

REVIEW OF LITERATURE

Historical Background of the Rulers of the Mewar:

The ruling family of Mewar was regarded as foremost in rank and dignity among the Suryavanshis. All the Rajput princes of India recognised the Maharanas as the seniormost among them and had treated them with great respect. Hundreds of Princes had bowed before the might of the Imperial Powers at Delhi and surrendered their honour, traditions and dignity at their feet. But the ruling family of Udaipur, which was perhaps the oldest ruling family in the world, had not deviated from its path of firmly maintaining its honour and traditions unimpaired inspite of suffering innumerable hardships, undergoing untold dangers and sacrificing wealth and worldly comforts (3).

By the close of eight century, the Pratihara ruler Bhoja I captured Chittor from the Mauryas and perhaps passed on its Government to Simha to Guhila, under the condition that he acknowledged Pratihara supremacy and shared its control with his masters(9).

However, it was Jaitra Singh (1213 A.D.), that the history of Mewar gained importance. On the whole Jaitra Singh's reign was a glorious chapter in the annals of early medieval Mewar. He expanded his territory in all directions. After his death in 1252 A.D., his son Tej Singh came into conflict with Muslim powers of the period(72).

The Muslims continued to harass his son Samar Singh who died in 1302 A.D. The Sultan Alluddin Khilji attacked the next ruler Lakshman Singh whose men wore Kesariya Bana (Saffron Robes) and rushed out of the fort instead of surrendering. After this followed Jahaur in which the Princes Padmini and hundreds of Rajput ladies jumped into the flames, and died because they did not want to be kidnapped by the Muslims. This was the first sack of Chittor (55).

Rana Hamir Singh redeemed his country from the ruins and recaptured Chittor in 1326 A.D., he gradually conquered the whole of Mewar. He ascended the throne with the title of Maharana and established the rule of Sisodia branch of the Guhilots over Mewar. He left a name which is still honoured in Mewar, as one of the wisest and most gallent of her princes, and bequeathed a well-established and extensive powers to his son (89).

Rana Khait Singh (1365-1382) succeeded the power and the character of his father. He captured Ajmer and Jehazpur from Lila Pathan, and reannexed Mandalgarh, Dasor, and whole of Chappan to Mewar. He obtained victory over the Delhi monarch Humayun at Bakrol; but unhappily his life terminated in a family broil with Hara Chief of Bumbaoda whose daughter he was about to expouse (61).

Laksh Singh (1383-1397) mounted the throne of Chittor after the assassination of his father. His first act was the entire subjugation of the mountaneous reign of Merwara and the destruction of its chief stronghold, Bairatgarh, where he erected Badnor. He encountered the emperor Muhammad Shah Lodi, and on one occasion defeated a royal army at Badnor, but he carried a war to Gaya, and in driving the barbarian from this sacred place was slain. Laksh is the name of celebrity, as a patron of arts and benefactor of his country. He excavated many reservoirs and lakes, raised immense ramparts to them their waters, besides erecting strong holds (13).

Rana Mokul (1397-1433), who obtained the throne by Chonda's surrender of his birthright, was not destined long to enjoy the distinction, though he evinced qualities worthy of heading the Sisodias. He ascended the throne in 1397 A.D. Pursuing his success he took possession of Sambhar and its salt lakes, and otherwise extended and strengthened his territory, which the distracted state of the empire consequent to Timur's invasion rendered a matter of little difficulty. Modul finished the palace commenced by Lakha, now a mass of ruins; and erected the shrine of Chaturbhuja, " the four-armed deity", in the Western hills (5).

Rana Kumbha (1433-68) succeeded his father Rana Mokul and ruled for half a century. He married Meera Bai of Mairta, whose romance with Govinda was well known. Rana Kumbha was assassinated by his son Udai Karan in 1468 who ruled for five years. In his illegitimate rule of five years he lost half the wealth which others had accumulated with great difficulty. Rana Raimal son of Udai Karan (1473-1508) had three sons- Sanga, the competitor of Baber, Prithviraj; the Rolando of his age and Jaimal. Rana Sanga(1508-1527) was celebrated for energetic enterprise. He had lost his one eye in the broil with his brother, and arm in an action with Lodi king of Delhi. He became a cripple, when one limb was broken by a cannon-ball in another battle. He once counted eighty wounds from the sword on various parts of the body. He had seven sons two elder sons died in young age. He was succeeded by the third son Ratna (1527-1531) who possessed all the arrogance and martial virtue of his race, but ruled only for four years. His brother Vikramditya succeeded him (1531-1535). He was insolent, passionate, vindictive, and utterly regardless of the respect which his proud nobles rigidly exacted. (14 and 28).

