the initial days she wore embroidered kamkho and fully embroidered ghaghra of red colour or maroon. Chunari as a head cover of red and green colour embroidered on the border.

After the birth of one child she started wearing red plain peynu as a lower garment. Which was made of cotton and chundadi (khilvat) of red, green and yellow as a head cover and colourful kamkho with five to six colour panels.

The kamkho made of mashroo fabric, was embroidered at the both sides borders and sleeve borders. The ghaghara was also embroidery at the border and waist band. A set pattern is noticed in the manner of embroidery.

Sometimes at the hems piping of different colours is used, in these piping one may overlap the other on the piping a running stitch was done.

In the present generation married lady wore red, green, yellow ghaghra of synthetic fabric as a lower garment and colourful kamkho with 5 to 6 colour of silken fabric or synthetic fabric and red, green chundadi as a head cover.

- **The middle aged ladies**

In the former generation the Machhoya Ahir elderly woman wore black cotton odhani (khilvat) with red dots, after the marriage of son or daughter. As an upper garment she wore a colourful katariya's kamkho with nine panels of three colours embroidered on sides and on the border. As a lower garment she wore red cotton ghaghara.

In the present generation the Machhoya Ahir lady wore red, pink, green ghaghra of synthetic material as a lower garment red and green cotton or synthetic chundadi as a head cover and colourful kamkho with three colours of polyester or knitted fabric.

- **The elderly women**

In the former generation the elderly woman wore chhatni as a head cover maroon kamkho with two colours and red ghaghara.

Today's generation also wear the same pattern attire but change in fabric. They use synthetic fabric like polyester and knitted fabric instead of cotton or mashroo of sadla.

- **The widows**

In the former generation the widow draped a plain black cotton katvo as a head cover, cotton red kamkho and red cotton peynu. If she becomes a widow at a young age she wore sanali is kamkho of double colours like blue, maroon, coffe, sky blue etc. Red ghaghara as a lower garment and chhatni as a head cover.

Today's generation also wears the same pattern attire but change in fabric. They use synthetic fabric like polyester and knitted fabric instead of cotton or mashroo of sadla.

- **The little boys**

In the former generation boys aged 0 to 1 years wore bundi as an upper garment of mashroo or silken fabric of red, yellow, green colours. They wore vajni as a lower garment, silken or mashroo fabric of yellow, red green and maroon colours and colourful embroidered toplo as head cover. The boys aged 1 to 5 years wore juldi as an upper garment and vajni as a lower garment. Sometimes they made the juldi and vajni of the same materials. Juldi was embroidered vajni also embroidered all over or sometimes on the bottom band.

The special embroidery stitches used were chain stitch ladder chain stitch, russian cross stitch, blanket stitch, mirror work and bavaliya stitch. They extensively used mirror in their embroidery.

Now a days they wear bandi, chaddy, bushirt, trousers, juldi, vajni and T-shirt, half pant which was made from silk or synthetic fabric and also readily available in the market.

- **The young boys**

In the former generation the young wore the colourful cotton kediyaun as an upper garment which was embroidered on the chest front and back.

The kediyaun is long in length then Pranthadiya Ahir, 6 meters of fabric is used. It has a stand collar. Long sleeves, which form gathers. A gathered panel is place at the chest level. It is gathered at the side only, approximately 3"-4" in the front and back. This lower gathered panel is one piece through, its

circumference being the same as that of the chest. The kediyun is fastned in the front, at the neck and at the chest level with the help of kus (strings).

They wore 4 to 6 meters white cotton vajnu as lower garments, which was 22 feet long in width. It has 10 panels stitched together in addition to the belt and the 'poncha' (bottom) a narrow thick piece of cloth attached to the hemline. It is fastened using the casing. In the poncha they have an inner opening to facilitate in the wearing vajnu was embroidered at the bottom band (poncha).they wore a red black cotton turban as ahead gear, a 10 feet long rectangular cloth.

Now a days the young wears pant bush- shirt of synthetic materials which was readily available in the market or tailored.

- **The middle aged men**

In the former generation the middle aged men wore white cotton kediyun as an upper garment which consumed 7 meters fabric. They wore 4 to 6 meters vajnu as a lower garment. They wore white cotton turbans 10 feet long cloth.

Now a days middle aged men wear white polyester's kameez, white polyster vajnu and white turban as a head dress.

- **The elderly men**

In the former generation the elderly wore white cotton kediyun as an upper government white cotton vajnu as a lower garment and white turban as a head gear.

Now a days the elderly man wear the same as above but fabric used is polyester instead of cotton.

2) MARRIAGE CEREMONY COSTUMES

In the Ahir community the former generation would conduct the ghodiya engagement of a child at the very infuct stage and have the marriage ceremony performed by the age of 15 to 16. Now a days they have the engagement done by the age of 7 to 10 and marriage by the age at 20 years. Formally they would have mass marriage on fagan sud bij-trij but now they do it in auspicious months according to their desire.

Now a days they follow the same tradition .the former and the present generation have the veil system. As sign of marital status the lady adorns the forehead with the bindi.

- **The groom**

In the former generation the groom wore katariyas colourful striped vajnu, as a lower garment which was embroidered all over or at the ankle belt. As an upper garment wore orange colour silken kediyun embroidered at the chest front and back with glittering laces. They tied bokani on the chin covered with head. A red turbun with golden zari as a head gear, on the shoulder they draped patori. On the waist they tied pink bori. A person holds the patori behind the groom.

Now a days the groom wears the same pattern attire but they used glittering gaudy lace instead of hand embroidery and used synthetic fabric.

- **The bride**

In the former generation the bride wore katariya's sacho ghagharo as a lower garment embroidered at the bottom band. Sachu kamkho of green colour with

Snap 26

Machhoya Ahir

Women's Occasional / Festival Ghagharo and Chundadi



tie-dye pattern as an upper garment and the odhani as a head cover or veil. The wedding odhani known as the 'khumbhi' is made of red colour fabric. It is a two piece odhani joined longitudinally (khilvat) with the variation of the button hole stitch.

In the present era the bride wears fully embroidered kamakho of green colour and fully embroidered red ghaghara and red colour chunari decorated with much colourful laces.

- **The little girls**

The little girl wore embroidered ghaghari, with blue, yellow green colour of mashroo or silken fabric kamkhi which was embroidered at the sides and the dhadi (border) and red, green chundadi which was not embroidered but studded with glittering lesses.

- **The young girls**

In the former generation the young girl wore fully embroidered colourful kamkhi or semi embroidered kamkhi of mashroo or silken fabric normal ghaghari embroidered at the border and red chunari as a head cover embroidered at the border. In the present generation they wear same pattern attire but fabric had changed synthetic from mashroo silk and cotton.

- **The married ladies**

In the former generation the lady was go to the in laws home with anna she wore fully embroidered kapdu, red chunari or fully embroidered red ghaghara or semi embroidered ghaghara. In the present generatin they wear same pattern attire but fabric had changed synthetic from mashroo silk and cotton.

- **The elderly women**

In the former generation the elderly woman wore morindi as a head cover red cotton payanu and colourful kamkho of mashroo fabric.

Snap 27

Machhoya Ahir
Boys' Occasional Juldi, Vajni and Bandi



Now a days the elderly women wear same attire as above but change in fabric they use synthetic fabric instead of mashroo or silk fabric.

- **The widows**

In the former generation the widow wore new the usual wear but as mentioned in the daily wear section.

Today's widow also wears the same attire as above.

- The little boys, the young boys, the middle aged men and the elderly men wore the daily wear attire but new, embroidered and colourful.
- Today's generation wears the same attire as mentioned in the daily wear costumes section but new.

3) FESTIVAL COSTUMES

The former generation of Machhoya Ahir wore new colourful embroidered costumes. The costumes which they used for attending the weddings was also worn on festivals, but the newly wedded groom would not wear their bridal dress instead they got a new costume done.

- **The newly wedded men**

On festivals the newly wedded men wore white or colourful kediyun embroidered on the chest, fronts back as an upper garment. Vajnu as a lower garment which was fully embroidered or bottom band embroidered. As a head cover colourful cotton turban like red black colour.

Today's generation wear paint, bush - shirt .

- **The newly wedded ladies**

In the former generation the newly wedded lady wore sachu kapdu which was embroidered on both sides and on the border and sleeves border or fully embroidered panels in the sleeves front and sides as an upper garment. They wore red embroidered ghaghara as a lower garment which was embroidered all over. Sometimes at the hem piping of different colours like pink, green, maroon and red is used. In these pipings one may overlap the other on the piping a running stitch is done with colourful thread. She wore khumbhi odhani with embroidered border.

Now a days the newly wedded lady wears fully embroidered silken kamkho, fully embroidered ghaghara and khunbhi odhani or red chunari or green chundadi studded with glittering laces. But instead of mashroo and cotton fabric they used synthetic fabric.

4) MOURNING COSTUMES

- **Newly wedded ladies**

In the former and present generation newly wedded bride wore sanali (black kamkho with colouring khadpa) as an upper garment, black woollen dhabli as a head cover and red payanu as a lower garment.

- In the former generation married lady, the middle aged lady, the elderly lady wore sannali as an upper garment, black woollen dhabli as a head cover and red cotton peyunu. Now days wear same attire but change in fabric. They wore synthetic fabric instead of mashroo or silken fabric.
- In the former and present generation the young girl, little girl, the young boys, wore as a usual attire mentioned in daily wear costume section.
- In the past and today the middle aged man and the elderly man all tied a white rumal on the head while mourning.

5) EMBROIDERY MOTIFS

As per Pranthadita Ahir embroidery motifs.

4.3.2.3 ORNAMENTS

The Machhoya Ahir's ladies adorn their forehead with a red bindi. They wore silver ornaments except jumanu, gokh, paro and men's marriage bhungari and oganiya.

1) Daily ornaments

The former generation wore the ornaments mentioned below.

- **The little girls**

Neck	- dodi, hayadi, tanto
Ears	- sonaiya, kanku
Nose	- silver kado
Wrist	- beads berakha, silver kadli
Legs	- silver zanzar, silver kadla (holo)

In the present generation the little girls of the 15% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver butti on the earlobe and silver ring on the nose and silver zanzar on the ankle, black beads kandiya on the wrist. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver butti on the earlobe and golden ring on the nose and silver kandiya on the wrist and silver zanzar on the ankle. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden ring on the nose, golden butti on the earlobe, silver kadli on the wrist and silver zanzar on the ankle. 35% families of the above of the 20,000 Rs. monthly income group wear

golden dodi on the neck, golden butti on the earlobe and golden ring on the nose, silver zanzar on the ankle and golden ring on the finger.

- **The young girls**

The former generation wore the ornaments mentioned below.

Neck	- paro, hayadi, tanto, hulru (silver)
Hand	- silver chud, aradhiya
Fingers	- silver rings
Ears	- tagal, soniaya, kadaku (silver)
Nose	- silver kado
Leg	- kambi, kadla, zanzar (silver)
Toes	- anguthi, vichhiya (silver)

In the present generation the young girls of the 15% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver butti on the earlobe and chunk on the nose and silver sankla on the ankle. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck , silver butti on the earlobe and, golden chunk on the nose and silver sankla on the ankle. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden chunk on the nose, golden butti on the earlobe, plastic and metallic bangles on the wrist, silver zanzar on the ankle. 35% families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden butti on the earlobe and golden chunk on the nose and plastic or silver bangle or patala on the wrist, silver zanzar on the ankle and golden ring on the finger.

Table 39
Status of present generation ornaments of the Machhoya Ahir.

Categories Of Ornaments	Less than 5000 Rs. 15% families N=6			5000 Rs. To 10000 Rs. 20% families N=8			10000 Rs. To 20000 Rs. 30% families N=12			Above 20000 Rs. 35% families N=14		
	men	women	children boy girls	men	women	children boy girls	men	women	children boy girls	men	women	children boy girls
Ear	Silver Gokh,	Silver kanku, silver Butti,	nil Silver gokh, Butti,	Silver Gokh,	Gold kanku, Gold Butti or Earrings,	nil Gold Gokh, Gold Kadi,	Gold Gokh,	Gold kanku, Gold Earrings, Butti, Sher,	nil Gold Gokh, Gold Kadi,	Gold gokh	Gold kanku, Gold Earrings, Butti, Sher,	nil Gold Kadi,
Nose	Nil	gold Dano,.,	Nil Gold kado,	nil	Gold dano,	nil Gold dano,	nil	Gold dano,	nil Gold kado,	nil	Gold dano,	Gold kado,
Neck	Silver Dodi,	dodi, (silver). Beads Mala, Zumnu, (Mod) har	Silver Dodi, Imi. Neck Lace,	Silver dodi,	Mangal sutra (gold plated) Beads Mala Zumnu, (Mod) har	Silver Dodi, Neck lace Chain, Silver Dodi,	Gold, chain	Mangal sutra (gold plated) Beads Mala (mod)har	gold Dodi, Gold chain, dodi, Neck Lace,	Gold Chain	dodi, Mangal sutra Kanthi, Beads Mala, Zumnu, (gold)har (mod)	gold Dodi, Gold chain dodi, Neck lace
Wrist	watch	Plastic Bangale patla	Imi. lukey	watch	Plastic Bangles, patla	silver lukey	watch	Plastic Bangles, patla	silver Kadli, lukey	watch	Gold patla, Plastic Bangles, patla	Gold lukey
Fingers	Nil	Silver Ring	Imi ring	nil	Silver ring	Silver Ring,	Gold ring	Gold Ring	Gold ring	Gold ring	Gold ring	Gold ring
Feet	Nil	sakla	Nil Zanzar	nil	Silver sakla	nil Silver zanzar	nil	Silver sakla	nil silver zanzar	nil	silver sakla	nil silver zanzar
Toes	Nil	Silver vichhiya	Nil Silver rings	nil	Silver vichhiya	nil Silver rings	nil	Silver vichhiya	nil Silver rings	nil	Silver vichhiya	nil Silver rings

• The married ladies

In the former generation the married lady wore, very next day of the marriage, means on the chaudash ivory chud on the both wrist. She also wore silver aradhuya. They wore ivory chud which style mention below.

Wrist	- aradhiya – ivory chud – aradhiya
Ears	- ball like solid vedla, kanku, sonaiya
Feet	- kambhi, kadla, zanzar, pagpan
Toes	- vichhiya, anguthiya
Neck	- zumnu, madaliyu, pandada, hularu
Fingures	- silver rings, karda

Note

Married lady colour their ivory chud with red colour on the festival like the Janmastami, Diwali and auspicious occasions like marriage ceremony and naming ceremony.

In the present generation the married lady of the 15% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver butti on the earlobe and silver chunk on the nose and silver zanzar on the ankle. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck , silver butti on the earlobe, golden chunk on the nose and silver zanzar on the ankle. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group wear golden dodi on the neck, golden chunk on the nose, golden butti on the earlobe, plasti chud on the both wrist, silver zanzar on the ankle. 35% families of the above 20,000 Rs. monthly income group wear golden dodi on the neck, golden butti on the earlobe and golden chunk on the nose and ivory chud on the both wrists and golden ring on the finger.

Snap 28
Former generation



Zumnu & Vedlu-Machhoya Ahir women's Distinguished ornaments

- **The elderly women**

In the former generation the elderly lady wore ornaments mentioned below.

Neck	- paro, madaliyu
Hand	- ivory chud on the both wrist
Fingers	- silver rings
Ears	- ball like solid vedla on the top of the ears (total six)
Nose	- nothing
Legs	- nothing

In the present generation the elderly women of the 15% families of less than 5,000 Rs. monthly income group wear basil beads mala on the neck, plastic white chud on the both hand. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver hirakanthi on the neck, basil woods beads mala on the neck, pavitri on the finger, white plastic chud on the both wrist. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group wear silver hirakanthi and basil wood silver mala on the neck, golden ring on the finger, ivory chud on the both wrist. 35% families of the above 20,000 Rs. monthly income group wear golden hirakanthi on the neck, golden basil beads mala on the neck, ivory white chud on wrist, golden ring on the finger.

