
C H A P T E R I I

REVIEW OF LITERATURE

The related researches that have been carried out are mainly on the costumes of different communities in the cities and on folk art. However, some studies have been done on tribal traditional costumes in general. 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

The name of Gujarat was not known until the inroads of 'Gujjar' tribes from Punjab made the name more familiar. The 'Gujjars' were supposed to be the sub-tribes of the 'Huns'. The region known in ancient times as Anarta, Saurashtra, Lata and Aparant came to be known as 'Gujaratra' or the land of Gujaras who seemed to have descended from the North viz. Kashmir and who have left traces of their racial culture in middle Asia(70).

The tribal people of India lived in the forests, hills and naturally isolated regions. They were popularly known as 'Vanvajati' (castes of forest), 'Vanvasi' (inhabitants of forest), 'Pahari'(Hill dwellers), Adim-jati (Primitive people), 'Anusuchit' janjati (scheduled tribes)etc. Among all these terms 'adivasi' is known most extensively and 'Anusuchit' 'janjati' or scheduled tribe is the constitutional name covering all of them. In the ancient literature of India their names in Sanskrit language appear to have been (i) 'Nishadas', 'Sabaras', 'Bhils' and 'Kollas' (ii) 'Kiratas' (iii) 'Dasas', 'Dasyus', 'Sudras', 'Dramidas' and

'Dravidas'.

The ancient and epic literature the Vedas, the Puranas, the Ramayana and the Mahabharata emphasize that India was inhabited by several types of tribes or people. The Ramayana endorses that there were only two types of people Aryans and non-Aryans. Rakshashas and Vanaras were important tribes among non-Aryans both being aboriginal tribes of the Deccan. The other tribes were the Nishadas, the Gradhrajs, the Sabaras, the Yakshas and the Nagas. The Rakshasas are regarded by Vyas as the earliest inhabitants of Southern India and Sri Lanka. The Vanaras are regarded as the non-Aryan hill tribes of Southern India(79).

Doshi(23) gave various opinions regarding the origin of the Bhils. He has stated that according to some people the term Bhil was derived from the word 'bow' a characteristic weapon of the tribe.

References to the origin of the Bhils were mentioned in the 'Bhagwata Purana', 'Agni Purana', 'Mahabharata' and other Sanskrit literature. According to Bhagwat Puran king Vena son of Anga, ruled his subjects with an iron rod and also troubled Rishis and Sadhus, who therefore being annoyed, cursed him to die. Vena had none to succeed him and so the Rishis in order to establish law and order created Nishada from his body, who was black like a crow and had a flat nose.

Another reference in Mahabharata ascribes their origin to the famous archer, Ecklavya, who was a Bhil. The Mahabharata refers to Krishna's death at the hands of Bhil Jaratha.

Reference to the origin of the Bhils is found in the Ramayana. Valmiki, the celebrated author of the epic, was himself a Bhil named Valia. He was a notorious dacoit and killed travellers (51).

It is believed that the term 'Bhil' must have been derived from the Tamil word Bhilawar or a bow man(23). Regarding the origin of tribes in Gujarat, Shah states that the Bhils derive their name from the Dravidian word 'Billu' or 'Bili' meaning bow. Corresponding Sanskrit word 'Dhanushya Kas' for the word Dhanka tribe is indicative of the Hinduised tribe in the area. The Kukanas are called so because they migrated to Gujarat from some part of Kokan in ancient times. The name 'Dubla' is supposed to be a corrupt form of 'Durbala', a name given to them by Aryan invaders who came in contact with them. 'Dubla' also is interpreted as 'Durvala' meaning difficult to bend, difficult to change opinion-strong willed - obstinate. This befits the characteristics of the people. This obstinacy attributed to the Dublas is the result of centuries of inferior status bordering on economic serfdom.

The term 'Chodhras' seems to be derived from choudhary a person entrusted with duties of police administrator and the tribe seems to have derived this name because members of the tribe held such or similar position in the state (70).

The name of the people, often is derived from the place where they belong to. An area of Chottaudaipur was also known

as 'Rath' Pradesh, whereas the residents of this place were known as 'Rainwa'. It is believed that the word 'Rathwa' has been derived from either 'Rathod' or 'Rashtriya' (National).