Rana Udai Singh (1537-1572) who was the posthumous son of Rana Sanga escaped the assassination. After the long concealment he ascended the throne in 1537, amidst

great rejoicing. He was threatened by the armies of the emperor Akbar several times so decided to build a new capital away from Chittor and named it 'Udaipur' in 1559. He also built a small palace 'Udai Niwas', however, he continued to live in Chittor till its fall by Emperor Akbar in 1567. He then returned to his state Udaipur and died in 1572(11).

Rana Pratap Singh I (1572-1597) succeeded his father Udai Singh and was nobly supported; and though wealth and fortune tempted the fidelity of his chief, but it was not found enough to abandon him. A day ever memorable in his annals was when the best blood of Mewar irrigated. The land in the battle of Haldighati, fought in 1576 A.D. with prince Salim, the heir of Delhi. He was indebted to a combination of cause for the repose he enjoyed during the later years of his life. He constructed few forts on the banks of Pichola to protect them during the inclemency of their distress. He died in 1597 (19).

Of the seventeen sons of Pratap, Amar Singh I was worthy of his race. He ruled from 1597 to 1620. During the remainder of Akbar's reign he was left unmolested. However, he realised the further futility or struggle with the Mughals, so entered into alliance with Jahangir in 1615 A.D. who was determined to conquer Mewar and subjected Amar Singh I who he

described as 'the greatest of Zamindars of Hindustan' He possessed all the physical as well as mental qualities of a hero, and was the tallest and strongest of all the princes of Mewar (73).

He had a reserve boarding upon gloominess, doubtless occasional by his reverses, for it was not natural to him; he was loved by his chiefs for the qualities, the most esteem, generosity and valour, and by his subjects for the justice and kindness. Amar Singh I under stress of circumstances, accepted Mughal suzerainty, with the result that relations with the court became closer and continued thus under his son Karan Singh (52).

Rana Karan Singh I (1620-1628) was deficient neither in courage nor conduct; of both he had given a decided proof he had enjoyed eight years of perfect tranquility when he was gathered to his father. The sanctuary he gave to Prince Khoorum had no apparent effect on Jahangir, who doubtless believed that the Rana did not sanction the conduct of his brother Bhim Singh. In his time, relations between Mewar and the Mughals were quite friendly. He was succeeded by his son Jagat Singh I. The lion of the world(1628-1652)(51).

The twenty six years during which Rana Jagat Singh occupied the throne passed in uninterrupted tranquility; State unfruitful to the bard, who flourished only amidst agitation and strife. This period was devoted to the cultivation of the peaceful arts, especially architecture; and to Jagat Singh Udaipur was indebted for these magnificent works which bear his name, and excite our astonishment, After all the disasters with meagre resources he founded to accomplish them. He constructed island palace in lake Pichola known as the Jag mandir and Jagniwas, reconstructed the fortification of Chittor and built the temple of Jagannathrai at Udaipur. Rana Jagat Singh I was a highly respected Prince, and did much to efface the remembrance of the rude visitations of the Mughals. He had the proud satisfaction of redeeming the ancient capital from ruin. By a prince of Marwar he left two sons, the eldest Raj Singh I who succeeded him in 1652-1680(1).

Rana Raj Singh I was another famous ruler of Mewar. When the Mughal Emperor Aurengzeb reimposed the "Jaziya", which Akbar had abolished, on all Hindus, Raj Singh I remonstrated by a letter, which enraged the Emperor. He sent a large army in 1680 A.D. which desolated and plundered the temples at Chittor, Mandalgarh, Udaipur and other places. During his

reign Mewar witnessed a terrible famine in 1662 A.D. The Maharana arranged relief works and built a dam on the lake at Kankroli, called after him Raj Samand. He was a cultured Prince fond of poetry and a great builder (33 and 46).

Rana Jai Singh (1680-1698) concluded treaty with Aurengzeb in which right of imposing "Jaziya"(revenue) was removed. He subsequently constructed the dam of the famous Dhebar lake, called after him Jai Samand. He died in 1698. He was a peaceful and liberal king, but lacked the personality of Raj Singh. His weak rule dis-organised the administration (62).