- **The widows**

In the former and present generation the widow wore tulsi paro on the neck and pavitri in the fingers.

- **The little boys**

The former generation wore the ornaments mentioned below.

Neck	- dodi, tanto (silver)
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Feet	- ghughara, kadli, nevari, damaru
Wrist	- silver pochi, beads kandiya

In the present generation the boy of the 15% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck. Silver kadli on the ankle and beads kandiya on the wrist. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck. Silver kadli on the ankle and silver kandiya on the wrist. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group boys wear golden dodi on the neck. Silver kadli and ghughra on the ankle and silver ponchi on the wrist. 35% families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden ring on the finger, silver kadli and ghughra on the ankle.

• The young boys

Ear	- kanku
Waist	- silver kandoro (belt)
Wrist	- silver ponchi or sinhmora kada
Feet	- toda, damru, kadla

In the present generation the boys of the 15% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck. Imitation kadu on the wrist. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck. Wrist watch on the left wrist and silver lukey on the right wrist. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group boys wear golden dodi on the neck. 35% families of the above 20,000 Rs. monthly income group wear golden dodi on the neck, golden ring on the finger, wrist watch on the wrist and golden lukey on the right hand.

• The middle aged men

The former generation wore the ornaments mentioned below.

Ear	- silver gokh, kothi
Neck	- silver tanto
Fingures	- silver ring

In the present generation the middle aged men of 15% families of the less than 5,000 Rs. monthly income group wore silver dodi on the neck, wrist watch on the wrist. They wear silver ring on the fingers. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and wrist watch on the wrist. They wear silver ring on the finger. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group men wear gold chain on the neck, wrist watch on the wrist and gold ring on the finger. 35% families of the above 20,000 Rs. monthly income group men wear gold chain with the dodi on the neck, wrist watch on the wrist and gold rings on the fingers.

- **The elderly men**

In the former and present generation the elderly man did not ware any ornaments.

2) MARRIAGE CEREMONY ORNAMENTS

- **The groom**

The former generation wore the ornaments mentioned below.

Ear	- oganiya, kanku, bhungariyu (gold)
Waist	- kandoro
Neck	-tanto, hularu, zumanu (gold zumnu)
Fingers	- silver rings
Feet	- toda, bedi
Wrist	- sinhmora kada

In the present generation the bride groom of the 15% families of the less than 5,000 Rs. monthly income group wear imitation necklace on the neck, imitation ring on the fingers, wrist watch on the left hand and silver lukey on the right hand. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear gold Snapd necklace on the neck, gold ring on the finger, wrist watch on the left hand and silver lukey on the right hand. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. monthly income group wear golden zumnu and chain on the neck, golden ring on the finger, silver lukey on the right hand and wrist watch on the left hand.

- **The bride**

The former generation wore the ornaments mentioned below.

Neck	- zumnu, hulru, paro (zumnu and paro golden)
Hand	- silver chud and aradhiya
Fingures	- silver karda
Ears	- vedla, sonaiya, kanaku, nagla
Nose	- kado
Feet	- kambi, kadla, pagpan, zanzar
Toes	- anguthi, vichhiya

Note

Including the both legs the lady wore 5 kg. silver on both the legs together.

In the present generation the bride of 15% families of the less than 5,000 Rs. monthly income group wear imitation necklace on the neck, imitation earrings with the ser on the earlobe, golden chunk on the nose, imitation and plastic bangles and patla on the wrist, silver sankla on the feet, and vichhiya on the toes. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear gold platted golden chunk on the nose, golden zumnu on the neck, imitation

rings on the finger, plastic bangles and imitation patla on the wrist and the silver sankla on the feet and silver vichhiya on the toes. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. monthly income group wear golden zumnu and golden rajwadi har on the neck, golden chunk on the nose, golden earring with ser on the ears, golden patla with imitation bangles on the wrist and golden ring on the finger and silver sankla on the feet and silver vichhiya on the toes.

• **The little girls**

The former generation wore the ornaments mention below.

Ear	- gold kanku, sonaiya and vedli
Nose	- silver kado
Hand	- silver kadli, beads kandiya
Feet	- silver zanzar
Neck	- haydi, tanto, hulru (silver)

In the present generation the little girl of 15% families of the less than 5,000 Rs. monthly income group, 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group, 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. monthly income group wear the ornaments, mentioned in the daily ornaments section. Moreover they wore imitation necklace, earrings, rings, patla and bangles.

• **The young girls**

The former generation wore the ornaments mentioned below.

Ear	- gold kanku, silver vedli, silver sonaiya
Nose	- silver kado
Hand	- aradhiya, chud (silver)

Toes - silver rings
Legs - silver kambhi, kadla, zanzar, pagpan

In the present generation the little girls of the 15% families of less than 5,000 Rs. monthly income group wear imitation necklace on the neck, imitation patla on the wrist, imitation earrings on the earlobe and imitation chunk on the nose, silver zanzar on the ankle. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear imitation necklace on the neck, imitation earrings on the earlobes, imitation patla and bangles, and golden chunk on the nose and silver zanzar on the ankle. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden rajwadi har on the neck, golden chunk on the nose, golden earrings on the earlobe, golden patla on the wrist and silver zanzar on the ankle. 35% families of the above 20,000 Rs. monthly income group wear golden zumnu, hulru and rajwadi har on the neck, golden earrings on the earlobe and golden chunk on the nose and golden patla with metallic bangles on the wrist, silver zanzar on the ankle and golden ring on the finger.

• **The married ladies**

In the former generation the married lady wore ornaments mentioned below.

Neck - zumnu, hulru, pandada (golden zumnu)
Nose - chunk
Hand - ivory chudi on both hands
Fingers - gold or silver rings
Feet - kambhi, kadla, zanzar, pagpan
Ears - silver ball like solid vedla on the top of the year and golden kanku inside the ear

They are also using sindur on the path of the hair. In the present generation the married lady of 15% families of the less than 5,000 Rs. monthly income group wear golden butti on the ears and gold chunk on the nose, imitation

necklace on the neck and silver madaliya on the neck metallic patla and bangles on the wrist and silver sankla on the feet and vichhiya on the toes. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear, golden butti on the ear with ser, golden chunk and golden zumnu and imitation necklace, imitation patla on the wrist, silver sankla and silver vichhiya. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. monthly income group wear golden earrings with ser, golden zumnu, hulru and golden rajwadi necklace, golden patla on the wrist, silver sankla on the ankle and vichhiya on the toes.

- **The elderly women**

The former generation wore the ornaments mention below.

Nose	- nothing
Hand	- ivory chud in both wrists
Ears	- kanku
Neck	- silver kanthi of black beads
Feet	- nothing
Fingers	- golden rings

In the present generation the elderly women of 15% families of the less than 5,000 Rs. monthly income group wear silver butti on the earlobe, silver paro, dodi on the neck, golden vitti on the nose. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden butti on the earlobe, silver paro and golden dodi on the neck, golden chunk on the nose. 30% families of the 10,000 rs to 20,000 rs monthly income group and 35% families of the above 20,000 Rs. monthly income group wear golden butti on the earlobe, golden paro and dodi on the neck, golden chunk on the nose.

- **The little boys**

Legs	- nevar, ghughara, kadli
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Wrist	- silver ponchi
Neck	- dodi, gold chain, silver chain

In the present generation 15% families of the less than 5,000 Rs. monthly income group little boys wear silver dodi on the neck, beads kandiya on the wrist and the silver kadali, ghughra, nevri on the ankle. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi, silver kandiya, silver kadala, ghughra, nevri. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. monthly income group wear golden chain with dodi, golden kandiya and silver kadali, ghughra, nevri on the ankle.

- **The young boys**

The former generation wore the ornaments mentioned below.

Wrist	- silver sinhmora kada
Neck	- silver tanto, dodi
Fingers	- silver ring
Ear	- bhungri on the top of the ear and kanku inside the ears
Legs	- silver toda, bedi

In the present generation 15% families of the less than 5,000 Rs. monthly income group young boys wear imitation dodi on the neck and wrist watch. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and wrist watch and silver ring on the finger. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. Income group wear golden chain with dodi on the neck and golden lukey on the wrist on the left hand.

- **The middle aged men**

The former generation wore the ornaments mentioned below.

Ear - gokh, kothi
Neck - tanto
Fingures - silver ring

In the present generation the middle aged men of 15% families of the less than 5,000 Rs. Income group wear silver dodi on the neck, wrist watch on the wrist. They wear copper ring on the fingers. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and wrist watch on the wrist. They wear silver ring on the finger. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group men wear gold chain on the neck, wrist watch on the wrist and gold ring on the finger. 35% families of the above 20,000 Rs. monthly income group men wear gold chain with the dodi on the neck, wrist watch on the wrist and gold rings on the fingers.

- **The elderly men**

In the former and present generation the elderly man did no ware any ornaments.

3) FESTIVAL ORNAMENTS

The Machhoya Ahir wore the ornaments on Janmastami, Diwali and on the fairs was new mentioned in marriage ornaments section.

4) MORNING ORNAMENTS

In the former generation if the death in ladies in-laws or parents house she did not remove any ornaments except chunk. In the present generation they follow the same traditions.

- The little boy and girl wore daily ornaments.
- The young girl wore daily ornaments.

- The young boy middle aged man, elderly men and old age man wore daily wear ornaments.

4.3.2.4 TATTOOS

In the former generation Machhoya Ahir's men, women, and children tattooed on their chin, neck, arms, and legs mentioned in Pranthadiya Ahir's tattoos section. Now a days it's hardly seen.

Machhoya Ahir's lady did not tattoo on their chick.

4.3.2.5 FOOT WARE

As per Pranthadiya Ahir mentioned in foot ware section.

4.3.2.6 HAIR STYLE

As per Pranthadiya Ahir mentioned in hair style section.

4.3.3 BORICHA AHIR

The Boricha Ahir are vegetarians, they have two meals a day.

4.3.3.1 DIETARY PATTERN

1) Daily diet

The former generation had milk between 6 to 7 o'clock in the morning. Between 9 to 10 o'clock they would start preparing lunch consisting of jowar loaves or maize loaves, some time they made onion vegetable. They would have their lunch along with garlic chutney, butter milk, butter, curds and ghee. During the day if the children or any family member felt hungry they would eat the left over. In the evening at 8 o'clock they would start preparing the supper, consisting of millet loaves and milk. They used cow milk. Some times in the evening they would even prepare a thumro of jowar and eat with milk. They did not sell cow milk.

The present generation also has tea or milk between 6 to 7 o'clock in the morning. At 9 o'clock they would prepare millet loaves and seasonal vegetables like cabbage, cauli flower, brinjal, ladies fingers, lufa, bitter gourd that they have along with butter milk, curd, bijora pickle, mango pickle or gunda, kera pickle and jaggery. The young ones or the children, who felt hungry during the day, ate the morning left over with curds, pickle, ghee, butter and jaggery.

At 7 o'clock in the evening they would again cook dinner consisting of millet loaves, cow milk, rice hotchpotch and kadhi. Some times they have roasted green gram papad with the supper. This community mainly cooked only twice a day that is between 9 to 10 in the morning and at 8 o'clock in the evening.

2) CUISINE FOR THE FESTIVALS

- **Diwali**

The former generation prepares lapsi as a sweet dish and rice, green gram dal, hotchpotch with lots of ghee.

The present generation prepares ladoo, dal-rice in the evening and has it. They also have dates with ghee and coconut.

- **Satamatham**

The former generation prepared green gram dal fafda, sweet dhebara and jowar thumaro on the chhath and has it on the satam's day. They ate thumaro with groundnut oil and garlic chutney along with the butter milk or curds.

The present generation followed the same practice and had bijora pickle, chillies and onion along with it. They also prepared mohant

- **Kalichaudas**

The former and the present generation prepare talvat and lapsi and rice with sugar and ghee, and offered to the kuldevi and had it.

- **Shivratri**

The former generation specially steamed sweet potato in their vernacular language know as gajar and peeled it and had it along with the milk, sugar and ghee.

Table 40
Status of festivals cuisine of Boricha Ahir in Present generation.

No	festivals	Less than 5000 Rs. 12.5% families. N=5		5000 Rs. To 10000 Rs. 15% families. N=6		10000 Rs. To 20000 Rs. 10% families. N=25		Above 20000 Rs. 19% families. N=19	
		snacks	sweets	snacks	sweets	snacks	sweets	snacks	sweets
1	Diwali	Ganthiya	Laddo, Jalebi, Penda.	Ganthiya,	Laddo, Jalebi, Penda, Mohanthad, Gulabjamun	Ganthiya, Phaphda,	Laddo, Jalebi, Penda,	Ganthiya, Phaphda, Chavanu, Pharsi Puri,	Laddo, Jalebi, Penda, Mahanthal, Gulabjamun, Toprapak, Drufruit halwa, Kajukatri, Anjir roll, Pista roll,
2	Shivratri	nil	Sweet paotato, milk, sugar and ghee.	Potato vegetable, Hotch-potch of sama,	Sweet potato, milk, sugar and ghee.	Potato vegetable, Hotch-potch of sama, potato wafer,	Sweet potato, milk, sugar and ghee	Potato vegetable, hotch-potch of sama, farali chavanu.	Sweet potato, milk, sugar and ghee, penda, toprapak, dryfruit halwa.
3	Ramnavmi	Seasoned samo	nil	Potato vegetable	Khira of sama	Seasoned samo, potato vegetable	Shira of rajgira	Seasoned samo, potato vegetable, farali chevdo	Penda, Khajurpak, khira of sama.
4	6 th day of the child's birth	nil	Lapsi,	Huskless Green gram dal,	Lapsi,	Huskless green gram dal and rice.	Lapsi,	Huskless green gram dal, khari bhat, potato onion vegetable, puri, bhagiya	Lapsi,

In the present generation 22.5% families of less than 5,000 Rs. monthly income group do not prepare any snacks but they boil sweet potato at home and add in to the milk sugar, ghee and have it. 32.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group to prepare the potato vegetable, hotchpotch of sama at home as a sweet they boiled sweet potato and add it the sugar, ghee, milk and have it. 17.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare potato vegetable, hotchpotch of sama at home and buy potato wafers from the market, as a sweet they boiled sweet potato and add in to the sugar, ghee and milk and have it. 27.5% families of the above 20,000 Rs. monthly income group prepare potato vegetable and hotchpotch of sama at home and buy the farali chavanu from the market. As a sweet boiled sweet potato add in to the sugar, ghee and milk and have it. Moreover they buy penda, toprapak, dry fruit halva from the market and have it.

- **Ramnavami**

The former generation prepared sau (samo) and have it with curds, ghee or buttermilk.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group prepare seasoned sama at the home and have it. 32.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group prepare potato vegetables and khir of sama and have it. 17.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare seasoned sama and potato vegetable and shira of rajgira at the home and have it. 27.5% of the families above 20,000 Rs. monthly income group prepare potato vegetable and khir of sama at home and buy farali chevdo, penda, khajurpak from the market and have it.

3) DIET THERAPY DURING THE PREGNANCY

The former generation for the first, second and third trimester gave apart from the normal diet little more of milk, ghee and curds for the healthy growth of the baby and for the good health of the mother.

The present generation has added fruit to the diet in addition to the former diet which helps the child to be healthier.