In the old census report people residing in Chhotaudaipur and Pal area were known as 'Kori'. From the year 1951 the word 'Rathwa' has been introduced in the government offices (76)but these 'Kori' people were considered as 'Rathwa' only after 1971 census.

2.2 Research Review

Singh (.74) conducted a research on Modern draped sari replaces traditional costumes of educated Indian women and the relation of this change to the development of education and communication in India. The modern educated women adopted modern style of draping the sari in place of the traditional costumes regardless of their origin, religion or caste. Salwar Khameez was adopted by these women as a second costume. They had greater variety of costumes in their wardrobe compared to their mothers and grandmothers. The findings also revealed that the modern educated Indian women have greater variety of textile styles and decorations than their mothers and grand mothers. The daughters had also adopted the western dress.

Chandvadkar (16) carried out a study on the changes in traditional costumes of Maharashtrian Brahmin community through three generations. It was 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 (56.) studied the costumes of Hindu, Christian and Muslim families of Kottayam in South Kerala. The findings revealed that the topless style 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 'Mundu' 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 socioeconomic conditions.

Anand(. 5) studied the costumes of Sikh community residing in Bombay and found the changes in costumes, ornaments, hair styles and footwear of Sikh community. The traditional Sikh ladies wore voluminous Ghagra over the salwar and a transparent chaddar to cover the head, face and arms, which was not used by younger generation. The younger generation had adopted salwar, kameez and chunri or churidar pyjama, kurta and chunari. 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 material of the 'kameez' was sheer.

Most of the 'Jat' grandfathers had worn 'lungi', 'shirt' and 'turban' on formal occasion. Some used Patka, shawl on to

the shoulders. The Arora and Khatri grandfathers used salwar, shirt and turban most of the times. The same was used by very few in the second generation. The younger generation wore western style dress on formal occasion. 'Kachha', an undergarment was worn by the majority of the grandfathers owing to the religious demand.

Amin, B.C. (3) conducted a study on changes in traditional costumes of Patel community of Baroda through three generations. A change was found in the second generation. The women have adhered to front buttoned blouse and modern style sari. In the third generation greater change was found and they wore a large variety of dresses.

Jhabha, Dhoti or Pyjama and a turban was worn by most of the grandfathers 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.

Brassiers were worn by the majority of the mothers and all daughters. Most of the grandfathers had worn homemade banyans and underpants, whereas readymade underpants were used by all the sons. Changes had also been observed in the use of ornaments. Very elaborate head ornaments were worn by the grandmothers and very few mothers. Grandmothers also wore many ornaments in the ears which disappeared among the daughters.

Sarda (67) carried out a survey of the costumes of the Jaipur State rulers from sixteenth century to the present day. A change was found in the costumes of both men and women. The men in those periods were more inclined to change and accept foreign modes than their women who were always secluded and had less access to the outside world. The front buttoned coat upto the midcalf level called 'Achkan" was worn by men during the period 1880-1922 which later was replaced by a short simple coat called 'Sherwani', during Man Singh's time. The pyjama or Izar remained the sole lower garment of the rulers. 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, gillet and brass. Later they started wearing jewellery made of silver. These days gold jewellery is also worn by some. However, the use of jewellery has diminished among men and women.

Mathur(49') carried out a study on the costumes of the rulers of the Mewar. The results revealed that 'Pagadi' a headgear was an important item of the costumes of the rulers of Mewar with a social cultural significance. Colour of the 'Pagadi' was selected according to the season and festivals. Jewellery was profusely used on the 'Pagadi'. 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 II reached upto the ankle and the lower edge was kept plain in circular form. Golden ribbon was used for decoration on armscye neck and wrist. 'Achakan' was worn by Maharana Bhagwat Singh which looked like the princess line flare dress.

Pyjama or Izar remained the sole lower garment of the rulers. The earlier one was cut on straight grain. Later it was known as 'Chooridar' and cut on bias grain.

Waistband or 'Kamarbandh' worn by rulers was of the same colour as that of 'Pagadi'. 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 'Mogir', 'Pejar', 'Pegarkha', 'Urabi', 'Jooti', 'Jarba', 'Munda', 'Nagra' and so on. All these were embroidered with gold and silver thread called Salma-sitra, Sigiens, precious stones and silk thread. They were flat and light in weight.