Rana Amar Singh II (1698-1710), witnessed the foundation of an alliance with the Maharajah of Jaipur for mutual protection against the Muslims. However the treaty also provided for the Maharajas of Jaipur and Jodhpur to regain their privilege of marriage with Udaipur Princesses. This had been suspended since they had given their daughters in marriage to Mughal Kings. It was agreed that the son of a Udaipur prince should succeed in preference to any elder son by another mother.(40).

Rana Sangram Singh II the lion of the battle succeeded in 1710-1734 a name renowned in the annals of Mewar, being that of the opponent of the founders

of the Mughals. He ruled eighteen years; under him the greater portion of her lost territory was regained. He was the last prince who upheld the dignity of the gaddi of Bappa Rawal his death commenced Maratha ascendancy (30).

Rana Jagat Singh II (1734-1751) was involved in the succession dispute between Jaipur Raja Ishwari Singh and Madho Singh. The latter though born of a Udaipur princess had been denied the right of the throne; Contrary to the stipulation of the treaty referred to above. Maharana Jagat Singh supported the claim of Madho Singh, but being defeated sought the aid of Malhar Rao Holkar, the Maratha commandant, and agreed to pay him eighty lacks of rupees (20).

In 1751 Rana Jagat Singh died. Addicted to pleasure, his habits of levity and profusion totally unfitted him for the task of governing his country. He considered his elephant fight more important than keeping down the Marathas. Like all his family, he patronised the arts greatly enlarged the palace and expended crores of rupees in embellishing the inlets of the lake Pichola. The villas scattered over the valleys were all erected by him and many of these festivals devoted to idleness and dissipation and now firmly rooted at Udaipur were instituted by Jagat Singh II. (47).

The period of Maharana Pratap Singh II (1751-1754) witnessed a succession dispute between his supporters and another faction of Sardars who wanted to depose him and set up his uncle Nathji. His period was marked by so many Maratha invasions and war contributions. He had a son by a daughter of Raja Jai Singh of Amber who succeeded him. (67).

Rana Raj Singh II (1754-1761) lost his wealth in battles and he was compelled to ask pecuniary aid from the Brahmin collector of the tribute, to enable him to marry the Rathore chieftains daughters. On his death the order of succession retrograded devolving on his uncle. (66).

The ungovernable temple of Rana Arsi Singh (1761-1773) and the circumstances under which he succeeded to power in 1761, introduced a train of disorders which proved fatal to Mewar. The succession dispute continued during the period of Maharana Arsi Singh II. This brought forth Sindhia's intervention. The Maharana had to pay heavy sums in lieu of his assistance in the form of jewels and valuable articles (69).

Rana Hamir Singh II (1773-1778) succeeded to the enviable title of Rana. During his period, the exactions of the Marathas continued. The Chundawat and Shaktawat rivalry increased during this period, the

frequent assination took place (2).

Rana Bhim Singh succeeded his brother in 1778 was the fourth minor in the space of forty years who inherited Mewar; and the half century during which he occupied the throne had been as fruitful in disaster as any period of history already recorded. It would be imagined that the miseries of Rana Bhim Singh were not susceptible of aggravation and that fortune had done her worst to humble him; but his pride as a sovereign and his feelings as a parent were destined to be yet more deeply wounded. He concluded treaty with the British government in 1818 (12 and 65).

Rana Jawan Singh (1828-1838) gave himself upto debauchery and vice. Within few years the tribute had again fallen heavily into arrears the state was overwhelmed with debt. He died without an issue in 1838. (38).

Rana Sardar Singh (1838-1842) was the adopted son of the Bagor family, succeeded to an inheritance. He was unpopular with his nobles and in 1841 with a view to strengthen his authority, desired to subside a regiment of infantry to be stationed at his capital, but the proposal was not accepted. He died in 1842 and was succeeded by his younger brother whom he adopted (13).

Maharana Swaroop Singh (1842-1861) marked by the introduction of several reforms and by a generally praiseworthy management of finances. During the mutiny of 1857 he hospitably sheltered a number of English families from Neemuch, he died in 1861 (73).

Maharana Shambhu Singh (1861-1874) nephew of Swaroop Singh, to whom the privilege of adoption was guaranteed in 1862 by the British Govt. The revenue was so economically managed and Maharana's liberality and good management during the famine of 1868-1869 met with the cordial approval of government. He died at an early age of twenty seven, in 1874 (30).

