

## CHAPTER VI

### SUMMARY AND GENERAL CONCLUSION

India has always been famous for its beautiful and colourful traditional costumes worn in different parts of the country. Although these traditional costumes are being fast replaced by the modern costumes due to the technological advances, education, communication and the outside influences. Therefore the investigator decided to study the traditional costumes of the selected four States and document them before they are completely replaced by the new styles of costumes.

#### Objectives of the Study

The objectives of the present study were :

- 1 To study the costumes worn by men and women in the selected North Western region of India
- 2 To study the constructional details of the costumes of men and women
- 3 To study the jewellery, footwear worn by men and women and their hair style
- 4 To study the intrastate and interstate diversities in the costumes of men and women in the selected States.

### Limitations of the Study

The study was limited to :

- 1 four States of North Western region of India namely Jammu & Kashmir, Himachal Pradesh, Punjab and Haryana;
- 2 costumes of men and women of the selected regions;
- 3 thirty men and same number of women were interviewed from selected places.

The investigator first located the places in each State for diversity in costumes of men and women. This was based on the available literature, observations, and interviews.

Various places selected from each State were :

- . Ladakh, Kashmir and Jammu in the state of Jammu & Kashmir.
- . Kangra, Chamba, Kinnaur, Lahaul & Spiti, Sirmaur, Kulu and Kotkhai in Himachal Pradesh.
- . Amritsar, Jullandhar, Ludhiana and Patiala in Punjab.
- . Hissar, Mah<sup>an</sup>dergarh, Rohtak, Gurgaon in Haryana.

Interview schedule was prepared and administered on thirty men and same number of women for each selected place. The respondents were in the age group of 50 years and above.

Educationists, Personal Relation Officers, Personnel of Cultural Academies, Tailors, Museum Curators were also interviewed. Photographs were collected from different sources.

Costumes preserved in the museums, and by the people in their homes were studied and sketched.

The findings revealed that diversity did exist in the costumes of each State and between the four selected States, namely Jammu & Kashmir, Himachal Pradesh, Punjab and Haryana. Greater variation was noticed in the upper garments as compared to the lower garments. Many of the upper garments, some of the lower garments and head dresses were very typical of that particular region/State and did not get repeated in the other selected States. The constructional details were peculiar. The basic diversity in the costumes starts with these individual garments.

#### Upper Garments

Gongchis or the Choga were the top most garments from Ladakh for men and were not prevalent in Kashmir and Jammu. Women of Ladakh wore Gongchis which were of two types : one was of the same style as that of men and the other type of Gongchis had skirt attached to the bodice with gathers. Tilan was worn only under Gongchis by the women of Ladakh. It was a straight hip length garment, and had sleeves 7 to 16 cms

longer than the actual full sleeve length of the wearer. The extra length was folded over the sleeves of the Gongchis.

Pheron, the picturesque dress, was worn by men and women of Kashmir region and it was a loose woollen garment. Pheron worn by men had longer sleeves than the actual measurement of the sleeves of the wearer and were narrow in width, the length of the Pheron was upto calf. The Pheron worn by the Hindu ladies was of ankle length, with broad sleeves and had a pleat above the hemline. The Pheron worn by Muslim ladies were upto knee length or slightly below knee. The sleeves were narrow and the Pheron was decorated with embroidery. An interesting feature with the Pheron worn by the ladies of Kashmir was a slit on the sleeves called as Kurab which helped to adjust the length of the sleeves.

Among the upper garments worn by Jammu men and women, Cholu and Chola were very similar. Coat as upper garment was worn by men in Kangra, Chamba, Lahaul & Spiti, Sirmaur and Kotkhai. It had same constructional details except minor variation in length and colour used.

Kurta was only worn in Chamba and Kulu by men. Kad was worn by men in Kangra, it was similar to Kurta, the difference being that it did not have side pockets and the open side seams towards the hemline.

Chola was worn by Gadi men of Bhramaur. It was made of

thick coarse white woollen material with more flare at the bottom. The draped effect of the fabric gave a peculiar look to the garment.