4) DIET TO BE AVOID DURING THE PREGNANCY

The former generation avoided giving during the first trimester pickles, chilies and tamarind. In the second trimester they avoided bringal, onion and garlic anything heaty for the body as it would cause miscarriage. During the third trimester they avoid banana, potatoes, butter and laddoo because it was heavy to digest.

The present generation also follows in same pattern.

5) POST DELIVERY DIETARY CARE

The former generation gave after three hours delievery gruel of jaggery + ghee + water. Then gave gruel of millet + jaggery + ghee + water from the next day in the morning they would start giving wheat flour gruel and shira of coarsely ground wheat flour, katlu or milk with green gram papad. They gave hotchpotch of millet and green gram dal with an extra dot of ghee. They also gave seasoned buttermilk added pinch of black pepper powder and also gave millet loaf with lots of ghee. They did not give milk and red chilly powder.

The present generation gives tea on the very first day. Dal-rice, rice + green gram dal hotchpotch wheat + millet flour mix chapatti full of ghee, brinjal,

bottle gourd, bitter gourd vegetables seasoned with ghee, cumin seed and garlic.

6) DIETARY PATTERN FOR 8 TO 10 DAYS POST DELIVERY CARE

The former generation gave shira, gruel, ghee and katla. Above all these they prepared millet loaf brinjal vegetable, prepared in ghee and seasoned with garlic and cumin seeds. They also gave thin green gram dal and loose rice and millet + green gram bhadka with extra dot of ghee. All these are given to the mother to regain the lost energy and help to digest little by little. This also helps in the child's growth and nourishment. They gave millet loaf to increase the breast milk. They gave buttermilk (kachi chhas) after ten day.

The present generation gives the green gram dal-rice, vegetables of bringal, bitter gourch bottle gourd, cabbage, fenugreek leaves with light red chilly powder. They give wheat chapatti, milk, ghee and jaggery. They also give shira, gruel and katla when the mother feeds hungry. They also give tea. They give kachi chhas after ten days.

7) THE SPECIAL SWEETS MADE ON THE CHHATTHI (6TH DAY) OF THE CHILD'S BIRTH

The former generation cooked sher (500gm.) Gram with 200 gm. wheat totha added with jaggery and distribute among all the near by the children. They prepared lapsi and fed the whole faliya (kinship). It was believed that by feeding the totha to the little children the new born baby would become healthy and strong.

In the present generation on the 6th day of the child's birth the 22.5% families of the less than 5,000 Rs. monthly income group prepare lapsi at home but do not feed the faliya. 32.5% families of the 5,000 Rs. to 10,000 Rs. monthly

income group prepare lapsi, green gram husk less dal and feed the whole faliya. They distribute a small piece of matar to all in the faliya. 17.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group prepare lapsi and green gram husk less dal, rice and feed the faliya. 27.5% families of the above 20,000 Rs. monthly income group prepare lapsi, bundi, laddoo, husk less green gram dal, kharibhat, potato onion mixed vegetable, puri and bhajiya and feed the faliya.

8) THE DIET AND THE HOME REMEDY DURING SICKNESS

- **Kidney stone**

The former generation was ignorant about kidney stone. The present generation is aware of the kidney stone and drink bijora juice as a remedy. The bijora juice breaks down the stone to small practicals and flushes it out of the body. They have very simple diet like dal, rice, chapatti, vegetable etc. Tomato, radish, brinjal and spinach are highly prohibited.

- **Urinary tract infection**

In the former generation the patient kept the green moss on lower abdomen. If the little children suffering from this disease the mother feeds her milk. They would give just normal light diet like buttermilk, rice, rice hotchpotch, green gram dal, chapatti and milk.

The present generation makes the patient immerse the feet in the lukewarm water. They give them more of sugar water to drink.

- **Uterine bleeding**

In the former generation if a lady was suffering from uterine bleeding. She would be given squash of fennel seeds and stone sugar, soaked in a small new earthen pot over night, early in the morning on empty stomach. They would also give light food of green gram dal, rice wheat, chapatti, rice+ green gram dal hotchpotch. Heaty food like brinjal, ginger, radish, onion and garlic is restricted.

The present generation soaks black raisin along with stone sugar in the new small earthen pot over night and give it on empty stomach and also gave banana on empty stomach. They also give green gram dal, rice, butter milk, curds and wheat, chapattis, but would strictly prohibit chilies, brinjal, onion, radish anything heaty for the lady.

- **Miscarriage**

In the former generation they gave the patient black tea made of jaggery and also gave aswan soup for the three days. On the fourth day they gave millet gruel and then aseliya gruel. They gave wheat flour porridge for six days. After six days. They gave normal diet. Ghee was forbidden for a month. After the miscarriage they would not give the patient first three days wheat chapatti, millet loaf and vegetables. They would not give milk for 8 to 10 days. Heaty food like chilies, brinjals, radish and onion was forbidden.

The present generation still follows the same practice but only gives very light food like rice + green gram dal hotchpotch, dal rice, chapatti along with very mild vegetable.

- **Jaundice**

In Kachhi vernacular language jaundice is known as madhuro. The people followed the ritual practice called matravavu, on a small twine they tie seven

pieces of madhura wood and hang on the patient's neck. It is believed that as the twine becomes longer, jaundice is getting cured. For the diet they gave gram flour dhokali, lemons quash, roasted gram (daliya).the patient was not given milk, wheat, chapatti, dal-rice and vegetable.

The present generation practices the same but goes to the doctor to take his advice. They too give lemon squash, gram flour, dholaki, roasted gram dal, sugar cane juice. Milk is strickily forbidden.

- **Diarrhoea**

In the former and present generation they would roast the babul tree gum in the ghee and then mix it with sugar and give it to the patient to have. They would also give curds with cumin seeds powder or dodas of pomegranate, rose berry seeds to stop the diarrhoea.

The diet would be very light made of rice, curds or rice hotch-potch.they did not give pungent vegetable and anything pungent. They gave mesuk to stop the diarrhoea.

- **Cold**

The former generation took heat of sand kept in cotton cloth on the chest, feet and back. They gave hot milk mixed with turmeric in the kuldi to give relief of the cold. The osaman of the rice hotchpotch was also given very simple food of millet loaf, green gram dal and vegetable, seasoned garlic was given but ghee, butter, butter-milk, curds was not consumed.

The present generation immediately drank turmeric mixed milk as soon as they got a cold. They would inhale vicks and drink a soup of basil leaves+turmeric powder+dry ginger powder. They would have light food like millet loaf and vegetable. They avoided taking butter, ghee, curds and butter milk.

- **Fever**

The former generation used to drink mamajo as a medicine to bring down the fever. They would mix salt in water and dip a napkin in it and keep on the forehead, they would apply cow ghee on the sole of the feet and rub it with a bronze bowl, this brought down the heat of the body thus reducing the temperature. They used to take onion and millet loaf without ghee, and red chillie's chutney and millet loaf.

The present generation also uses the salt water therapy napkin along with applying the cows ghee on the sole of the feet and massaging it with the copper bowl. They give light food like green gram dal, rice, chappati without applying ghee and rice hotch-potch.they avoided milk.

- **Stomach ache**

The former generation mixed jaggery, ajawan, blackpepper powder or dill seed powder with water and gave the patient to drink. They also gave lime juice with salt. They ate milk and millet. They would give boiled shev with sugar and ghee, green gram dal, rice along with curds.

The present generation drinks soda along with black salt. They also drink jaggery+ajwan+black pepper soup. They had very light meal consisting broth of boiled green gram dal, loose rice, rice hotchpotch and milk.

- **Constipation**

The former generation gave mindhiaval powder+jaggery and also gave caster leaves as a remedy.they ate curds and rice, chappati, milk and ghee. The

present generation also drinks castor oil with luke worm water. They eat loose rice hotchpotch along with butter milk and green onion vegetable or leafy vegetable.

- **Vomiting**

The former generation drank jaggery water mixed with salt. They had very light food like rice+ green gram dal hotchpotch and drank tea and diluted milk.

The present generation also drinks the jaggery water mixed with salt and lemon squash. In case of severe vomiting they consulted a doctor.

9) CUISINE FOR SPECIAL OCCASION

On the vaishakh vad terash they would have mass wedding ceremony. This happened only once in year for the whole community. They married in the own village as far possible.

- **Ganesha**

The former generation in the evening worshiped Lord Ganesha in the house. On this auspicious day they served tea and milk in the morning. In the afternoon they prepared millet loaves+onion vegetable, in the evening they prepared lapsi and had it with ghee.

In the former generation 22.5% families of the less than 5,000 Rs. monthly income group served tea in the morning, potato vegetable millet loaves and butter milk in the noon and lapsi in the evening. 32.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion vegetable at noon, millet loaves, butter milk lapsi and kharibhat (spice rice) in the evening and have it. 17.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato onion mixed

Table 41
Status of occasional cuisine of Boricha Ahir in presaeent generation.

No	Occasion	Less than 5000 Rs. 12.5% families. N=5			5000 Rs. To 10000 Rs. 15% families N=6			10000 Rs. To 20000 Rs. 25% families N=10			Above 20000 Rs. 47.5% families N=19		
		morning	noon	evening	morning	noon	evening	morning	noon	evening	morning	noon	evening
1	Ganesha	Tea	Potato vegetable and millet loaves, buttermilk	Lapsi,	Tea	Potato onion vegetable, millet loaves, butter milk	Lapsi, kharibhat,	Tea	Potato onion vegetables, millet loaves, butter milk, mango bijora pickle.	Lapsi green gram dal, rice, milk.	Tea	Green gram da, Potato, onion vegetable ,butter milk,millet loaves or wheat chapatti.	Lapsi, potato onion vegetable, green gram dal, rice, and puri.
2	mandvo	Tea	lapsi,	Potato vegetable, millet loaves	Tea	Lapsi, Green gram dal,	Potato onion vegetable and millet loaves,	Tea+ ganthiya,	Lapsi, rice, Green gram Dal,	Khari bhat	Tea+ ganthiya,	Rice, Lapsi .green Gram dal, Potato onion, Vegetable, Puri,kham an,	Khari bhat, kadhi,millet loaves and green gram papad.
3	Wedding menu	Tea	Potato onion vegetable s, millet loaves,	Potato onion vegetable, mohanthal ,gathiya,	Tea	Potato onion vegetable, millet loaves,	Potato gram vegetable, ,puri, gathiya, bundi, laddo and papad,dal- rice,	tea	Potato onion vegetable, puri, kharibhat and papad	Mohanthal, Bundi laddo, Mix bhajiya, Puri, potato gram vegetable and papad, Tuver dal,	Tea	Potato onion vegetable, puri, khari bhat, bundi laddo and gathiya	Potato gram mix vegetable puri mix bhajiya, khman.gulab jamun, mohanthal toprapak ,barfi,tuver dal,papad,

vegetable, millet loaves, mango pickle and butter milk in the noon, lapsi, husk less green gram dal and rice in the evening. 27.5% families of the above 20,000 Rs. monthly income group serve tea in the morning, green gram husk less dal, onion –potato mixed vegetable, butter milk, millet loaves and wheat chapatti in the after noon. Lapsi, potato onion vegetable green gram dal, rice and puri in the evening.

- **Mandavo**

The former generation served tea in the morning. The children and younger who had the previous night's millet loaf with the milk along with jaggery, curds. In the afternoon they prepared matar, green gram dal. In the evening they had lapsi and rice+green gram dal hotchpotch with lots of ghee.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, lapsi and kharibhat in the noon, vegetable, millet loaves in the evening. 32.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, lapsi, green gram dal and rice in the noon, onion-potato vegetable and millet loaves in the evening. 17.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning. lapsi, ganthiya, potato vegetable in the noon, millet loaves wheat chapatti and kharibhat in the evening. 27.5% families of the above 20,000 Rs. monthly income group serve tea and ganthiya in the morning, lapsi, green gram dal, rice, potato-onion vegetable, puri and khaman in the noon, kharibhat, kadhi, millet loaves and green gram papad in the evening.

- **Wedding menu**

The former generation served tea and milk in the morning. In the afternoon they prepared matar, in the evening they served rice, green gram dal vegetable and shev the farewell of jan they gave matar green gram papad.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, potato onion mixed vegetable, millet loaves in the noon, potato-onion vegetable, mohanthal and ganthiya in the evening. 32.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, potato-onion mixed vegetable, millet loaves in the noon, potato-gram mixed vegetable, puri, ganthiya, laddoo of bundi and papad, dal rice in the evening. 17.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, potato-onion mix vegetable, puri, kharibhat and papad butter milk in the noon, mohanthal, laddoos of bundi, mix bhajiya, puri, potato-gram mix vegetable, tuver dal, rice and papad in the evening. 27.5% families of the morning serve tea and ganthiya, potato-onion mix vegetable, puri, kharibhat, laddoo of bundi and ganthiya in the noon, potato-gram mixed vegetable, rice, mix bhajiya, khaman, gulabjamun, mohanthal, toprapak, pigion pea dal, papad and barfi in the evening.

- **Simant**

They do not have the ritual of simant sanskar, but in the 5th month of pregnancy the daughter in law's brother come and takes her to her mother's

house and during the seven the month of the pregnancy the mother in law's takes one and quarter kilo millet, jaggery and a coconut and puts it in the daughter in law's lap.

In the present generation 22.5% families of less than 5,000 Rs. monthly income group served tea in the morning, shira, seasonal vegetable, millet loaves and butter milk in the noon, kadhi and millet loaves in the evening. 32.5% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, shira, potato-onion mix vegetable, millet loaves and butter milk serve in the noon. Kadhi-millet loaves in the evening. 17.5% families of

Table 42
Status of occasional cuisine of Boricha Ahir in presaeent generation.

No	Occasion	Less than 5000 Rs. 12.5% families N=5			5000 Rs. To 10000 Rs. 15% families N=6			10000 Rs. To 20000 Rs. 25% families N=10			Above 20000 Rs. 47.5% families N=19		
		morning	noon	evening	morning	noon	evening	morning	noon	evening	morning	noon	evening
1	Simant	Tea	seasonal vegetable and millet loaves, Sheera, buttermilk	Kadhi and millet loaves,	Tea	Potato onion vegetable ,millet loaves, butter milk, Sheera,	Kadhi rotla, millet loaves	Tea	Potato onion vegetables ,Sheera, Millet loaves, butter milk, mango bijora pickle..	Kadhi ,hotch-potch, millet loaves and milk.	Tea	Green gram dal,Potato, onion vegetable, ,butter milk, rice , wheat chapatti, Sheera,	Khari bhat,milk, and millet loaves.
2	Mouring	Tea	Khichdi, (young death), shiro(old Age death)	Kadhi, millet loaves	Tea	Khichdi+ Ghee (young death) ,shiro(old age death)	kadhi and millet loaves,	Tea	Khichdi+ ghee(young death) ,shiro(old age death)	Kadhi and millet loaves	Tea	Khichdi+ Ghee (young death) ,shiro, Bhagiya, puri, kharibhat	Kadhi and millet loaves
3	Shradha	Tea	Khir and chapatti	Kadhi millet loaves	Tea	Khir and chapatti	kadhi millet loaves	Tea	Khir and chapatti, potato onion vegetable, pickles	kaharibhat and millet loaves, milk,	Tea	Khir, Chapatti, Seasonal vegetable ,Khaman, Pickles, papad,	Khari bhat, Millet loaves, Milk, Papad, Seasoned chillies,

10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning. Potato-onion mixed vegetable shira, millet loaves, butter milk, mango bijora pickle in the noon. Kadhi-hotchpotch, millet loaves and milk in the evening. 27.5% families of the above 20,000 Rs. monthly income group serve tea in the morning, shira, huskies green gram dal, onion-potato mix vegetable, rice millet loaves, wheat chapatti, butter milk in the noon, kharibhat, milk and millet loaves in the evening.