Maharana Sajjan Singh his first cousin was selected as his successor in 1874-1884 and the choice was confirmed by the British government. He being a minor, the state was managed for about two years by a council aided by the political agent, but he was invested with the ruling powers in 1876. He attended imperial assemblage at Delhi in 1877. In 1879 the Darbar agreed to suppress and absolutely prohibit the manufacture of salt in any part of the state, also to abolish the levy of all transit duty on (48).

The unanimous choice of the family and leading men fell on Fateh Singh (1884-1930) the third son of Maharaj Dal Singh, Jagirdar of Shivvati and descended

of the fourth son of Rana Sangramsingh II. Maharana Fateh Singh was duly installed in 1884. For a few months he carried on government with the assistance of the resident, but was invested with full powers in 1885. The most important event of his last twenty years had been the establishment of schools and dispensaries in the districts, the introduction of land revenue settlement and the construction of railway from Chittor to the capital during the disastrous famine of 1899-1900. He died in 1930. (4, 10 and 34).

Maharana Bhupal Singh occupied the throne in 1930-1966 he was the perceptive observer of the Indian political scene and anticipated the political shape of events in the country at the conclusion of the II world war. He was liberal hearted and tended to be sympathetic to the demand for civil and political liberties. He lived an austere life. He was physically handicapped by the loss of the use of his lower limbs due to a polio attack in childhood. He organised a Mewar Praja Mandal, whose proclaimed goal was attainment of responsible government. The Maharana announced the merger of Mewar into the union on 11th April, 1949 the Maharana was named Raj Pramukh for the life of this union. He died in 1966 (53).

Maharana Bhagwat Singh 1966 who succeeded Bhupal Singh as the Maharana of Mewar should be given credit of effecting a smooth and quiet transition from a ruler prince to a common man. He first took upon himself the task of discharging in the considerable debts his family had acquired over the years and then switched to business, showing a remarkable acumen in his investments. He has converted the stately Jag Niwas Palace in Lake Pichola into a five star hotel, which is attracting many holiday makers. The Maharana of Mewar charitable foundation founded by his associates does invaluable philanthropic work in the field of social welfare and education. To this trust the Maharana has gifted the main palace in Udaipur, and all the historical treasures covering fourteen centuries, and lakhs of rupees in cash. Maharana Bhagwat Singh is president of the Visawa Hindu Parishad (31).

IMPORTANT FESTIVALS CELEBRATED BY THE RULERS OF THE MEWAR

Festivals, whether religious, social or seasonal, have played an important part in the life of the Indian people. They provided ample opportunities for enjoyment and change in their daily life (57).

Some of the most important festivals are:-

HOLI

The grand and colourful festival of Holi is celebrated every year in all parts of India in the month of Phalguna (February-March). People feel happy and gay.

According to a legend, once a mighty king named Hiranyakashipu ruled the earth and declared himself to be a god and ordered his people to worship him. But Prahlad, his only son refused as he had a firm belief only in Rama, one of the incarnations of Lord Vishnu. To punish the child his aunt Holika claiming herself to be fireproof, took the child in her lap and sat on the fire to burn him alive. When the flames died down, the king found that the child was safe but his aunt had perished in the fire. In his memory this festival is celebrated for two days. On the first day bonfire is lit either in the evening or in the night. On the second day, from early morning

till noon, people irrespective of caste and creed amuse themselves by throwing handfuls of coloured water or coloured powder. The damage to one's clothes is taken in good spirit. In the evening, people exchange sweetmeats and the friends embrace each other and wish good luck (59).

Before the merger of states the Holi darbar (court) was also held. The officers and nobles presented gift(Nazar) to the ruler and were rewarded by him in the form of a *Siropau* means a yellow or saffron (Basantiya) tie-dye pagdi, jamdani and kamjar. The ladies were presented with Phagniya which was a white orhni with red bandhana tie-dye border, pallov and a circle in the centre, ghaghra and Kurti Kanchali(15).

GANGAUR:

It is not only a religious festival, it is a great cultural heritage of Rajasthan. It signifies a great faith and deep reverence of the women folk of the state in Gauri, their deity. From the palace of princes to the cottages of the poor, married and unmarried girls and women consider it their duty and privilege to worship her during the spring season (23).

Gan is synonym for shiva and gaur or gauri or Parvati, who symbolizes everlasting suhag. Even Sita and Savitri regarded her their idol. And so the women observe Gangaur for their conjugal love and happiness.