Choga worn by men of Chamba was also a flared garment and had different constructional details. Loiya was worn by men of Sirmaur and Chollu by Kulu male. Chollu was made by joining 28 Kalis. Chubha was worn by the men of Kinnaur as upper garment. Kholakharil was the common upper garment for men and women of Kinnaur, and Kaddar for both the sexes in Lahaul & Spiti. Chhupta and Chuba was worn by Kotkhai people.

Waist coat worn by men in some regions of Himachal was called by different names. It was called Sadri in Kangra and Sirmaur; Basket in Chamba, Lahaul & Spiti and Kulu.

Great diversity was noticed in the upper garments of women of Himachal in different regions. Similarities were noticed in Kameez and waist coat. The Kurti and ~~Kamri~~ of women of Kangra and Pangri region; Kameez of Kulu and ~~Gaddi~~ women of Bhramaur were similar to the shirt of men. Kameez of Kangra, Kurti of Chamba, Kurta of Kulu and Sirmaur ladies, were similar and had vertical darts at waist level.

Waist coat worn by the women was known by different names like Phatu<sup>1</sup> quilted or plain of Chamba, Saluka of Kinnaur with or without pockets, Sadri and Saluka of Sirmaur and Kotkhai women. The length of the waist coat varied between waist and hip length.

Cholu and longwachri were worn by Gaddi women, and were different in constructional aspects. Peswaj of Chamba women was upto ankle length and was sleeveless or with full sleeves. It had voluminous skirt made of Kalis and had a very peculiar way of construction. Choli or Angi worn over Ghagra by ladies of Chamba was made of different coloured pieces of fabric.

Pattu was a long woollen fabric draped from top to ankle by Pangwal and Kulu ladies. Dhoru was long rectangular piece of fabric draped by the women of Kinnaur to cover the body upto ankle. The way of draping of Dhoru and Pattu was different from each other.

The upper garment worn by the ladies of Lahaul & Spiti, Sirmaur and Kotkhai were Digpu, Cholta, Chhupta and Reshtha respectively.

In the State of Punjab costume of men in different communities was similar, the same was observed with women.

The Kalidar Kurta of men and Kalianwali Kurti of female was similar in cut but different in size and decoration. Neelabana was only worn by Nihang, the fighting class. It was also called Choga and made of particular blue shade. Similar to this Choga the Namdhari Sikh wore in white colour. Jhaggi or unquilted Phatoohi of men of Punjab worn over Neelabana, shirt or Kurta were same in constructional details.

In Haryana the garments worn were same among both the communities. The minor variation was observed in the costumes of women among different castes of Haryana. Costumes worn by men and women were different.

Kameez, the local name for shirt, was worn by men and Jat women of Haryana with some minor variations. Kurta was worn by all men, but Angarkhi was worn by Jat and Ahir men of Haryana State. It had bodice upto waist or navel and skirt was joined with bodice by means of gathers. Phatui was quilted or plain and was worn by men and women of all castes of Haryana State with minor variation. Phatui worn by women was waist length or below and had no pockets or side slit. Phatui worn by men was upto hip level and had three bound pockets and also side slit.

Kamri was local name for vest worn under the shirt or Kurta, but Bania men of Haryana wore this as top upper garment with a pocket to keep money.

Kurti was worn mainly by Ahirs, Rajputs, Brahmins and Bania ladies with Ghagra. It was thigh length or slightly long garment.

Angi or Choli was mainly worn by Ahir ladies of Haryana, with blue Ghagra and red Odhni draped in a special way. Angi was made by joining different shaped fabric pieces of various colours. Choli covered the bosom and abdomen. Blouse was worn by Bania and Brahmin ladies of Haryana with Sari.

### Lower Garments

The various lower garments that were commonly used were different types of Suthan, Salwar, Dhoti and Ghagras with variation.

The lower garment, Namja of men and women of Ladakh and Suthan of Kashmir and Jammu men were similar in style. These were ankle length and loose from waist to knee and snugly fitted from knee to ankle. A slight variation existed in the Namja of Baltis and Gujjars of Ladakh. They wore Namja which were calf length and medium loose throughout the length. Kong-G-De was only worn by the men of Ladakh.