- **Mourning**

In the former generation on the death of a member in the family, for twelve days they had only millet loaves and vegetable and butter milk or kadhi and millet loaves. If an elderly person passed away they would have ghee and jaggery along with the meals. They abstained from milk during this period on the twelfth or thirteen day they had 'dada' and served the mourners laddoo and ganthiya.

In the present generation on the day of dada. 22.5% families of less than 5,000 Rs. monthly income group serve tea in the morning. If the young person passes away they serve green gram dal+ rice hotchpotch and ghee, if the old age person pass away they serve shira. They serve kadhi and millet loaves in the evening. 32.5% families of the 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning. If the young person passes away they serve khichdi, ghee and shira. If old age person passes away they serve shira. They serve kadhi and hotchpotch in the evening. 17.5% families of the 10,000 Rs. to 20,000 Rs. Monthly income group serve tea in the morning. If the young person passes away they serve green gram dal +rice hotchpotch and ghee, if the old age person pass away they serve shira. They serve kadhi and millet loaves in the evening. 27.5% families of the above 20,000 Rs. monthly income group serve tea in the morning. If young person pass away they serve green gram dal+ rice hotchpotch and ghee in the noon. If the old age person passes away they serve sheera, bhajiya puri and khari bhat, kadhi, millet loaves and in the evening.

- **Shraddh**

The former generation on the day of shraddha served tea in the morning. In the afternoon they prepared khir and chapatti and offered to their ancestors, and then they had. In the evening they had millet loaves and milk.

In the present generation 22.5% families of the less than 5,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti in the noon kadhi, millet loaves in the evening. 32.5% families of 5,000 Rs. to 10,000 Rs. monthly income group serve tea in the morning, khir and chapatti in the noon and kadhi and millet loaves in the evening. 17.5% families of the 10,000 Rs. to 20,000 Rs. monthly income group serve tea in the morning, khir, wheat chapatti, potato-onion mixed vegetable and pickles of mango, gunda in the noon and kharibhat, milk and millet loaves in the evening. 27.5% families of the above 20,000 Rs. monthly income group serve tea in the morning, khir wheat chapatti, seasonal vegetable, khaman pickle of mango, gunda and bijora and papad in the noon, kharibhat, millet loaves, milk, papad, seasoned chillies in the evening.

4.3.3.2 COSTUMES

Mother stitched herself all the clothes by hand.

1) Daily costume

- **The little girls**

In the former generation the girl aged 0 to 2 years wore bandi or juldi as an upper garment and vajni or chaddi as a lower garment. The bandi, juldi and vajni was colourful like red, green, yellow and maroon and made of silk mashro or cotton fabric embroidered cap as a head gear, girls aged 2 to 5 years old wore colourful kamkhi as an upper garment and colourful ghaghari

as a lower garment which was embroidered at the bottom level. Vajni embroidered on the bottom band and bandi embroidered on the sleeve on the front and back with special motifs like mor, popat, pandada, sat abhalo dungo (dungo meaning flower), kodi, devdo, makodiyo and flowers embroidered with chain stitch or ladder chain stitch, harring bone stitch, mirror work and machhikanta work.

They used the threads of cotton and silk like red, green, blue and yellow colours. They used white colour for the outline.

Now a days very rarely mother makes a child wear the above mention dresses. Instead she prefers to make them wear frock, salwar-kameez or a skirt-top which is readily available in the market or stitched by a tailored.

- **The young girls**

The traditional dress of girls aged 5 to 12 years wore kanchari very little variation in their kanchari in accordance with their physique. The kanchari does not have gathers in the front and is flat. All the panels are also of the same colour, which was embroidered on both sides and band. The kamkhi was plain or tie and dye pattern and colourful made of silk, mashroo and cotton fabric. The spinister wore kamkhi. As a lower garment they wore ankle length cotton or mashroo ghaghara. The ghaghara has a waist belt, which encase the chord, this meant for tying. Ghaghara was embroidered at the border extending upward at least one to one and a half feet. A sat pattern was noticed in the manner of embroidery. On the head they wore cotton red or green odhani.

Now a days they wear same pattern attire, but change in fabric like synthetic, silken are used instead of mashroo and cotton, they adorn the attire with glittering gaudy lace and machine embroidery instead of hand embroidery.

- **The married ladies**

In the former generation the lady stitched herself ghaghara and kamkho by button hole stitch, back-stitch or any other hand stitch. At the age of 15 years the girl was married. At the age of 16 years she went to the in-laws house with the anna, wore pleated kamkho made of mashroo and silken fabric In the initial days she wore embroidered kamkho and fully embroidered ghaghra of red colour or maroon. Chunari as a head cover of red and green colour embroidered on the border.

After the birth of one child she started wearing red plain paynu as a lower garment. This was made of cotton and chundadi (khilvat) of red, green and yellow as a head cover and colourful kamkho with five to six colour panels. The kamkho made of mashroo fabric was embroidered at the both side borders and sleeve borders the ghaghara was also embroidery at the border and waist band. A set pattern is noticed in the manner of embroidery.

Sometimes at the hems piping of different colours is used, in these piping one may overlap the other on the piping a running stitch was done.

In the present generation married ladies wore red, green, yellow ghaghra of synthetic fabric as a lower garment and colourful kamkho with 5 to 6 colour of silken fabric or synthetic fabric and green, red chundadi as a head cover.

- **The middle aged ladies**

In the former generation the boricha Ahir elderly woman wore black cotton odhani (khilvat) with red dots, after the marriage of son or daughter. As an upper garment she wore a colourful katariya's kamkho with nine panels of three colours embroidered on the both sides and on the border. As a lower garment she wore red cotton ghaghara.

In the present generation the boricha Ahir ladies wore red, pink, green ghaghra of synthetic material as a lower garment red and green cotton or synthetic chundadi as a head cover and colourful kamkho with three colours of polyester or knitted fabric.

- **The elderly women**

In the former generation the elderly woman wore cotton chhatni as a head cover, maroon kamkho with two colours of mashroo or silken fabric and red ghaghara of cotton fabric.

Today's generation also wear the same pattern attire but change in fabric. They use synthetic fabric like polyester and knitted fabric instead of cotton or mashroo of sadla.

- **The widows**

In the former generation the widow draped a plain black cotton katvo as a head cover, red kamkho and red cotton peynu .if she becomes a widow at a young age she wore sanali is kamkho of double colours like blue, maroon, coffe, sky blue etc red ghaghara as a lower garment and chhatni as a head cover.

Today's generation also wear as same pattern attire but change in fabric. They use synthetic fabric like polyester and knitted fabric instead of cotton or mashroo of sadla.

- **The little boys**

In the former generation boys aged 0 to 1 years wore bundi as an upper garment or mashroo or silken fabric of red, yellow, green colours. They wore vajni as a lower garment, silken or mashroo fabric of yellow, red green and maroon colours and colourful embroidered toplo as head cover. The boys

aged 1 to 5 years wore jaldi as an upper garment and vajni as a lower garment. Sometimes they made the jaldi and vajni of the same materials.

Jaldi was embroidered vajni also embroidered all over or sometimes on the bottom band.

The special embroidery stitches used were chain stitch, ladder chain stitch, russian cross stitch, blanket stitch, mirror work and bavaliya stitch, they extensively used mirror in their embroidery.

Now a days they wear bandi, chaddi, trousers, jaldi, vajni and t-shirt, half pant which was made from synthetic fabric, readily available in the market.

- **The young boys**

In the former generation the young wore the colourful cotton kediyun as an upper garment which was embroidered on the chest front and back.

The kadiyun is long in length then pranthadiya Ahir 6 meters of fabric is used. It has a stand collar, long sleeves, which form gatheRs. A gathered panel is places at the chest level. It is gathered at the side only, approximately 3"-4" in the front and back. This lower gathered panel is one piece through, its circumference being the same as that of the chest. The kediyun is fastening in the front, at the neck and at the chest level with the help of kus (strings).

They wore six meters white cotton vajnu as lower garments which were 22 feet long in width. It has 10 panels stitched together in addition to the belt and the 'poncha' (bottom) a narrow thick piece of cloth attached to the hemline. It is fastened using the casing. In the poncha they have an inner opening to facilitate in the wearing vajnu was embroidered at the bottom band (poncha) they wore a red black cotton turban as a head gear, a 10 feet long rectangular cloth.

Now a days the young wears pant-bushirt of synthetic materials which was readily available in the market or tailored.

- **The middle aged men**

In the former generation the middle aged men wore white cotton kediyun as an upper garment which consumed 7 meters fabric. They wore 6 meters vajnu as a lower garment. They wore white cotton turbans 10 feet long cloth.

Now a days middle aged men wear white polyester kameez, white polyester vajnu and white turban as a head dress.

- **The elderly men**

In the former generation the elderly wore white cotton kediyun as an upper garment, white cotton vajnu as a lower garment and white turban as a head gear.

Now a days the elderly man wear the same as above but fabric used is polyester instead of cotton.

2) MARRIAGE CEREMONY COSTUMES

In the Ahir community the former generation would conduct the ghodiya engagement of a child at the very infant stage and have the marriage ceremony performed by the age of 15 to 16. Now a days they have the engagement done by the age of 7 to 10 and marriage by the age of 20 yearRs. Formally they would have mass marriage on fagan sud bij-trij but now they do it in auspicious months according to their desire.

Now a days they follow the same tradition .the former and the present generation have the veil system. As sign of marital status the lady adorns the forehead with the bindi.

- **The groom**

In the former generation the groom wore katariyas colourful striped vajnu, as a lower garment which was embroidered all over or at the ankle belt. As an upper garment wore orange colour silken kediyun embroidered at the chest front and back with glittering laces. They tied bokani on the chin covered with head. A red turbun with golden zari as a head gear on the shoulder they draped patori. On the waist they tied pink bori. A person holds the patori behind the groom.

Now a days the groom wears same pattern attire but they used glittering gaudy lace instead of hand embroidered and used of synthetic fabric.

- **The bride**

In the former generation the bride wore katariya's sacho ghaghara as a lower garment embroidered at the bottom band. Sacho kamkho of green colour with tie- dye pattern as an upper garment and the odhani as a head cover or veil. The wedding odhani known as the 'khumbhi' is made of red colour fabric.it is a two piece odhani joined longitudinally (khilvat) with the variation of the button hole stitch.

In the present era the bride wears fully embroidered kamakho of green colour and fully embroidered red ghaghara and red colour chunari decorated with much colourful laces.

- **The little girls**

The little girl wore embroidered ghaghari with blue, yellow green colour of mashroo or silken fabric kamkhi which was embroidered at the sides and the dhadi(border) and red green chundadi which was not embroidered .but studded with glittering laces .

- **The young girls**

The young girl wore fully embroidered colourful kamkhi or sami embroidered kamkhi of mashroo or silken fabric normal ghaghari embroidered at the border and red chunari as a head cover embroidered at the border.

- **The married ladies**

In the former generation the lady was go to the in-laws home with annu she wore fully embroidered kapdu, red chunari or fully embroidered red ghaghara or semi embroidered ghaghara.

- **The elderly women**

In the former generation the elderly woman wore morindi as a head cover red cotton peyanu and colourful kamkho of mashroo fabric.

Now a days the elderly women wear same attire as above but change in fabric, they use synthetic fabric instead of mashroo or silk fabric.

- **The widows**

In the former generation the widow wore new attire as the usual wear but new, mention in daily wear section.

Today's window also wears the same attire as above.

- The little boys, the young boys, the middle aged men and the elderly men wore the daily wear attire but new, embroidered and colourful.
- Today's generation wears the same attire as mentioned in daily wear costumes section but new.

3) FESTIVAL COSTUMES

The former generation of machhoya Ahir wore new colourful embroidered costumes. The costumes which they used for attending the weddings was also worn on festivals, but the newly wedded groom would not wear their bridal dress instead they got a new costume done.

- **The newly wedded men**

On the festivals the newly wedded men wore white or colourful kediyun embroidered on the chest front back as an upper garment. Vajnu as a lower garment which was fully embroidered or bottom band embroidered as a head cover colourful cotton turban like red black colour.

Today's generation wear pant shirt.

- **The newly wedded ladies**

In the former generation the newly wedded lady wore sachu kapdu which was embroidered on both sides and on the border and sleeves border or fully embroidered panels in the sleeves front and sides as an upper garment. They wore red embroidered ghaghara as a lower garment which was embroidered all over. Sometimes at the hem piping of different colours like pink, green, maroon and red is used. In these piping one may overlap the other on the

piping a running stitch is done with colourful thread. She wore khumbhi odhani with embroidered border.

Now a days the newly wedded lady wears fully embroidered silken kamkho fully embroidered ghaghara and khunbhi odhani or red chunari or green chundadi studded with glittering laces. But instead of mashroo and cotton fabric they used synthetic fabric.

4) MOURNING COSTUMES

- **Newly wedded ladies**

In the former and present generation newly wedded bride wore sanali (black kamkho with colouring khadpa) as an upper garment, black woollen dhabli as a head cover and red peyunu as a lower garment. In the present generation the younger married lady wore red ghaghro, sanali (front part black and sides pink orange) and black chhatiyani as black colour.

- In the former and present generation the middle aged lady, the elderly lady wore sanali as an upper garment black woollen dhabli as a head cover and red cotton peyunu.
- In the former and present generation the widow wore red ghaghro as a lower garment black plain kamkho as upper garment and black plain odhani.

Now a days wear same attire but change in fabric. They wore synthetic fabric instead of mashroo or silken fabric.

- In the former and present generation the young girl, little girl and the young boys, wore as a usual attire mention in daily wear costume section.
- In the former and present generation the middle aged man and the elderly man all tied a white rumal on the head while mourning.

4.3.3.3 ORNAMENTS

The Machhoya Ahir's ladies adorn their forehead with a red bindi. They wore silver ornaments except jumnu, gokh, paro and men's marriage bhungari and oganiya.

1) Daily ornaments

The former generation wore the ornaments mention below.

- **The little girls**

Neck	- dodi, hayadi, tanto
Ears	- sonaiya, kanku
Nose	- silver kado
Wrist	- beads berakha, silver kadli
Legs	- silver zanzar, silver kadla (holo)

In the present generation the little girls of the 15% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver butti on the earlobe and silver ring on the nose and silver zanzar on the ankle, black beads kandiya on the wrist. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver butti on the earlobe and golden ring on the nose and silver kandiya on the wrist and silver zanzar on the ankle. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden ring on the nose, golden butti on the earlobe, silver kadli on the wrist and silver zanzar on the ankle. 35% families of the above of the 20,000 Rs. Monthly income group wear golden dodi on the neck, golden butti on the earlobe and golden ring on the nose, silver zanzar on the ankle and golden ring on the finger.

Table 43
Status of present generation ornaments of the Boricha Ahir.