Amin (1920) conducted a study on the traditional and present costumes of four Muslim communities: Memons, Saiyads, Sheikhs and Vohras. It was found 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. These are now replaced by black velvet or cotton skull cap. Memon men wore 'Paهران', 'Jacket' or 'Jackit' and tied Kamarbandh round the waist. Saiyad, Sheikh and Vohra men traditionally wore Jhabha and Angarkha with slight difference in its pattern and construction details. Sherwani was commonly used among all muslim communities: Memons, Saiyads, Sheikhs and Vohras and younger generation men of Alavi Vohras wore sherwani for Nikah, Aba and Saya. Now-a-days majority of old and young men have adopted the western dresses; shirt and bushirt.

Among all the four communities the lower garments worn were surwal, chust pyjama and chudidar. Later they started wearing trousers. Traditionally, 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, Saiyed 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 chust Izar as a lower garment. Garara was also in vogue amongst these women. Ghagra and skirt was worn by women of Vohra community.

Jewellery in gold, studded with precious and semi-precious stones were used by all women. Silver ornaments were also worn. Glass bangles were also quite common among the women of all these communities.

Rajor (.62) carried out a study of the diversity of costumes of north western India. The findings revealed that diversity did exist in the 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 shapes of necklines, sleeves and flare in the garments. Flare in the garments was added by using Kalis, gathers or belts. Different types of fabrics and colours also added variety to the garments worn by the people of these four states. Some of the lower garments and headdresses 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.

Bhatt (7) carried out a study on the costumes of five tribes, Bhils and Rathwa Bhils, Bharwads, Charans, Rabaris and Kunbis of Gujarat. The findings revealed that the traditional costumes, of the Bhil women was 'Polka', 'Ghagro' and 'Chundadi'. The men wore 'Bandi', 'Dhotiya' and 'Paghadi'. The dress of Rathwa, Bhil women was "Angarkhi", 'Ghagro' and 'Odhani'. 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', (lower garment) and 'Bhuriyu'. Men's costumes consisted of 'Kediyu' 'Chorno' and 'Paghdi'.

Charan girls wore 'Kapdi' and 'Ghagri' and women wore 'Kapdu', 'Parnu' or 'Jimi' and 'Odhanu'. Men wore 'Kediyu', 'Dhoti', or 'Chorno' and 'Paghdi'.

'Kapdu', 'Jimi' and 'Ghadi' was Rabari women's costume. Men's costume consisted of 'Kediyu' and 'Dhoti' or 'Choyni' and Feto known as Melkhariyu. Kunbi women wore 'choli', 'sadi' and 'Fatki'. Men wore 'shirt', 'Bandi', 'Dhoti' and 'Shalu' or 'Topi'.

During festivals all these tribals 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 ears, forearms, waist, ankles 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. Footwear were also used by them.

Agnihotri (1) studied tribal costumes of Murias, Hill Murias, Bison Horn Marias and Dorlas residing in Madhya Pradesh. She found that all the tribals were now dressed in mill cloth. Muria women wore 'Muddang' a loin cloth and 'luga' a sari. Men

were dressed in 'lengti' a loin cloth, 'dhoti', 'Vasket' 'Topi' and 'gamcha.'

Hill Maria women wore 'Muddang', 'Fatah' and 'Gathurta' or 'Gamcha', whereas the costume of men was 'dhoti', 'Lengli', 'Bendi', 'Gamcha' and 'Pagri'.

The costume of Bison Horn Maria women was 'Muddang', 'Gisir' i.e. a free Karhana 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, 'Raike' a blouse and 'bari'. Dorla men wore 'Gos', 'Doyos', 'Kusan', 'banian' and 'tallagudda'. Muria wore 'butta' Maria wore 'Tagahli' and Dorla wore 'dupper' as a winter garment.

Children upto 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 'Tallugulla', Dhoti and Dorla men wore 'Kohkin Buttul'. For wedding, Maria men wore 'Maur'. Ornaments were excessively used to adorn themselves. Silver ornaments were very common among them, besides these, they also wore gold, aluminium, beads and cowric ornaments. Women had artistic hair arrangements unlike men. Tatooing was a body decoration done on hands, legs, face and forehead. Footwear made of untanned cow skin were worn and known as 'Arpu'.