It is the festival of spring. The festival commences on the first day of chaitra(March-April), and continues for eighteen days till the forth day of the bright half of the month. Virgins keep fast to be blessed with a good natured husband, the married also eat once a day for the welfare of their husbands.

The first festival starts on the first day after the Holi. Women collect ashes of the Holi and sow wheat or barley seeds. They water them daily.

Every morning groups of unmarried girls go to a garden or orchard to bring green grass, flower and water in small pots. Four to seven pots are carried on their heads and they sing.

The married women do not go to collect the green grass and flowers, but gardener brings it for them. On the seventh day after Holi women bring clay from the river or tank or from potters' house and make an image of Gauri, Isar, Kanhiram and Ravan. It is called Ghudlia (68).

CELEBRATIONS DURING PRINCELY REGIMES:

Prior to the formation of the present state of Rajasthan in 1949 A.D., or before the merger of the states, the festival of Gangaur was celebrated with great eclat, pomp and show for which the entire expense was borne by the state.

In Udaipur Gangaur used to be celebrated in a remarkable manner. Here the procession of Gangaur lasted for seven days and on each day a particular colour was chosen for the attire in which the goddess was clad and the same colour formed the uniform of all the townsmen and visitors to the palace. Dozens of dyers were employed by the management of the court who sat at the market place and dyed the dress including the turbans, the atchkan or angarkha and Kamarband, women's well, skirt and blouse in the particular colour such as deep pink, pink, saffron, light green, turquoise, yellow and Bhupal-Shahi laheriya striped tie-dye or the other colours in the form of bandhana with or without gold or silver embroidery. It was all done free of charge for all the people the payment being made by the management. On the last day of festival, the image of Gauri was clad in a black scarf with borders of gold lace, the women who carry the image to the fair are also clad in a similar dress. This is indicative of the final departure of gauri(60).

TEEJ:

It is celebrated on the third day of the shravana (June-July) when the peasants pray for the rains to start and quench the thirst of the parched land of Rajasthan. According to the Hindu Mythology, it is the day when goddess Parvati was reunited to lord Shiva

after long penance and austerities. It is the day of passionate reunion of husbands and wives (21).

Women on the festival day wear red sarees or red petticoats, red sarees or red ghaghra and odhni and multicoloured bodices. Rainbow coloured saris are gifted by brothers. This again signifies that besides working for the family reunion, they have to pray to Lord Indra, the god of rain, to bestow his kindness on the people of the land.

On this day rulers held darbar(court)and conferred rewards in the form of money and land upon artists. All the princely states celebrated the Teej with great enthusiasm (57).

Col. James Tod, describing the history of Teej stated that when on expulsion of the predatory powers from the devoted lands of Mewar, proclamations were disseminated far and wide, recanting the expatriated inhabitants, they showed their love for the country by obedience to the summons. Collecting their goods and chattles, they congregated from all parts at a common rendezvous to make their entry to the "Bapota" land of the sires", on the Teej of Shravana.

On this day, swings are hung on the trees and in the houses the women wear their colourful and bright laheriya striped tie-dye specially kajaliya which has

black colour strips on white background with or without gold or silver embroidery costumes. Green colour was used predominantly. Women swing and sing in praise of Parvati (70).

RAKHI:

It is celebrated on the full moon day of sravana (August). It was primarily a festival of Brahmins who went to the courts and tied a silken cord round the wrist of the rulers who thought it their duty to protect the Brahmins in their difficult days. Now it is a festival of brothers and sisters and symbolises the protection of the weak by the strong.

It is said that Karamwati who was the mother of Vikramaditya of Mewar was attacked by Bahadur Shah of Gujarat. It was difficult for her to escape defeat. She thought of a plan to save her honour. She sent a Rakhi to Humayun, the Mughal ruler with an appeal to help her. Humayun recognised the worth of Rakhi and she was saved (50).

The custom is still prevailed, sister ties the Rakhi to her brother and in exchange brother given gifts in the form of plain or silk saree with or without gold or silver embroidery.

DASHERA:

It is also an important festival of Rajasthan. It is observed on the 10th of bright half of Asoja (September-October). It commemorates the victory of Rama over Ravana, the king of Lanka. It is the culmination of the Navratri festival, nine nights which are held in honour of the goddess Durga.