Categories Of Ornaments	Less than 5000 Rs. 15% families N=6				5000 Rs. To 10000 Rs. 20% families N=8				10000 Rs. To 20000 Rs. 30% families N=12				Above 20000 Rs. 35% families N=14							
	men		women		children		men		women		children		men		women		children			
	men	women	boy	girls	men	women	boy	girls	men	women	boy	girls	men	women	boy	girls	men	women	boy	girls
Ear	Silver Gokh	Silver kanku, silver Vedli in earlob	nil	Silver gokh, Butti,	Silver Gokh,	Gold kanku, Gold Vedli in earlob	nil	Gold Gokh, Gold Kadi,	Gold kanku, Gold Vedli in Earlob, Sher,	Gold kanku, Gold Vedli in Earlob, Sher,	nil	Gold Gokh, Gold Kadi,	Gold kanku, Gold Vedli in earlob Sher,	Gold kanku, Gold Vedli in earlob Sher,	nil	Gold Kadi,	Gold kanku, Gold Vedli in earlob Sher,	nil	Gold Kadi,	
Nose	Nil	gold Dano.,	Nil	Gold kado,	nil	Gold dano,	Gold dano,	Gold dano,	Gold dano,	nil	Gold kado,	Gold kado,	Gold dano,	Gold dano,	nil	Gold kado,	Gold dano,	nil	Gold kado,	
Neck	Silver Dodi,	dodi, (silver). Beads Mala, Zumnu, (Mod) har	Silver Dodi,	Silver, Dodi, Imi. Neck Lace,	Silver dodi,	Mangal sutra (gold plated) Beads Mala Zumnu, (Mod) har	Silver Dodi,	Neck lace Chain, Silver Dodi,	Mangal sutra (gold plated) Beads Mala (mod)har	Gold, chain	gold Dodi,	Gold chain, dodi, Neck Lace,	dodi, Mangal sutra Kanthi, Beads Mala, Zumnu, (gold)har (mod)	Gold Chain	gold Dodi,	Gold chain dodi, Neck Lace,	dodi, Mangal sutra Kanthi, Beads Mala, Zumnu, (gold)har (mod)	gold Dodi,	Gold chain dodi, Neck lace	
Wrist	watch	Plastic Bangale Patla, red chidi	Imi. lukey	Imi .kadli	watch	Plastic Bangles, Patla,red chudi	silver lukey	Silver Kadli,	Plastic Bangles, Patla,red chudi	watch	silver Kadli, lukey	silver Kadli,	Gold patla, Plastic Bangles, Patla, Red chudi	watch	Gold lukey	Gold Patla, Plastic Bangles, Patla, Red chudi	Gold patla, Plastic Bangles, Patla, Red chudi	Gold lukey	Gold Panchi kandia	
Fingers	Nil	Silver Ring	Imi ring	Imi. ring	nil	Silver ring	Silver Ring,	Silver Ring,	Gold Ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring	Gold ring
Feet	Nil	sakla	Nil	Zanzar	nil	Silver sakla	nil	Silver zanzar	Silver sakla	nil	nil	silver zanzar	silver sakla	nil	nil	silver zanzar	silver sakla	nil	silver zanzar	silver zanzar
Toes	Nil	Silver vichhiya	Nil	Silver rings	nil	Silver vichhiya	nil	Silver rings	Silver vichhiya	nil	nil	Silver rings	Silver vichhiya	nil	nil	Silver rings	Silver vichhiya	nil	Silver rings	Silver rings

• The young girls

The former generation wore the ornaments mention below.

Neck	- paro, hayadi, tanto, hulru (silver)
Hand	- silver chud, aradhiya
Fingers	- silver rings
Ears	- tagal, soniaya, kadaku, conical shape vedli (silver)
Nose	- silver kado
Legs	- kambi, kadla, zanzar (silver)
Toes	- anguthi, vichhiya (silver)

In the present generation the young girls of the 15% families of less than 5,000 Rs. monthly income group were silver dodi on the neck, silver butti on the earlobe and chunk on the nose and silver sankla on the ankle. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck , silver butti on the earlobe and, golden chunk on the nose and silver sankla on the ankle. 30% families of the 10,000 Rs. to 20,000 Rs. Monthly income group girls wear golden dodi on the neck, golden chunk on the nose, golden butti on the earlobe, plastic and metallic bangles on the wrist, silver zanzar on the ankle. 35% families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden butti on the earlobe and golden chunk on the nose and plastic or silver bangle or patala on the wrist, silver zanzar on the ankle and golden ring on the finger.

• The married ladies

In the former generation the married lady wore, very next day of the marriage means on the chaudash ivory chud on the both wrist. She also wore silver aradhuya. They wore ivory chud which style mention below.

Wrist	- aradhiya –red plastic chudli– aradhiya
Ears	- conical solid vedli, kanku, sonaiya

Feet	- kambi, kadla, zanzar, pagpan
Toes	- vichhiya, anguthiya
Neck	- zumnu, paro, madaliyu, pandada hularu
Fingures	- silver rings, kada

Note

Married lady colour their ivory chud with red colour on the festival like the Janmastami, Diwali and auspicious occasions like marriage ceremony and naming ceremony.

In the present generation the married lady of the 15% families of less than 5,000 Rs. monthly income group were silver dodi on the neck, silver butti on the earlobe and silver chunk on the nose and silver zanzar on the ankle. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver butti on the earlobe, golden chunk on the nose and silver zanzar on the ankle. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group wear golden dodi on the neck, golden chunk on the nose, golden butti on the earlobe, plasti chud on the both wrist, silver zanzar on the ankle. 35% families of the above 20,000 Rs. monthly income group wear golden dodi on the neck, golden butti on the earlobe and golden chunk on the nose and ivory chud on the both wrist and golden ring on the finger.

• The elderly women

In the former generation the elderly lady wore ornaments mentioned below.

Neck	- paro, madaliyu
Hand	- red plastic chudli on the both wrist
Fingers	- silver rings
Ears	- conical shape solid vedli on the top of the ears (total six)

Nose - nothing
Legs - nothing

In the present generation the elderly women of the 15% families of less than 5,000 Rs. monthly income group wear basil beads mala on the neck, plastic red chudli on the both hand. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver hirakanthi on the neck, basil woods beads mala on the neck, pavitri on the finger, white plastic red chudli on the both wrist. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group wear silver hirakanthi and basil wood beads silver mala on the neck, golden ring on the finger, red chudli on the both wrist. 35% families of the above 20,000 Rs. monthly income group wear golden hirakanthi on the neck, golden basil beads mala on the neck, red chudli on wrist, golden ring on the finger.

- **The widows**

The former and present generation the widow wore tulusi paro on the neck and pavitri on the fingers.

- **The little boys**

The former generation wore the ornaments mentioned below.

Neck - dodi, tanto (silver)
Feet - ghughara, kadli, nevari, damaru
Wrist - silver pochi, beads kandiya

In the present generation the boy of the 15% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck, silver kadli on the ankle and beads kandiya on the wrist. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck, silver kadli on the ankle and silver kandiya on the wrist. 30% families of the 10,000 Rs. to 20,000 Rs.

monthly income group boys wear golden dodi on the neck. Silver kadli and ghughra on the ankle and silver ponchi on the wrist. 35% families of the above of the 20,000 Rs. monthly income group wear golden dodi on the neck, golden ring on the finger, silver kadli and ghughra on the ankle.

- **The young boys**

Ear	- kanku
Waist	- silver kandoro (belt)
Wrist	- silver ponchi or sinhmora kada
Feet	- toda, damru, kadla

In the present generation the boys of the 15% families of less than 5,000 Rs. monthly income group wear silver dodi on the neck. Imitation kadu on the wrist. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck. Wrist watch on the left wrist and silver lukey on the right wrist. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group boys wear golden dodi on the neck. 35% families of the above 20,000 Rs. monthly income group wear golden dodi on the neck, golden ring on the finger, wrist watch on the wrist and golden lukey on the right hand.

- **The middle aged men**

The former generation wore the ornaments mentioned below.

Ear	- silver gokh, kothi
Neck	- silver tanto
Fingures	- silver ring

In the present generation the middle aged men of 15% families of the less than 5,000 Rs. monthly income group wear silver dodi on the neck, wrist watch on the wrist. They wear silver ring on the fingers. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck

and wrist watch on the wrist. They wear silver ring on the finger. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group men wear gold chain on the neck, wrist watch on the wrist and gold ring on the finger. 35% families of the above 20,000 Rs. monthly income group men wear gold chain with the dodi on the neck, wrist watch on the wrist and gold rings on the fingers.

- **The elderly men**

In the former and present generation the elderly man did not wear any ornaments.

2) MARRIAGE CEREMONY ORNAMENTS

- **The groom**

The former generation wore the ornaments mentioned below.

Ear	- oganiya, kanku, bhungari (gold)
Waist	- kandoro
Neck	- tanto, hularu, zumanu (gold zumnu)
Finger	- silver rings
Feet	- toda, bedi
Wrist	- sinhmora kada

In the present generation the bride groom of the 15% families of the less than 5,000 Rs. monthly income group bride groom wear imitation necklace on the neck, imitation ring on the fingers, wrist watch on the left hand and silver lukey on the right hand. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear gold Snapd necklace on the neck, gold ring on the finger, wrist watch on the left hand and silver lukey on the right hand. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. monthly income group wear golden zumnu and chain on

the neck, golden ring on the finger, silver lukey on the right hand and wrist watch on the left hand.

- **The bride**

The former generation wore the ornaments mention below.

Neck	- zumnu, hulru, paro, (zumnu and paro golden)
Hand	- silver chud and aradhiya
Fingures	- silver karda
Ears	- vedla, sonaiya, kanaku, nagla
Nose	- kado
Feet	- kambi, kadla, pagpan, zanzar
Toes	- anguthi, vichhiya

Note

The lady wore 5 kg. silver on both the legs together.

In the present generation of the bride of 15% families of the less than 5,000 Rs. monthly income group wear imitation necklace on the neck, imitation earrings with the ser on the earlobe, golden chunk on the nose, imitation and plastic bangles and patla on the wrist, silver sankla on the feet, and vichhiya on the toes. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear gold platted golden chunk on the nose, golden zumnu on the neck ,imitation rings on the finger, plastic bangles and imitation patla on the wrist and the silver sankla on the feet and silver vichhiya on the toes. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 rs monthly income group wear golden zumnu and golden rajwadi har on the neck, golden chunk on the nose, golden earring with the ser on the ears, golden patla with imitation bangles on the wrist and golden ring on the finger and silver sankla on the feet and silver vichhiya on the toes.

• The little girls

The former generation wore the ornaments as mentioned below.

Ear	- gold kanku, sonaiya and vedli
Nose	- silver kado
Hand	- silver kadli, beads kandiya
Feet	- silver zanzar

In the present generation the little girl of 15% families of the less than 5,000 Rs. monthly income group, 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group, 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. monthly income group wear the ornaments, mentioned in the daily ornaments section. Moreover they wore imitation necklace, earrings, rings, patla and bangles.

• The young girls

The former generation wore the ornaments mentioned below.

Ear	- gold kanku, silver vedli, sonaiya (silver)
Nose	- silver kado
Hand	- aradhiya, chud (silver)
Toes	- silver rings
Legs	- silver kambli, kadla, zanzar, pagpan

In the present generation the little girls of the 15% families of less than 5,000 Rs. monthly income group were imitation necklace on the neck, imitation patla on the wrist, imitation earrings on the earlobe and imitation chunk on the nose, silver zanzar on the ankle. 20% families of the 5,000 Rs. to 10,000 Rs. Monthly income group wear imitation necklace on the neck, imitation earrings

on the earlobes, imitation patla and bangles, and golden chunk on the nose and silver zanzar on the ankle. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group girls wear golden dodi on the neck, golden rajwadi har on the neck, golden chunk on the nose, golden earrings on the earlobe, golden patla on the wrist and silver zanzar on the ankle. 35% families of the above of the 20,000 Rs. monthly income group wear golden zumnu, hulru and rajwadi har on the neck, golden earrings on the earlobe and golden chunk on the nose, golden patla with metallic bangles on the wrist, silver zanzar on the ankle and golden ring on the finger.

- **The married ladies:-**

In the former generation the married lady wore ornaments mentioned below.

Neck	- zumnu, hulru, pandada (golden zumnu)
Nose	- chuk
Wrist	- aradhiya-red plastic chudali-aradhiya
Fingers	- gold or silver rings
Feet	- kambi, kadla, zanzar, pagpan
Ears	- silver ball like solid vedla on the top of the year and golden kanku inside the ear.

They are also using sindur on the path of the hair. In the present generation the married lady of 15% families of the less than 5,000 Rs. monthly income group wear golden butti on the ears and gold chunk on the nose, imitation necklace on the neck and silver madaliya on the neck metallic patla and bangles on the wrist and silver sankla on the feet and vichhiya on the toes. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear, golden butti on the ear with ser, golden chunk and golden zumnu and imitation necklace, imitation patla on the wrist, silver sankla and silver vichhiya. 30% families of the 10,000 Rs. to 20,000 Rs. Income group and 35%

families of the above 20,000 Rs. monthly income group wear golden earrings with ser, golden zumnu, hulru and golden rajwadi necklace, golden patla on the wrist, silver sankla on the ankle and vichhiya on the toes.

- **The elderly women**

The former generation wore the ornaments mentioned below.

Nose	- nothing
Hand	- ivory chud in both wrists
Ears	- kanku
Neck	- silver kanthi of black beads
Feet	- nothing
Fingers	- golden rings

In the present generation the elderly women of 15% families of the less than 5,000 Rs. monthly income group wear silver butti on the earlobe, silver paro, dodi on the neck, golden vitti on the nose. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear golden butti on the earlobe, silver paro and golden dodi on the neck, golden chunk on the nose. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. monthly income group wear golden butti on the earlobe, golden paro and dodi on the neck, golden chunk on the nose.

Snap 29

Vedli- Boricha Ahir women's Earlobe distinguished ornaments.



• The little boys

Legs	- nevar, ghughara, kadli
Wrist	- silver ponchi
Neck	- dodi, gold chain, silver chain

In the present generation 15% families of the less than 5,000 Rs. monthly income group little boys wear silver dodi on the neck, beads kandiya on the wrist and the silver kadali, ghughra, nevri on the ankle. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi, silver kandiya, silver kadala, ghughra, nevri. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. monthly income group wear golden chain with dodi, golden kandiya and silver kadali, ghughra, nevri on the ankle.

• The young boys

The former generation wore the ornaments mentioned below.

Wrist	- silver sinhmora kada
Neck	- silver tanto, dodi
Fingers	- silver ring
Ear	- bhungri on the top of the ear and kanku inside the ears
Legs	- silver toda, bedi

In the present generation 15% families of the less than 5,000 Rs. monthly income group young boys wear imitation dodi on the neck and wrist watch. 20% families of the 5,000 Rs. to 10,000 Rs. monthly income group wear silver dodi on the neck and wrist watch and silver ring on the finger. 30% families of the 10,000 Rs. to 20,000 Rs. monthly income group and 35% families of the above 20,000 Rs. monthly income group wear golden chain with dodi on the neck and golden lukey on the wrist on the left hand.

- **The middle aged men**

The former generation wore the ornaments mentioned below.

Ear - gokh, kothi (silver)

Neck - tanto

Fingures - silver ring

In the present generation the middle aged men of 15% families of the less than 5,000 Rs. monthly income group wear silver dodi on the neck, wrist watch on the wrist. They wear copper ring on the fingers. 20% families of the 5,000 Rs. to 10,000 Rs. Monthly income group wear silver dodi on the neck and wrist watch on the wrist. They wear silver ring on the finger. 30% families of the 10,000 Rs. to 20,000 Rs. Monthly income group men wear gold chain on the neck, wrist watch on the wrist and gold ring on the finger. 35% families of the above 20,000 Rs. Monthly income group men wear gold chain with the dodi on the neck, wrist watch on the wrist and gold rings on the fingers.

- **The elderly men**

In the former and present generation the elderly men did no wear any ornaments.

3) FESTIVAL ORNAMENTS

The Boricha Ahir wore that ornaments on anmastami, Diwali and on the fairs as mentioned in marriage ornaments section.

4) MOURNING CEREMONY ORNAMENTS

In the former generation if a death in ladies in-laws or parents house she did not remove any ornaments except chuk. In the present generation they follow the same traditions.

- The little boy and girl wore daily ornaments.
- The young girl wore daily ornaments.
- The young boy middle aged man, elderly men and old age man wore daily wear ornaments.