Doshi (23) conducted a study on Bhils between societal self-awareness and cultural synthesis. It was observed that the

pattern of dress had undergone change. The dress varied with the sex and social restriction were also attached to it. The dress of a female mainly consisted of 'ghagra', 'Kapada' and a 'Ladla'. 'Ghagra' was made of real khadi fabric. 'Kapada' of Bhil women kept the breast half exposed. There was no difference found in ceremonial dress. Men covered their heads with a 'feto', shoulder cloth and a 'dhoti'. But generally men only covered lower portion of the body. They had no social restriction like women.

Naik (53.) carried out a study on Saharia: A primitive group of our neighbouring state. The results revealed that the dress of the Saharias was very simple and they required very few clothes. The costume of Saharia men was a short length 'dhoti' and 'Salooka' (shirt). Turban was also commonly used by them. They usually purchased their clothes from weekly market. Use of any type of footwear was rare. The Saharia women dressed themselves with minimum clothes, just enough to cover the body. They wore 'Ghagra', 'lugra' and 'choli' (Bodice). Use of 'choli' was not common to all. Women were also seen topless. Their dress was comparable to Rajasthani women and as such there was hardly any marked difference. Young boys and girls were also observed wearing clothes but were different from the adults. Very small children moved without any clothes, and were seen nude. The young boys wore 'Pancha' (small piece of dhoti) and 'Salooka' and the girls were dressed in 'Ghagra', 'Polka' and 'Faria'.

Among the Saharias both men and women put on few ornaments due to their poor economic condition. Ornaments made of bronze,

copper, lac, brass, beads and silver were used. Men put on few ornaments and most of them were made of silver. Silver ornaments were only worn by well-to-do Saharia women.

Tattooing was essential among the Saharia women after the age of 10 to 12 years i.e. before marriage. Tattoo marks enhanced beauty and tattoo marks about the ankle were protection against snake bites.

Masavi and Pandya's study (46) on the Kathodi tribe of Gujarat has revealed that the dress of Kathodi male was very simple. In the past, the Kathodi men wore a 'langoti' but now-a-days 'dhoti' was used which covered the waist down the thighs leaving the rest of the body completely bare. Women during the earlier days left the upper part of the body bare, but these days they have started covering the upper part of the body too and men wore 'dhoti' and 'shirt' whereas, grown up children prefer to wear trousers and shirts. Women wore sari in a distinct style similar to that of traditional Maharashtra sari, known as 'Phadki'. Children upto six years were unclad. Use of footwear was rare.

Kathodi tribe is too poor to possess gold or silver; so the women commonly wore glass and bead bangles and necklaces. Metal bangles were rarely used. The most common ornaments used by Kathodi women were 'Sakli'(a chain of glass beads) jumka (ear-ring) glass bangles and 'Kada' (armlet). Kada was used only by some elderly women, and was out of use by younger women.

Tattooing, on hand, arm, foot, wrist, cheek and forehead was a common practice amongst women whereas tattooing was done

only on forehead and arms by men. This was practised to protect from being punished by the accomplices of 'yama' the lord of death.

Naik, Masavi and Pandya (52) carried out a study on the Kolghas of Gujarat (a socio-economic study and a devt. plan) with a reference to the dress and ornaments. The investigators state that the male Kolghas wore short dhoti or shorts and a cap to cover the head. The young men generally wore trousers and shirt. The children were dressed in knickers, 'bandi' or only shirts. Men did not use any ornaments. Women wore saris below waist and covered their head with a piece of sari and put on a blouse. Young girls were also dressed in sari and a blouse.

Gold ornaments were not at all found in use. Silver ornaments were also rarely found. From the 260 families surveyed 8 families had few silver ornaments and 194 possessed nickle ornaments. Bangles, necklaces and todis were the ornaments used. Most of the women used plastic bangles, especially young girls wore glass or plastic. Ribbons were also used to decorate the hair by young girls.