The salwar worn by some ladies of Ladakh and Muslim male and female of Kashmir was similar in design and construction. Sari was only worn by Hindu ladies of Kashmir and Jammu. Ghagra was worn by Jammu ladies and the skirt by the ladies of Ladakh. Sulma Kangchi or Sagthan Sulma were peculiar of Ladakh, worn by women. This was cylindrical garment and covered knee to ankle length. It measured  $1\frac{1}{2}$  to 2 times more in length than the length from knee to ankle for Chooris.

The bifurcated garment Suthan in different styles was the main garment of men in different region of Himachal Pradesh. The other lower garments used were Dhoti in Chamba, Pauncha in Kulu by men and women, which was worn from knee to ankle length with Chooris formed at the ankle. Suthan Tikot was popular of



Kinnauri inhabitants. Among them the ladies Suthan was slightly more loose and the geometrical design in different colours was some centimeters above ankle and in case of men the design was from ankle to knee length. Suthan was also worn by the ladies of Lahaul & Spiti, Sirmaur, Kulu. In Kangra and Kotkhai, Chooridar Suthan was worn by ladies. Suthan of Pangwal ladies was called Challan. Salwar was a common dress among women in Sirmaur and Kangra. The non-bifurcated garments like Ghagra or Lehanga was worn by the ladies of Kangra, Bhramaur, Chamba and Sirmaur.

In Punjab, the lower garment Salwar worn by men and women was similar, except men wore loose and baggy Salwar as compared to women's Salwar. Suthans in different styles were also worn as the common lower garments of the men of Punjab. Kachha and Kashera (under pants) were different in cut and style. Kachha was cut on lengthwise grain and mainly worn by Hindu men of Punjab, whereas, Kashera was baggy, narrow at the leg opening and cut on bias grain called reb, was worn by Sikh only. The Suthan worn by ladies of Punjab was snugly fitted at ankle level and Chooris were formed.

The Ghagra and Ghagri worn were similar in constructional detail except Ghagri was less voluminous than Ghagra. The length was upto ankle and both finished at the lower edge with a band called Laman. Lehanga was like Ghagra except the volume was added by joining the straight pieces whereas in Ghagra Kalis were joined.

Dhoti was the main lower garment worn by majority of Haryanavi men. It was draped in two styles - single Lang or double Lang. Lungi and Tahonal, the draped garments and Pyjama, a bifurcated garment, was worn by men of Haryana.

The most common lower garment worn by women of Haryana was a long skirt termed as Ghagra, Daman, Lehanga. The Ghagra was made of 51, 101, 151 panels called Kalis to give more flare at the bottom than at waist. The Jat women wore this garment upto calf to show the heavy ornaments worn from feet to calf. Brahmins, Rajputs, and Bania women wore of ankle length. Lehanga was less voluminous than Ghagra and Daman. It was mainly worn by Ahir and Rajput ladies. Dark red and blue colours were preferred. Salwar was used by some ladies of Haryana.

### Wrappers

Shawl was used by Jammu men and women and only by women of Kashmir. Men's shawl was bigger in size. Sakapa, Boukh, Rukhdan and Khadak were used by the ladies of Ladakh only. All these wrappers were different in size, shape and material. Blanket and Loi were used by the men of Ladakh.

In Himachal Pradesh, wrappers were used only in Kinnaur, Lahaul & Spiti, Kulu and Kotkhai. Channali was the common wrapper for both men and women of Kinnaur. Men Channali was bigger in size and the way of draping was also different. Loi was used by men and Channali or Chaddar by women of Lahaul & Spiti. Kulu men used Lungi and women used shawl.

Blanket, Khes, Chaddar and shawl were used as wrappers by all men of Punjab in winter. Blanket was woollen wrapper mainly in checked design. Khes was made of cotton fabric in checked design. Shawl and Chaddar were plain.

Different types of wrappers were used by the ladies of Punjab. Salary was thick cotton rectangular piece of fabric in different coloured strips. The length of salary was 2.75 to 3 meters long and width 1.50 meter. The embroidery of Chohe was different than Phulkari and Bagh. It had social significance and the size was slightly bigger than the other wrappers, 3 to 3.50 meters in length and 1.50 meter in width. Maroon Khaddar was embroidered with golden yellow thread on both the long edges. Sober was red fine Khaddar wrapper with fine Phulkari work in golden colour. It also had social significance. Colourful Phulkari and bags were worn by the ladies of Punjab as wrappers. Khes was also worn in winter.