4.3.3.4 TATTOOS

In the former generation Boricha Ahir's men, women and children tattooed on their chin, neck, arms, and legs mentioned in the Kachhi Rabari tattoos section.

Now a days it's hardly seen. Boricha Ahir's lady did not tattoo on their chick.

4.3.3.5 FOOT WARE

As per Pranthadiya Ahir mentioned in footwear section.

4.3.3.6 HAIR STYLE

As per Pranthadiya Ahir mentioned in hairstyle section.

CHAPTER 5

SUMMARY AND CONCLUSION

5.1 SUMMARY

India comprised of a number of communities, culture and traditions. Costume and diets is a marked characteristic of any culture. Kutch is one of the district of Gujarat state having colorful costumes and distinct dietary pattern. The Kutch district consists of an enormous variety among traditional costume and also unique dietary pattern. However these traditional styles are being replaced by other forms of costumes and it seems that although the traditional costumes and dietary pattern may survive, traditional costumes and dietary pattern will undergo dramatic changes.

Interest in the traditional costume and diet encouraged the researcher to capture before completely lost information about traditional costume, jewelry, foot ware, hairstyle, tattoos and dietary pattern of the Rabari and Ahir people.

The Rabari and the Ahir have started coming to cities in search of job and better prospects. They have also started pursuing their studies. So in order to preserve a treasure of traditional costume and dietary pattern, it is very important to act on it.

The above discussion lead the researcher to conduct a study entitled.

**“ A STUDY OF DIETARY PATTERN AND
COSTUME OF SELECTED
CASTES OF
KUTCH DISTRICT OF GUJARAT STATE”.**

A study of former and present generation's dietary pattern and costume of the Rabari and Ahir community of the Kutch district. In this thesis a study on the Kutch district mainly focus on Bhuj, Anjar, Mundra and Bachau talukas were carried out. This study consists of the subgroup of the Rabari and Ahir community researcher took sample of families of Ahir community mentioned below.

Table 44
Numbers of Samples and Castes

40-Families of the Kachhi Rabari	40-Families of the Pranthadiya Ahir
40-Families of the Dhebariya Rabari	40-Families of the Machhoya Ahir
40-Families of the Vagadiya Rabari	40-Families of the Boricha Ahir
120-Total	120-Total

The investigator finally selected 439 respondents from the household of the selected villages.

All the primary data had been collected from selected 439 respondents by the researcher. The secondary data had been collected from the book of Gujarat and the other states were referred to know something about the former generations costume and dietary pattern usage.

The researcher desired to collect the data of dietary pattern and costume of Rabari and Ahir community. For this purpose first of all the researcher conducted an informal survey among the selected sample. She met some of them personally and obtained information about their family and their dietary pattern and costume. The details were noted down at all such meetings. This helped the researcher to formulate the tool and gave an idea of what items to be included in the tool.

An interview schedule was formulated, it included the questions pertaining to the name, age, sex, religion, place of residence, total monthly income, kind of

diet, caste, subgroup, types of family set up, daily diet, pregnancy diet, delivery diet, post delivery diet, festival diet, ceremony diet, disease diet and home remedy diet, types of garments worn for casual wear, festival and ceremony wear, ornaments and foot ware used by the former and present generation men, women and children. Questions were kept close ended, open-ended for case of analysis.

The tool was then validated by subject experts, local field experts, language experts and research experts. Thirty families were selected randomly from the list prepared by the researcher for the pilot study. Interviews of these families were conducted with the tool prepared. The tool was analyzed in terms of clarity, detailing, space provided and language used. Few modifications were made in the interview schedule on the basis of this pilot study.

The schedule was finalized after incorporating the modifications suggested by the experts. Then 240 copies of schedule were taken. The researcher interviewed all the selected families personally. However she was accompanied by her father, mother and local relatives whenever required. But collecting data personally helped the researcher to gain better understanding. Although tiring and time consuming collecting the data personally was advantageous for the researcher.

The complete data on selected family of Rabari and Ahir community obtained using interview schedule. The data were rechecked in the schedule to assure that no important or applicable information was missing. Data were analyzed using descriptive statistics. The investigator systematically coded the response to each question of the interview schedule. Data was presented in terms of frequencies and percentage, forming appropriate tables according to specific objectives of the study.

On the basis of the primary data the researcher has tried to describe it in the 5(five) chapters.

The first chapter is mainly based as an Introductory to the thesis. The second chapter depicts the review of literature. The third chapter shows the methodology in which the research was carried out. In the fourth chapter selected Rabari and Ahir families of villages of particular talukas analysis was carried out on the basis of respondents primary data, the thesis has been compiled. The whole study has been divided into four chapters vividly describing each and every topic. The fifth chapter is a comprehensive description of all four chapters.

This chapter also deals with the problem faced during interview schedule of respondents and the relative moral suggestions are narrated in this chapter.

This study was mainly focused on the six villages of four talukas of the Kutch region. That is why the delimitations arising during the research period's are also narrated in this chapter. Being very useful for the regional study the authentic in depth information obtained from this research is very useful for the regional study and enhances the new topic for further researcher and is a helping hand to be attributed in this chapter.

In the fifth chapter of this thesis the researcher has tried to cover various main topics under one heading.

- **The findings of the data revealed that**

- Formerly and today the Kachhi Rabari and Vagadiya Rabari were vegetarian but the Dhebariya were omnivorous because they sacrificed the goat to Ravechi mata and Khetarpal Dada. That's why they eat meat. While all the Ahir sub group is vegetarian.
- Formerly, the Rabari drank camel, goat and sheep milk in the morning and Ahir drank cow milk in the morning. In the noon Rabari and Ahir had millet loaves, kadhi, curds, butter and ghee. In the evening they had jowar loaves with milk or at times they had bhadka of millet or jowar. Today both the Rabari and Ahir drink milk of cow and buffalo in the morning. In the noon

they have millet loaves or wheat chapatti and seasonal vegetables with buttermilk, pickles of bijora, mango, kera and gunda. In the evening they have rice+ green gram dal hotchpotch, kadhi, cow and buffalo milk and millet loaves. In the evening they have rice+ green gram dal hotchpotch, kadhi, cow or buffalo milk and millet loaves.

- Formerly, the most distinguishable peculiarity of Kachhi Rabari community was that from the very first day of delivery they gave diluted milk to the mother but did not give loaf, chapatti and vegetables until the sixth day and did not give buttermilk for 20 days. However Dhebariya Rabari does not give milk at all to the mother instead from the very first day after delivery they gave buttermilk seasoned with the garlic and ghee along with millet loaf. The Vagadiya Rabaris do not give milk, but from the very first day gave seasoned buttermilk with garlic and ghee along with millet loaf. They believed that by taking buttermilk the mother would yield more milk but by taking milk would get a disease known as 'suva'. Today Rabari subgroup follows the above mentioned pattern but also follows the doctor's advice as the delivery is conducted in the hospital.
- Formerly, the Pranthadiya Ahir, Machhoya Ahir and Boricha Ahir gave the mother seasoned buttermilk with garlic, pepper and ghee but would never give plain buttermilk. They did not give milk for 20 days. From the very first day after delivery they gave millet loaf, brinjal vegetables without red chilly powder and green gram papad. Today they follow the doctor's advice and do not retain the old traditions.
- On the sixth day of the child's birth the Kachhi Rabari and Vagadiya Rabari prepared matar, green gram dal and rice and fed the neighborhood. While the Dhebariya prepared lapsi, green gram dal and rice and fed the neighborhood. Today only the 10,000 Rs. to 20,000 Rs. monthly income group and above 20,000 Rs. monthly income group feed the faliya and relatives.
- In the former generation, on the auspicious occasion like marriage, the Rabari and Ahir people served simple food but today the 10,000 Rs. to 20,000 Rs. monthly income group and above 20,000 Rs. monthly income group served modern food like pigeon pea dal, rice, potato vegetables, mix

bhajiya, khaman, toparapak, mohanthal, dry fruit halwa, kajukatri, pistaroll, barafi, bundi ladoo and ganthiya.

- Formerly, the Rabari and Ahir subgroup were ignorant about diseases of kidney stone. While uterine track infection, uterine bleeding, miscarriage, jaundice, diarrhoea, fever, stomach ache, constipation and for the vomiting they did various home remedies and dietary therapy. They treated constipated person in the same pattern. Today they follow the same practices but in case of sever they go to the doctor.
- The cotton, silk and mashroo fabric with various textures was used for former garments worn by Rabari and Ahir community. Presently they use fine smooth cotton, synthetic fabric such as nylon and polyester were also widely used by men, women and children of all Rabari and Ahir subgroup as noticed.
- The Kachhi Rabari embroidery was uneven, rough using big mirrors. The Dhebariya Rabari embroidery was very fine and minutely done using small mirror and white Makodiya. Vagadiya Rabari used in their embroidery triangular mirror and buttons, but abstained form the use of white Makodiya.
- Formerly, the Pranthadiya, Machhoya and Boricha Ahirs' little girls wore juldi, chaddi, ankle length ghaghri and kapadi. The little boys wore juldi, vajni and cap but they could be distinguished by the embroidery. The Pranthadiya embroidery used to be rough with extensive use of large mirrors, whereas the embroidery of Machhoya and Boricha Ahir was minute. Today 60% Pranthadiya children wear the traditional costume whereas the Machhoya and Boricha little boys have changed over to chadi, bush shirts, pant, jeans jacket, T-shirts and other readymade outfits available in the market and the little girls wear frock, salwar- kameez, middy, skirt-top which is readily available in the market or tailored.
- Formerly and today the Dhebariya and Vagadiya Rabaris kapada both have loose, long sleeves while Kachhi Rabari's kapada was tight in fitting and elbow sleeved.

- Formerly and today the Dhebariya Rabari's women festival kapada was embroidered only on the borders. The Vagadiya and Kachhi Rabari's festival kapada was embroidery all over the surface.
- Formerly and today the Pranthadiya Ahir's kanchaliyo had a distinguished coloured and design at the breast cups and Machhoya and the Boricha Ahir women's kamkho in the front part was of a single colour and did not have contrast breast cups as the Pranthadiya Ahir.
- Formerly, the festival kapda of Pranthadiya, Machhoya and Boricha Ahir were alike but by the pattern and the embroidery each subgroup could be distinguished.
- Today, the Rabari and Ahir women wore as above mentioned kapada but changed from silk and mashroo fabric to velvet and nylon fabric. The repertoire of embroidery became simple, the motifs border. Although the pattern of placement on the garments remain the same. The peculiarity of Pranthadiya Ahir kapada was, it was embroidered on the abdomen portion whereas Machhoya Ahir and Boricha Ahir did not have embroidery on it. Today the Dhebariya and Vagadiya Rabari have refrained from using embroidered kapada but use a lot glittering gaudy lace work. The Dhebariya Rabari wore the kapada adorned with embroidery with glittering materials at the sleeve borders and on the sides only.
- Formerly, Kachhi Rabari, Dhebariya Rabari and Vagadiya Rabari wore the black woolen ludi .The Dhebariya ludis were not embroidered. While Vagadiya and Kachhi Rabaris ludi have deep densely embroidered. Today they wear black semi woolen ludi. Today they use machine embroidery with glittering gaudy laces.
- Formerly, the young ladies of Pranthadiya and Machhoya Ahir wore red and green chundadi and middle aged ladies wore black cotton with red dots. Today they wear the same but they use synthetic fabric instead of cotton fabric.
- Formerly, the Dhebariya Rabaris and Vagadiya Rabari ladies wore black woolen peyanu embroidered on border, while Kachhi Rabari payanu embroidered on border and backside from heel to the waist line. Today

- they wear black ludi with machine embroidery and glittering lace and materials.
- The middle aged and old aged women of Pranthadiya Ahir wore black cotton payanu with red dots while the Machhoya and Boricha Ahir middle aged and old aged ladies wore plain red payanu. Today young ladies of the Pranthadiya Ahir, Machhoya Ahir and Boricha Ahir wear colourful payanu like red, pink, green and yellow of synthetic fabric instead of khaddar and pankora fabric.
 - The Kachhi Rabari and Dhebariya Rabari and Vagadiya Rabari women may express distinct difference in the inside and outside dress. Dress at home can be more casual. Women may cover her head with red, green cotton odhani of her choice. If the lady goes to another village or town, however, she must put on her woollen black ludi. The distinction particularly applies to the difference perceived between women's parental house and her in-laws house where after marriage she resides thus a early middle aged can continue to wear colourful ludi at her mother's house, but must change to black before going back to her in-laws house.
 - Formerly, the Kachhi Rabari's suhagadi ludi was of woollen, black with red tie-dye pattern having six embroidery patches while the Dhebariya Rabaris ludi was of black woollen with red tie-dye pattern and with densely glittering border. The Vagadiya Rabari suhagadi called fulakiya was black woollen with saffron tie-dye pattern. Today they also wear the same type of pattern suhagadi ludi but the hand embroidery has been replaced by machine embroidery and a lot of use of gaudy lace work has taken place.
 - The Pranthadiya Ahir's suhagadi was karmala while Machhoya and Boricha's suhagadi were red khumbi chundadi. Today Pranthadiya Ahir's suhagadi is karmala but Boricha's and Machhoya's suhagadi are red mill printed synthetic chundadi.
 - Formerly the Rabari's widow wore black plain attire with woollen black dhabali black sadla fabric kapadu and black woollen payanu. Today they wear the same but use the semi woollen instead of the pure woollen.
 - Formerly Machhoya and Boricha Ahir's widow wore black cotton odhani, maroon plain cotton kapada and red cotton payanu while Pranthadiya

- Ahir's widow wore black cotton odhani, black cotton single colour plain kapada and black with red dots payanu. Today they wear the same pattern attire but they use synthetic fabric instead of cotton fabric.
- Formerly, the women's kapada were made of vibrant colourful polyester screen printed with floral design or paisley design or of careful replicas of cloth previously wore such as silk tie-dye and mashroo silk and cotton stripes.
 - Formerly, the Kachhi Rabari women were identified by nagala, khunti, gokh and pandadi while Dhebariya women were differentiated by nagala, tholiya-women's inner earrings, vedla women's upper earrings and pandada-women middle earrings and Vagadiya Rabari women's distinguished with tavit-women's earlobe earring tholiya women's inner earrings, box like solid vedla-women's upper earrings and vari and vat women's middle earrings.
 - Formerly, there was great variation in gokh. The Kachhi Rabari used $\frac{1}{2}$ tola small gokh while Dhebariya's women gokh was $1 \frac{1}{2}$ tola and its called tholiya, where as the Vagadiya Rabari women also wore 1 tola gokh. Today they also were gokh which is a trade mark of their distinguished identity.
 - Today the Kachhi Rabari are identified with the nagla, khunti, madaliyu and gokh but Dhebariya Rabari and Vagadiya Rabari do not wear any other ornaments except tholiya-women's inner earrings.
 - Formerly, the Pranthadiya Ahir women identified with shoulder length box like silver solid vedla, Machhoya Ahir's women identified with ball shape solid vedla and Boricha Ahir's women identified with conical shape solid short vadli-women's earlobe earrings. Today Boricha Ahir's women retain their identity with conical shape short vedli. But Pranthadiya and Boricha Ahir's women don't wear the vedlas.
 - Formerly, after marriage the Pranthadiya Ahir's women wore ivory chud in left hand while Machhoya Ahir's women wore ivory on both the hands and Machhoya Ahir lady wore plastic red colour chudali on both the hands. Today Pranthadiya Ahir women retain this custom but Machhoya Ahir does not wear chudi and Boricha Ahir doesn't wear red plastic chudali.
 - Formerly Dhebariya Rabari and Vagadiya Rabari men wore kediyun and wrapped pachedi as a lower garment, elaborate with woven borders. The

Dhebariya shoulder cloth was of a black and white checked pattern distinct from that of Kachhi's Rabari, while Vagadiya Rabari men used a colourful bori most distinguishing for festival, Dhebariya men wore kediyun that was covered with very fine embroidery. Young and middle aged Kachhi Rabari men wore embroidered kameez and gandhi, a kathi a bright red or orange woollen shoulder cloth which also may be embroidered. Today they wear the same attire but the fabric had changed to synthetic cloth from cotton.