Naik and Pandya (54) studied the Siddis of Gujarat. Aged Siddis wore dresses similar to those put on by other rural folk. Siddi women wore pyjamas below the waist, made from cotton fabric and the fabric consumed was about 6 mts in length. Pyjamas were tight upto the knees. Shirts were used to cover the upper part of the body. They tie up their heads with a small piece of cloth. Young men put on pants and bushirts, children above five years

of age were dressed in shorts and shirts and below five moved naked. In towns men put on pants or pyjamas and shirts and caps. The urban young Siddis wore trousers and bushirts. Older women residing in villages wore petticoat below the waist, blouse and sari. Young women were in pyjamas and kurtas with a small piece of fabric over the shoulders. Small girls put on frocks or blouses and petticoats.

Men hardly used ornaments; only a few wore finger rings. Women also used few ornaments made of silver in their ears, nose and feet. Plastic or glass bangles were used by women both young and old. Hairpins were also widely used to keep their hair pressed. Gold necklaces or earrings were very rarely worn by some families.

Khopper (42) and Talikar (75) conducted a study on the change among Dangis and Bhils of Dahod their costumes and life style respectively. With special reference to the details of Bhil costumes it was noted that Bhil women wore 'Kabjo', 'Chaniyo' and 'Odhanu'. 'Odhanu' was worn in such a way that it covered the head neck and back. Men's costume consisted of a 'feto', 'Bandi' and 'Potdi'. Now-a-days men have started wearing all kinds of dresses which were readily available in the village market. Bhil men going to urban areas for work wore shirts with 'Potdi' or 'pyjamas'.

The Bhil women were very fond of ornaments of silver. The rich women also wore gold ornaments in addition to silver ornaments.

Ornaments were even made of aluminium or white metal. Poor women also wore glass, bead and plastic ornaments. Bhil men were also very fond of ornaments. 'Morkhi' and 'Shat' were the two commonly used ornaments. 'Morkhi' was an earring and 'Shat' were the silver buttons used for 'Bandi' instead of ordinary buttons.

Lal (44) carried out a survey of the modern industry and the tribals in South Gujarat. The influence of urbanisation was noted in the clothing of young men and women among the families of tribal industrial workers. Men have replaced 'Dhoti' by trousers while going, to the industry for work. They wore 'Lehanga' or 'Pyjama' while at home. They either wore shirt or bushirt instead of 'Bandi'. Undergarments were also widely used by men of younger generation.

Changes were also observed in the clothing of women of tribal industrial worker's families. Most of the young girls wore, either blouse or bushirt 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 to suit rural style. The use of too many ornaments appeared to be on a decline. Tatoeing had completely lost its popularity.

Amin (4) conducted a research entitled 'Rathwa Adivasi Stri No Samajik Darjjo'. It was stated that very small Rathwas girls were unclad or poorly clad. Bigger girls wore clothes similar to older women. Rathwa women wore coloured printed Kabjo bifurcated ('Kacchdo') Ghagro and red laheriyu. One end of laheriyu

was tucked at waist, wrapped over the body and then covered the head serving the purpose of head-dress. Their hair were 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, aluminium or white metal ornaments all over the body. They wore heavy 'Kalla' 'kandoro' at waist round, 'Hansdi', locket at forearm and many women also had 'Hansdi' with coins. 'Loriya', 'Nath', plastic or glass bangles, silver or aluminium bangles in dozens were worn at a time. All these ornaments were worn even though it was uncomfortable or kept these parts of body dirty and caused skin disease. Tatooing was also done to beautify.

Glatte (31) and Bhatt (6) carried out a research on Choudhary tribe. With special reference to their clothing and ornaments it was noted that Choudharies wore the complete ensemble. The traditional dress of women consisted of 'luglu', 'odhani' and 'Kapdi'. Now-a-days this was worn only by old ladies. Younger women wore daglu as an upper garment with 'luglu' or sari upto knee length.

In earlier days men wore white loin cloth called 'dhefado'. Now-a-days they were dressed in trousers and loose shirts. In remote villages turban was worn by older and middle aged men frequently. The changes were observed among both men and women of Chaudhary tribe.

Both men and women were very fond of ornaments. They possessed no silver ornaments except the ornaments to be worn in the legs which were made of brass. Now-a-days heavy silver ornaments are completely out of use.