Khes, blanket called Reeza or Chaddar were used as wrapper by men of all castes of Maryana in winter. Brahmins kept a dull red coloured cotton piece of fabric known as Angocha on shoulders. Rajputs, Ahirs and Jats kept white cotton folded Chaddar on their shoulders.

Soopli, an embroidered cotton shawl, was used as wrapper over Odhni. The motifs used for embroidery were floral, peacock and camel.

## Head Dress

Head dresses add to the colour and diversity in the costumes. It is an important piece of attire. They signify a person's place, caste and community. Head dresses fall under two categories, ready to wear head dresses were worn in Jammu & Kashmir and Himachal Pradesh. The others were made to wear head dresses.

Diversity was also noticed with the head dresses of men and women of Jammu & Kashmir State. Tevi, the picturesque cap was worn only by men and women of Ladakh. Rolled cap was common among 'Dard' men of Ladakh. Embroidered cap Tomer was worn by ladies of Ladakh and skull cap with ornamental decoration was used by the ladies of Ladakh and skull cap with ornamental decoration was used by the ladies of Kashmir. Perak and Taranga were the long head dresses of married Buddhist women of Ladakh and married Hindu ladies of Kashmir. Perak was worn from forehead to waist length. It was of cobra shape and studded with turquoise stones and ornaments. Taranga reached from forehead to ankle at the back. It consisted of five parts namely Kalpush, Zoji, Taranga, Fusti, Vadapala. Chaddar and Dupatta were used by Jammu ladies and Chaddar on skull cap by women of Ladakh.

Different types of caps and Safas were used by the men of Himachal Pradesh. The Safa was tied by the men of Kangra,

Bhramaur of Chamba Dist, Kulu and Chamba. Cap was worn in all the region of Himachal Pradesh. The men of Kangra wore round and boat shaped cap; Gaddi men wore peculiar shaped cap with projection. Round cap was common among men of Chamba, Kinnaur. In Kinnaur it was known as Pang. This cap was also worn in Lahaul & Spiti. Another cap worn in Lahaul had four flaps. Pangwal men wore a typical shaped cap with projection on both sides front and back.

Ekori Topi was round cap worn by Sirmauri men. Kulu cap was also round but with geometrical woven designs in different bright colours. Rolled cap was worn by Kulu men.

Ladies from Himachal Pradesh covered their head with rectangular piece of fabric called by different names in different parts. Chaddru, Dupatta and Rahira was worn by Kangra ladies. Rahira was red in colour and worn by married ladies. Ladies of Bhramaur and Chamba covered their head with Chaddar.

Square piece of fabric was also tied around the head. It was called Dhattu, in Kangra, Lahaul & Spiti, Sirmaur, Kulu and Kotkhai. In Kulu it was also known as Thipu, and the Dhattu worn by Kotkhai was printed only.

Peculiar type of cap called Joji was used by women from Pangwal. Thepang cap was worn by men and women of Kinnaur.

In Punjab, Pagri or turban was commonly used and was tied in different styles. Larewali Pag was tied by Hindus and Sikhs both.

The bar was kept at the centre back of the neck by Hindus and left side over the ear or close to the ear by Sikhs. Gole Pag was tied mainly by the Namdhari Sikhs and gave the impression of round cap. Majority of Sikhs tied their Pag in Patiala Shahi style forming the sharp angle in the centre of the forehead. Turewali Pag was tied by some people of both the communities, especially at the time of fairs and festivals.

Chaddar, Dupatta, Pochhan, Chunni and Chira were draped over the head by all women of Punjab. The way of draping was same for both the communities.

Among the men of Haryana, Safa was the main head dress. It was called by different names depending upon the twist and colour used. The twisted one was called Khandwa and untwisted was known as Pagri, Potia and Dupatta. Ghia Kapoori was greenish yellow worn at the time of marriage. Satranga and Pachranga were seven and five coloured Safa worn on special occasions.

The head dress worn by Haryanvi women was a long piece of fabric of cotton or silk. They were named on the basis of colour and design. Chundri was a tie and dye head dress mainly in red colour with design in other colours. It was worn by married ladies of Haryana. Peelia had special social significance.