- The kediyun of the Dhebariya community have 14 kus (strings) and was gathered from the middle leaving a hand span from both the sides. On the armhole line they had two kus on either sides and tucked the ear cleaning pin, toothpick and twisters. On the kediyun they had two pockets in the front on the left, it was in the inner side of the gathered and on the right it was in the front in the hand span space. The kediyun of Vagadiya community had gathers in the front on the right side, right from the middle but on the left a hand span space was left. On the space a pocket was stitched on the outer sides. It also had 14 kus and was adorn with colourful piping at the gathers joint. Kachhi Rabari men's kediyun identical to Dhebariya Rabari kediyun but the gather portion was longer than Dhebariya Rabari's kediyun.
- The Pranthadiya Ahir kediyun was similar to Kachhi Rabari kediyun, but it was without a piping. The Machhoya Ahir kediyun had gathered only of a hand span length, the upper portion was longer. The Boricha Ahir kediyun was same as Machhoya Ahir. Formerly and today Pranthadiya Ahir have a longer chal (flair) of the kediyun than that of Machhoya and Boricha Ahir. Machhoya and Boricha Ahir have longer chest part which is very distinguishable character.
- Formerly, the young to elderly men of the Pranthadiya Ahir wore 8 to 10 meter vajnu, while Machhoya Ahir men wore 4 meter vajnu and Boricha Ahir wore 6 meter vajnu. Today only the elderly men wear the above size clothes.
- Formerly, Kachhi bridegroom wore white embroidered juldi while Dhebariya and Vagadiya wore red juldi.

- Formerly, Dhebariya Rabari and Vagadiya Rabari men wore tholiya, semiconal and heavy. Occasionally there are two tholias worn on the same ears one at the upper margin of the flap and the other as in the center of the ear.
- Formerly, the Dhebariya and Vagadiya Rabari wore oganiya on the top of the ears, while Kachhi Rabari bride groom do not wear oganiya on the top of the ears. Today they don't wear any ornaments in the ears.
- Formerly the Pranthadiya Ahir bride wore the zarmar, while Machhoya and Boricha Ahirs bride wore ramrami, zumnu on the neck. Today they wear modern style rajavadi har on the neck.
- Formerly, the Rabari's women did not make the bindi on the forehead while Ahir's women make bindi on the forehead as an auspicious mark. Today young ladies of Rabari make bindi on the forehead but the Ahir women make bindi on the forehead constantly.
- Formerly, the motifs of the tattoos specify sub caste of the Rabari women belong to ex. if there are 5 to 6 rows of dots on the neck, she was Dhebariya. Today tattoos are seen very little.
- Formerly the Pranthadiya Ahir ladies were identified by the typical makhli tattoo on the cheek and a small dot of tattoo between the left eyebrow and the nose while the Machhoya and the Boricha Ahir ladies tattooed a small dot on the chin. Today tattoo are hardly seen.
- Formerly, the little girls of Kachhi Rabari did a middle pathi and plaited her hair from the front to the back and adorned it with colourful woollen threads and tassels. Whereas the Dhebariya and Vagadiya Rabari's little girl did the middle pathi but made very thin plaits (meri) from the front and intertwined the dhabak and ali which is typical variation seen among them. Today the Kachhi Rabari little girls does simple plaits and does modern hair style adorn with modern butterfly, buckle and colourful clips, while Dhebariya and Vagadiya little girls did ali and dhabak hair style only on the festival and occasionally.
- Formerly, the Rabari and Ahir young boy, middle aged men and elderly men combed the hair backward. Today the boys, young boys and middle aged combed and cut their hair in different styles and fashion.

- Formerly and today the Dhebariya Rabari and Vagadiya Rabari held mass marriages on the gokul astmi while the Kachhi Rabari marriage were fixed rigidly and could be held on any auspicious day, usually in winter as it is considered auspicious and convenient by the family.
- Formerly the Machhoya Ahir did the mass marriages on the gokul astmi but the Pranthadiya Ahir did the marriage on the vaishakh vad terash and Boricha Ahir held the marriage on the shivratri day. Today they held marriage what they consider it auspicious and convenient by the family.

5.2 CONCLUSION

- There was a drastic change in the costume of men than women.
- Kharibhat is the favorite dish of former and present generation of Rabari and Ahir's community.
- Rabari and Ahir extensively used mirrors because they believed that mirror reflected the evil spirit.
- They mainly used bright gaudy colours like red, blue, and yellow, green in their embroidery work to bring some life to the dull desert land and make them forget their hardships.
- Due to urbanization, modernization and industrialization the Rabari and Ahir lost the essence of the ethnic and traditional. All their works of art are money driven activities and in the battle of this urbanization due to their survival.
- Kutch is treasure of art, embroidery, costume and jewelry. This art is being sneaked out by the foreigners and it is very essential that the government takes immediate measure to preserve this treasure rather than let it be passed on to foreign nations.
- Formerly the dietary pattern of Kachhi Rabari and Ahir people was very nutritious but it is fast dwindling and they have started coming to cities to have food. The traditional pattern of having milk which was considered as a wholesome food was nutritious enough along with millet loaf and jaggery. But today they have started taking fast food, dal, rice, vegetables pickles, papad, salad and chapatti.

- Formerly, the Dhebariya Rabari community a girl was sent to her husband's house only by the age of 35 or 40 by which time she would have completed preparing the entire thing required for the anna. Mainly doing the various embroidery work and bead work. But today the things have changed and the elders of the community have put a ban on the embroidery and bead work so the girl is sent to her husband house by the age 20 or 22 the maximum.

Further the data analysis leads to the conclusion as follows

- Hypothesis 1, 2, 3 and 5 were accepted.
- Hypothesis 4 was rejected.

The following variables had significant influence on the selected samples

- 1) Age
- 2) Religion
- 3) Income

5.3 DELIMITATIONS OF THE STUDY

The present study was limited to:

- In the present investigation only rural area was selected.
- Two castes namely Rabari and Ahir of the Kutch district were selected.
- Only six villages were selected. Three of the Rabari and three of the Ahir.
- Men and women above 20 years of age were selected for the present investigation.

5.4 THE DIFFICULTIES FACED DURING DATA COLLECTION AND INTERVIEW

The foreign tourist have spoiled the local by offering them money and eatables like chocolates to snap and video them. This was expected from researcher as well which was a great hindrance.

It was very difficult to get the actual income of the selected sample due to the fear of income tax authority who would levy income tax or any other tax on them.

Kutch being a very sensitive area as it is a border of Pakistan, no local would trust an outsider so it was very important for the researcher to have a local aid to get the data.

5.5 SUGGESION FOR THE FURTHER STUDY

The researcher found that the collected data would be of great importance as data base. The researcher would recommend more case studies in this direction, so that the Rabari and Ahir community gets more acceptance and worldwide recognition.

5.6 RECOMMENDATIONS

For the further study it is recommended that:

- Studies be made on variety of traditional costume and dietary pattern of different Rabari and Ahir communities in other district of Gujarat state
- Comparative studies are made on traditional costume and dietary patter of Rabari and Ahir in different states.

- A study can be done on embroidery of Rabari and Ahir community of Kutch district.
- A study can be done on art and craft of Kutchi people.

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GLOSSARY

A

- Abhla - mirror pieces for embroidery
- Adadiya - black gram flour and condiments based sweet
- Ahir - a pastoral community
- Ajarakh - a cloth printed on both sides in Kutch
- Anjir pak - fig based sweet
- Apsara - water damsel
- Aseliyu - herbal seeds

B

- Bajara - a kind of millet
- Bakhiya - a decorative back stitch; among Kachhi Rabaris used to accent a woman's
- Baloya - a brood ivory bracelet worn by Rabari and Ahir women
- Bandhani - tie and dye. The word also refers to textiles decorated in this technique.
- Banni - fertile grassland in northern Kutch
- Barot - a professional genealogist
- Basundi - semi liquid form of milk with saffron and dry fruits
- Batuvo - a small purse used by men and women
- Bavaliyo - interlaced stitch or a style of embroidery that employs an interlaced stitch. The word is also used for an interlaced motif
- Baval - an acacia tree
- Bhadrpad - term for a month in Hindu calendar
- Bhajiya - fried food, stuff made from gram flour with potato slices, onion and chilly
- Bhakharwadi - a oval shape fried food stuff made from gram flour and condiments
- Bhanusali - a farming community

- Bharvad - a pastoral community
- Bhet - a cloth worn by men as a belt or loin wrap
- Bhopa - in Kutch, the term used for a bhuva
- Bhunga - circular hut
- Bhungari - an ear ornament for man
- Bhuva - a Rabari holy man who acts as intermediary between gods or goddess and people
- Bidi - an indigenous cigarette tobacco leaves without paper
- Bori - a deep coloured cloth with a woven border used by Vagadiya and occasionally Dhebariya men as a shoulder cloth, lower garment and sometimes a turban. In Saurashtra bori are worn by Bharvads
- Boriyo - a black cotton textile with a red bandhani pattern and one metallic woven border worn wrapped as a festival skirt by sorathi women
- Brahmin - a member of the Hindu priestly caste
- Bukani - a scarf-like garment constructed in two symmetrical parts joined with interlacing, worn among desert pastoralists
- Bundi laddoo - small, round sized drops, made from gram flour mixed with boiled sugar liquid, round sweet
- Buta - a motif, often composed of flowers and sometimes birds, arranged in a paisley, oval or circular shape

C

- Chaklo - a square wall, hanging usually used in pairs on either side of a doorway
- Charan - a pastoral community
- Chavanu - mixture of fried mung dal, gram dal bundi, sev putried rice, flatten rice, ground nut and condiments
- Chevdo - mixture of fried potatoes chips with ground nut, flatten rice, shev and condiments

- Chhas - buttermilk, what remains after milk is churned and the butterfat is removed
- Chheda used - the patches of Kutchi embroidery on the corner of a ludi
- Chorani - a wide gathered pants that are tight fitting from the knee below, worn by men of agricultural and pastoral communities of Gujarat
- Chud - a wide silver wristlet worn by women of Kutchi,
- Chudi - bracelets, usually narrow, originally ivory but now plastic worn several together
- Chundadi - a woman's veil decorated in bandhani technique It is usually cotton or silk, but among Rabaris it is often wool.

D

- Dabeli - pau with potatoes filling mix with condiments and chutney
- Dahi vada - fried small ball of black gram husk less dal flour with curds
- Dal - semi liquid form of pulses
- Dana(grain)work- a jewelry technique in which tiny balls of metal are soldered to a base
- Derdi - pattern used in kharek style embroidery. It refers to a triangular shape
- Deviputra - literally title of son of goddess of charan
- Dhabla - woolen blanket
- Dhabli - technically, a small dhablo. The word refers to a woolen woman's textile;a veil;in Kutch,an elder's skirt
- Dhabli bhai - "blanket brothers." A group of communities recognized as having equal status symbolized by the dhablo that they use. Ahirs, Bharvadas, Charans and Rabaris

- Dhablo - a woolen blanket usually white but sometimes black or gray with borders in red and black, and woven patterns along the ends, used by men as a shoulder cloth, blanket, seat, carrier, etc
- Dhanadal - saltish coriander dal
- Dhokla - (Gujarati) a savory snack made of chickpeas flour
- Dhokali - wheat or jowar flour steamed flatten cake
- Dhotali - lower garment for man
- Dhoti - lower garment for man
- Dhotiya - a man's textile like the dhotali with a purple border worn by Panchalis Rabaris as a turban
- Dodi - a neck ornament of a Kutchi Rabari woman
- Doriyo - a black cotton veil with maroon bandhani patterning, used by a Dhebariya girl
- Dryfruit halwa - grain based sweet with fuel of dry fruit

F

- Fafda - fried food stuff mode from grain flour or gram flour
- Farali chavanu - mixture of sago balls, potatoes chips, ground nut and condiments
- Farali chevdo - mixture of fried potato chips with groundnuts and condiments

G

- Ganesha - literally means 'Lord Ganesh,' in local terms of weaving ,used for a pole on which the rope is tied which controls the required length of warp ends
- Ganesh sthapana- a pentagonal embroidery depicting the God Ganesh
- Gandhi - see pachedi; Kachhi term
- Ganthiya - long gram flour based fried food stuff
- Ghaghra - a stitched densely gathered drawstring skirt
- Ghaghro - an embroidered gathered skirt tied with drawstring

- Ghee - clarified butter
- Ghokh - a gold inner earring worn by Kutchi Rabari men and women
- Gobar - mix-mud and dung
- Goliyo - a circular embroidery hung in doorway corners
- Golphul - a bhopa flower motif
- Gopi - a milk maid; by legend, gopis were devotees of Krishna
- Gubij - sugar or jaggery based sweet
- Gulab pak - mava based ball dipped in sugar liquid

H

- Halwa - semi solid grain based sweet
- Hular - a silver open work upper earring worn by Pachali women

I

- Indra - Lord in Hindu mythology

J

- Jadeja - a Rajput clan
- Jakh - a deity in Kutch
- Jalebi - a fermented grain flour and mava based sweet
- Jan - wedding lock
- Janmashtami - birth anniversary of Lord Krishna
- Jarmar - a collar like necklace of beads or pendants; also a motif representing the necklace
- Jat - on Islamic pastoral common
- Juladi - child's kediyun
- Jhumanu - a gold necklace with a heart shaped pendant, coins and beads Patanwadi
- Jimi - a wrapped woman's skirt
- Jowar - a type of millet

K

- Kachali - a woman's backless blouse
- Kachori - fried small ball type food stuff made from gram flour and condiments
- Kada - an anklet
- Kadak - a toasted pau with chutney and condiments
- Kadhi - liquid food stuff made from butter milk and gram flour
- Kadla - a solid, stiff silver anklet
- Kadli - a stiff silver bracelet, with a button protruding from one side
- Kajur pak - dates based sweet
- Kajukatri - keshunuts based sweet
- Kaliphul - an eight pointed "flower" motif popularized by Kathis believed to relate to sun worship
- Kambal - a colourful thin wool blanket
- Kameez - a stitched, collared shirt worn by men
- Kamkho - see Sachu Kapdu; this word particularly refers to the favored silk bandhani cloth
- Kanaku - ghokh; Dhebaria term
- Kanchli - an all embroidered kapdu
- Kangari - triangular temple motifs
- Kangri - a motif of joined triangles a temple
- Kanj - white plastic armlets worn above the elbow by women of Kutch
- Kanjari - backless blouse that is a worn with ghaghro
- Kanthho - woolen blanket
- Kanthli - a gold close-fitting necklace
- Kapadu - a woman's backless blouse with a flap that covers the stomach
- Katlu - grain and condiments base sweet specially giving after delivery to mother.
- Katha - story or legend associated with the particular deity beseeched

- Katha - a light weight wool shawl woven by Menghvar people of sind, traditionally white with coloured patterns along the edges and borders and often also embroidered
- Kathi - a lightweight wool shoulder cloth of Kachhi men woven with black selvages and supplementary weft patterned borders and dyed scarlet
- Kediyun - a man's long sleeved jacket, tight fitting tying to the left side or corner
- Khaddar - hand woven cotton
- Khatri - a community of printers of dyes of cloth
- Kharek - literally "dates", an embroidery style characterized by bands of satin stitching arranged in geometric patterns, outlined in black double running stitch
- Khes - a man's cloth woven with a pattern border used as a shoulder cloth, turban or loin wrap
- Khesado - technically, a small khes
- Khichadi - a mixture of rice and dal
- Khilvat - joint made in a ludi
- Khunti - the coiled gold upper earring of Kutchi women
- Kodi - cowries shells
- Kothali - a small kothalo
- Kothalo - dowry sack
- Kuldi - bowl shape small earthen vessel
- Kunaku - a gold inner earring worn by Kutchi Rabari men and women
- Kurti - baby's jacket

L

- Ladu - a round grain based sweet; also a motif inspired by it
- Lapsi - a sweet made of milk and grain
- Lenga - (Hindi) a skirt, especially a ghaghara
- Lipan kam - some liquid form of mud and dung rubbed on surface
- Lobdi - a woolen textile; can be a dhablo or a dhabli

- Lodaki - woolen veil cloth Rabari
- Lohana - a trading community
- Ludaki - woolen veil cloth of Rabari
- Ludi - woolen veil cloth of Rabari
- Lungi - a cloth worn as a wrapped full length skirt by men. In sind the word refers to a patterned multi-purpose men's cloth

M

- Madaliyu - a cylindrical rectangular or three-sided medallion worn on a necklace or an upper arm band believed to have protective powers
- Magli - a blue cotton cloth with large red dots, used for Maru Raika elder's skirts
- Magmala - a large necklace consisting of gold beads worn by Bhopa and Sorathi Rabaris
- Mahabharata - epic of Indian history of c.1300 B.C
- Makodiya - white narrow braid
- Maldhari - cattle traders
- Mantra - sacred word or formulas
- Masala - a mixture, especially of spices
- Mashroo - mixed silk and cotton cloth with satin weave
- Matar - grain based sweet
- Mathia - seasoned food stuff made from various grain flour and condiments
- Mava - milk boiled until it is a solid cake, which keeps for some time without refrigeration; used in making some sweets
- Mesuk - Basan based sweet
- Mindhiaval - herbal plant
- Mod - a beaded turban ornament of a groom
- Mohanmala - a Bhopa woman's gold necklace; two or five chains with

beads, separated by medallions of pierced work

- Mohanthal - a square piece gram flour based sweet
- Mutava - a pastoral community in Banni, Kutchi also used for embroidery done by them
- Muthiya - seasoned food stuff made from various grain flour and condiments

N

- Nagla - a gold earring consisting of a pair of cones, worn by Kutch and Dhebariya women
- Nathdi - a nose ring
- Nes - a group of Rabari homes, usually of related people; an exclusively Rabari village or a section in a multi-caste village. The word implies family
- Nessado - technically a little ness. sometimes a ness is made up of several nessado

O

- Ochhad - a cover for a pile of quilts or a bed
- Odhani - veil cloth
- Odhanu - (Gujarati) veil cloth
- Ogania - a man's single upper earring

P

- Pachhedi - a man's wrapped lower garment, like a very long 'Dhoti'
- Pachhedo - Kutchi term; a woman's skirt
- Pagadhi - a man's turban
- Paise - coin
- Pakka - the "pure", in mundane terms, pakka refers to articles of Permanent substance such as stone or metal, which can be easily cleaned and purified, literally "solid; an embroidery style characterized by the use of tight square chain and double in buttonhole stitching worked densely

- in geometric and floral patterns
- Pako - literally 'solid', an embroidery style square chain and double button hole stitches worked in dense floral and geometric patterns
 - Pakoda - fat round grain based fried food stuff
 - Pan - betel leaf, combined with betel nut lime, spices and sometimes tobacco and chewed habitually
 - Pandadi - "leaves", a gold diamond shaped earring with dangling pendants worn by a Dhebariya women
 - Pandadi - a trefoil shaped earring worn in the middle of the rim of a Kachhi woman's ear
 - Papad - round flat food stuff made from black gram flour
 - Parvati - wife of Lord Shiva
 - Paubhaji - pau with seasoned mashed mix vegetable
 - Patori - a pattern of mashru used by Vaghdiya men as a festival turban and a groom's shoulder cloth or shawl
 - Penda - mava sweet cakes
 - Phetiya - see ghaghra, Raika term
 - Phulkari - literally-literally "flower work", an embroidery style characterized by the use of pattern satin stitching worked into geometric patterns, in monochromatic or nearly monochromatic or nearly monochromatic color schemes
 - Phulkari chaddar- flower work shawl
 - Phulakia ludaki- Vaghadiya woman's wedding and anu veil, maroon wool with black borders, bandhni and embroidery
 - Phuleka - ceremonial honoring of the groom in his village before his wedding
 - Pista roll - pista based sweet
 - Pokhani - a circular lobe earring that requires stretched earlobes worn by eastern Saurashtra Rabari women except panchalis
 - Popat - a parrot

- Pothu - a groom's ceremonial bag
- Puja - ceremony of worship
- Puri - a swollen fried grain based bread

R

- Rabari - pastoral community
- Raika - a fairy
- Rajput - a ruling class of mediaeval origin
- Rathod - a clan of Rajput
- Resham - floss silk
- Rotla - flat bread made from Bajra or Juvar flour
- Rotli - chapatti
- Rumal - a small cloth used by a man for a head cover, carrier or a Handkerchief

S

- Sakdi - a chain, refers to chain stitch and to chain necklace
- Sakhiyo - an L-shaped hanging used in pairs on either side of a doorway
- Salad - cut raw vegetables
- Sarpanch - the head of a village traditionally
- Sev - gram flour tiny wire type, saltish food stuff
- Shikhand - curds based sweet
- Shira - a semi solid grain based sweet
- Sindhur - kumkum
- Siyal - a Kutchi woman's necklace; a gold embossed pendant on a goat hair string given by the groom at engagement or wedding
- Sthapna - Ganesh Sthapna
- Suf - an embroidery style using surface stain pattern darning and sometimes satin stitches, worked in fine geometric patterns often by counting warp and weft threads
- Suhagdi - an auspicious veil

- Suhagadi ludi - an auspicious woman's wool festival veil.
- Supari - beatal nut
- Sonpapdi - Basen based sweet
- Soof - literally "triangle", embroidery style characterized by fine surface satin stitching worked in geometric forms particularly the triangle and variations of triangles

T

- Tangalio - a dark cloth with light pin strips, used for a woman's skirt among Vagadiya, Jhalavadi and Machhukatha Rabaris
- Tansali - a bronze dish
- Taviz - (Sindhi) an amulet worn by women on armlets or necklaces
- Thanthio - valo; Kachhi term
- Thepla - fried chapattis with red chilly powder semi solid
- Thumaro - hotchpotch husk less grind jowar or millet with butter milk
- Thelo - a shopping bag with a cloth handle
- Tikka - a red dot applied to the forehead, often during Hindu religious ceremonies; represents a blessing, also called chandlo
- Tilak - tikka
- Tola - a unit of weight for precious items such as silver and gold ten or twelve grams make a tola
- Topra pak - coconut based sweet
- Toran - a rectangular hanging with pendants represents leaves hang over a doorway for good luck
- Totha - boiled wheat or millet
- Trajva - body tattooing
- Tukadi - a cotton block print cloth, usually blue with red, pink or violet used for a Maru Raika skirt, traditionally after motherhood

- Tumpio - man's stiff gold necklace to be of Rajput origin
- Tuvar dal - pigeon pea dal

U

- Undhiya - mix vegetable with small fried gram flour mixed with fenugreek leaves

V

- Vacharadada - a defied Rajput hero
- Vandh - a Rabari campsite
- Vaniya - class of traders
- Vankar - weaver
- Vali - coiled wire
- Vali - women's upper earring, filigree work and tiny glass beads.
- Valo - a man's stiff silver necklace decorated with coiled wire
- Valuable cloth - any fancy cloth currency popular
- Vana - a cotton flower motif used by Bhopas
- Vancha - a Bhopa divination ceremony, The back of a male goat is rubbed; if he shivers, the goddess has indicated a "yes".
- Vandh - a Rabari campsite
- Vari - Vaghadiya and Bhopa women's middle earring, a hoop with coloured beads
- Vas - a section of the village, usually belonging to one community
- Vat - Vagadiya and Bhopa women's middle earring; a silver oval hoop with a wide convex section and glass beads
- Vedhla - earrings worn in pairs or triplets in a woman's upper ear, used by all subgroups except Kutchi Rabari and ahir.
- Vetarni - a border motif used in appliqué

ફોર્મ નંબર -

શીર્ષક :-

A Study of Dietary Pattern And Costumes of Selected Castes Of Kutch District of Gujarat States.

- (૧) તાલુકાનું નામ :-
- (૨) ગામનું નામ :-
- (૩) જ્ઞાતિ :-
- (૧) રબારી (૨) આહિર (૩) મેઘવાળ (૪) મુસ્લિમ
- (૪) પેટા જ્ઞાતિ :-
- (૫) કુટુંબના વડાનું નામ :-
- (૬) કુટુંબની વિગત :-

ક્રમ નં.	સભ્યોનું નામ	સભ્યનો વડા સાથે સબંધ	ઉંમર	અભ્યાસ	વ્યવસાય
૧					
૨					
૩					
૪					
૫					
૬					
૭					
૮					
૯					

(૭) સમગ્ર કુટુંબની માસિક આવક :-

૧	૨	૩	૪
૫૦૦૦-૦૦ થી ઓછી	૫૦૦૦-૦૦ રૂ. થી ૧૦,૦૦૦ - ૦૦ રૂ.	૧૦,૦૦૦-૦૦ રૂ. થી ૨૦,૦૦૦ - ૦૦ રૂ.	૨૦,૦૦૦-૦૦ રૂ. થી ઉપર

નોંધ :-

- (૮) કુટુંબનો પ્રકાર :-
 (૧) સંયુક્ત કુટુંબ (૨) વિભક્ત કુટુંબ
- (૯) કુટુંબના ખોરાકનો પ્રકાર :-
 (૧) શાકાહારી (૨) માંસાહારી (૩) ઈંડાહારી
- (૧૦) ધર્મ :-
 (૧) હિન્દુ (૨) મુસ્લિમ
- (૧૧) રોજીદો ખોરાક :-

પેઢી	સવાર		બપોર	સાંજ
	૬ થી ૭ વાગ્યે	૯ થી ૧૦ વાગ્યે	૧૨ થી ૨ વાગ્યા સુધીમાં	૮ થી ૯ વાગ્યા સુધીમાં
આગલી પેઢી				
અત્યારની પેઢી				

નોંધ :-

(૧૨) તહેવારોના ખાસ ખોરાકો :-

પેઢી	તહેવાર	ફરસાણ	મીઠાઈ
આગલી પેઢી	દિવાળી		
	હોળી		
	સાતમ આઠમ		
	કાળી ચૌદસ		
	શિવરાત્રી / રામનવમી		
અત્યારની પેઢી	દિવાળી		
	હોળી		
	સાતમ આઠમ		
	કાળી ચૌદસ		
	શિવરાત્રી / રામનવમી		

નોંધ :-

(૧૩) સગર્ભાવસ્થા દરમ્યાન શું વધુ ખવડાવો છો ? શા માટે ?

પેઢી	પહેલા ત્રણ મહિના	બીજા ત્રણ મહિના	ત્રિજા ત્રણ મહિના
આગલી પેઢી			
અત્યારની પેઢી			

(૧૪) સગર્ભાવસ્થા દરમ્યાન શું નથી ખવડાવતા ? શા માટે ?

પેઢી	પહેલા ત્રણ મહિના	બીજા ત્રણ મહિના	ત્રિજા ત્રણ મહિના
આગલી પેઢી			
અત્યારની પેઢી			

(૧૫) પ્રસુતાને બાળકના જન્મ સમયે શું ખવડાવો છો ? શા માટે ?

આગલી પેઢી :-

અત્યારની પેઢી :-

(૧૬) પ્રસુતાને બાળકના જન્મ પછીના આઠ થી દશ દિવસ શું ખવડાવો છો ? શા માટે ?

આગલી પેઢી :-

અત્યારની પેઢી :-

(૧૭) બાળકની છટ્ટીના પ્રસંગે શું વાનજગી બનાવો છો ? શા માટે ?

આગલી પેઢી :-

અત્યારની પેઢી :-

(૧૮) માંદગીના ઘરગથ્થુ ઉપચાર તથા આહાર :-

ક્રમ	માંદગીનું નામ	આગલી પેઢી		અત્યારની પેઢી	
		ઉપચાર	આહાર	ઉપચાર	આહાર
૧	પથરી				
૨	ઉનવા				
૩	લોહી વા				
૪	કસુવાવડ				
૫	કમળો				
૬	ઝાડા				
૭	શરદી				
૮	તાવ				
૯	પેટમાં દુઃખવું				
૧૦	કબજીયાત				
૧૧	ઉલટી				

નોંધ :-

(૧૯) પ્રસંગોમાં ખોરાકો :-

ક્રમ	પ્રસંગનું નામ	આગલી પેઢી			અત્યારની પેઢી		
		સવાર	બપોર	સાંજ	સવાર	બપોર	સાંજ
૧	(લગ્ન) ગણેશ						
	માંડવો						
	લગ્ન						
૨	શ્રીમંત						
૩	મરણ						
૪	શ્રાદ્ધ						

નોંધ :-

(૨૦) રોજીંદા વસ્ત્રો :-

ક્રમ	જાતિ	આગલી પેઢી		અત્યારની પેઢી	
		કપડા	ઘરેણા	કપડા	ઘરેણા
૧	બાળકી				
૨	જુવાન છોકરી				
૩	પરિણીત સ્ત્રી				
૪	વૃધ્ધા				
૫	વિધવા				
૬	છોકરો				
૭	જુવાન છોકરો				
૮	આઘેડ પુરુષ				
૯	વૃધ્ધ પુરુષ				

નોંધ :-

(૨૧) લગ્ન પ્રસંગે વસ્ત્રો

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ક્રમ	જાતિ	આગલી પેઢી		અત્યારની પેઢી	
		કપડા	ઘરેણા	કપડા	ઘરેણા
૧	વર				
૨	વધુ				
૩	બાળકી				
૪	જુવાન છોકરી				
૫	પરિણીત સ્ત્રી				
૬	વૃદ્ધા				
૭	છોકરો				
૮	જુવાન છોકરો				
૯	આધેડ પુરુષ				
૧૦	વૃદ્ધ પુરુષ				

નોંધ :-

(૨૨) તહેવારોમાં વસ્ત્રો :-

ક્રમ	જાતિ	આગલી પેઢી		અત્યારની પેઢી	
		કપડા	ઘરેણા	કપડા	ઘરેણા
૧	નવ પરિણીત વર				
૨	નવ પરિણીત વધુ				
૩	બાળકી				
૪	જુવાન છોકરી				
૫	પરિણીત સ્ત્રી				
૬	વૃદ્ધા				
૭	છોકરો				
૮	જુવાન છોકરો				
૯	આધેડ પુરુષ				
૧૦	વૃદ્ધ પુરુષ				

નોંધ :-

(૨૩) મૃત્યુ પ્રસંગે વસ્ત્રો :-

ક્રમ	જાતિ	આગલી પેઢી		અત્યારની પેઢી	
		કપડા	ઘરેણા	કપડા	ઘરેણા
૧	નવી વધુ				
૨	પરિણીત સ્ત્રી				
૩	વૃધ્ધા				
૪	વિધવા				
૫	જુવાન છોકરી				
૬	બાળકી				
૭	છોકરો				
૮	જુવાન છોકરો				
૯	આધેડ પુરુષ				
૧૦	વૃધ્ધ પુરુષ				

નોંધ : -