Paucha was bigger in size than Peelia, mainly in red and green colour.

### Waist Band

Waist band was mainly worn in hilly areas. Waist band used by the male and female of Ladakh were known as Kamarbandh and Skeyrakhs. Hindu ladies of Kashmir also tied the waist band. Jammu men tied the waist band only on special occasions. It was a long piece of woollen, cotton fabric.

The waist bands were known by different names in different places of Himachal Pradesh. Patka or Kamar Peta in Kangra; Dora in Bhramaur for men and women; Manjhin for men and Gagchi for women in Pangi region; Kera & Gachhong of men and women of Kinnaur; Chhir was worn by both the sexes in Lahaul & Spiti. Gachi was used as waist band by both the sexes in Sirmaur, Kulu and Kotkhai. All the waist bands worn were long piece of fabric of cotton, wool or silk except Dora which was a long black rope measuring 20-25 meters long and nearly 1 inch in diameter. Manjhin was also either a long piece of fabric or a long rope of grey colour made of wool fibres.

### Jewellery

Some of the jewellery worn had regional peculiarity in design and material and had social significance.

The ornaments worn in Ladakh were mainly of stones studded gold and silver. Chouti was a silver ornament studded of beads and worn on hand and it dangled down upto the chest on left side.

Douchha was a band stones hung from the waist upto the calf or knee in front on left side. Toorakh were the bangles worn on wrist made of Shankh.

In Kashmir the jewellery was made in silver, studded with glass stones, few gold ornaments were also worn. Kambaj, the ear ornament, was made of silver and beads. It consisted of bunch of rings joined together and worn in the ear lobe.

Dijhoru was another ear ornament worn by Hindu married ladies. This ornament was worn in the middle of the ear and hanged on both sides over the chest.

Ladies of Himachal Pradesh were very fond of ornaments. They were mostly made of silver. The ornaments were heavy and in varieties of designs. Some gold ornaments were also used precious and semi-precious stones were also common.

Balu was a special ornament of a Kangra bride worn in the nose. This was a big ring in gold.

Another nose ornament was Karu or Bulakh. This was also of gold and was worn in the middle portion of the nose by Kangra ladies.

Chiri was a forehead ornament worn by Gaddi women of Bhramaur. This ornament was made of silver in varieties of design. It was attached with a chain studded with stones.



Chamba women wore Singi, a pipe shaped ornament with a bend in the centre and threaded in a silver chain. It was worn in the neck for good luck.

Chhabi, another peculiar neck ornament was a square piece fastened with black thread and made of silver or gold was worn with a desire to bring good luck and keep the evil eye away.

Chandramalang, Chandiar, Shahungma were worn in the neck by Kinnauri ladies. Zutti was a hair pendant made of thin silver leaves, beads, and precious stones. It was worn to decorate the Plait by the ladies of Kinnaur. Jamuch were the pins in chains to hold the Dhoru at chest. It was made of silver or brass and used by women of Kinnaur. Digra was a broach to hold the Channali at chest level by Kinnauri ladies.

Typical type of ornaments were worn in Lahaul region. Kirkisti, a head ornament, which had saucer like shape was tied at the back of the head. Poshal a pair of round Amber with small gold buttons was fixed on the forehead. Mul-U was a pair of silver ornament hung from the braids down on either side of the face worn by a bride.

In Punjab the ornaments worn in different parts of the body were mainly of gold. Silver ornaments were mainly worn in the legs. Nath was an important ornament of bride and married women. It was made of gold. It had a traditional motif or made of gold or beads. This was a big ring supported by a chain

which was hooked in hair on top of the hair.

The ornaments worn on different parts of the body were several and of different designs. The metal used for ornaments was silver, Gold ornaments were few. The ornaments worn on hand at wrist level were several and worn in order. Glass bangles, Pachheli, Kangni, Baju Band, Baju Phul and Tad.

The leg ornaments worn by women of Haryana were Torai, Jhanjhane, Kari, Kare, Chhalakne, Chhalakne Patti, and on top Neori. All these ornaments were made of silver.

All this concludes to a true diversity, within and between the selected States. Along with diversities some similarities were also observed.