On the 10th day Dasher is celebrated. On a big ground, a huge paper Ravana stands. The Ram Leela is organised. Hundreds and thousands of people gather to see the killing of Ravana and Ravana is killed. Just at that time paper Ravana is burnt. During the medieval period, the Rajas and Maharajas participated in Dasher. It was chiefly a royal festival. They rode on their elephants. They worshipped their vehicles and other things assisted by their priests. There was a procession of joyous and enthusiastic crowd. They wore bright coloured costumes with flowered design and gold and silver embroidery. Fire works and illumination closed the scene. The Rajputs worshiped their swords.

Durga being the presiding genius of all militant activities, was assiduously courted by the Kshatriyas(55).

DIWALI:

It is a short form of the Sanskrit word 'Deepawali' literally means a row of wicks in an earthen lamps. The

festival of lights observed annually in honour of goddess Lakshmi, is celebrated throughout the country with great rejoicing in the month of Kartika(October-November). Every Hindu, whether rich or poor, celebrates this festival with great delight.

Every Hindu home is white washed and properly cleaned a few days before Diwali. On the evening of the Diwali day, Lakshmi, the goddess of wealth, is worshipped along with Ganesha. The people illuminate their houses, courtyards, outerwalls, roofs, gates and gardens etc., with oil filled little earthen lamps, candles or electric bulbs.

The markets, streets and all the public places are decked with small glittering lamps. People wear new gorgeous clothes with gold or silver embroidery and exchange greetings and send sweets to their neighbours, friends and relatives (47).

COSTUMES EVOLVED AFTER THE SYNTHESIS OF THE
TWO CULTURES

The Mughals in the 16th century brought with them the costumes of Turks and Persians and during the time of Akbar the foundation of Mughal costume in India was laid. Garment was prototype in style. Differences were expressed in the width, length and in the quality of fabric but basic remained the same for all (24).

Unlike Indian dress, Mohammedans desired to cover every part of the body. Even the hands could be drawn into the long sleeves. Mohammedan dress for men in India consisted of three parts; one was the "Jama", a coat with long sleeves fastened below one shoulder, and reaching to the knees. It was belted at the waist usually with a sash of brocade, the two ends of which hung down at the front. A variation of this coat, of similar cut buttoned down the middle was called "Peshwas" this was worn over garments as a robe (58).

In India particularly in the north where the muslims took firm hold the Moghual conquest brought cumbersome concealing garments to replace the more revealing dress of the Hindu and Buddhist societies. Jewellery of the Mughals was often a form of decorated shackle; in extreme cases it hindered movements

considerably. The influence of Persia in medieval India was widespread. The Mughal ruler was robed in sewn garments as opposed to the earlier drapes and wraps. Over fine muslin undergarments, the cross closed robe was worn which was often made of sheer, finely woven silk gauze and embroidered with threads of gold. The robe was slashed and girdled with costly scabbards and weapons. Sheer trousers were worn. Of white muslin, either tight and gathered at the ankles, or of more ample cut hanging fully below the robe (36).

Despite the incredible wealth of jewels and fabrics the form and cut of the Persian robe, the angarkha was cross closed high up at the right shoulder and tied with long narrow tapes or at times the neckline was deeper and curved. Further waistline was delineated with a seam and skirt position was flared and gathered.

Many different styles of coats were worn by Mughals. Takaschiya was a coat with round skirt tied on the right sides; Peshwas open in the front and tied in the front. Shah Ajidah (or the royal stitch coat) with sixty ornamental stitches, Gadar was wider and longer than the quba and was used in place of the fur coat. Fargi was worn over the Jama Chakman and Fargul were rain coats. The former was made of broad

cloth on wood cloth. Shahjahan's dress was particularly the same as that of his father with the only difference that it was more gorgeous and gaudy(24).

Muhammadans wore shalwars and breeches or tight trousers. Shalwars were of three kinds, single, double and wadded, and breeches, though loose round the waist, were invariably tight from the mid leg to the ankles and were long enough to be pleated.

The shirt was worn by the upper and middle class people and according to custom in the east, it hung over the trousers and like the coat was open from top to bottom.

The people of Rajasthan wore narrow waist coats with sleeves upto the elbow. As a protection against cold winter they wore over their shirts an "araluck" (bandi) made of cotton wadding or interlinings. The outer cloth was either check or flowered on silk or cotton. A vest called gaba was sometimes put on as an upper garment. The rich used silk and gold brocade or other rich material and lined it with sables (60).

The Mughal kings were very particular about new fashions and variety in dresses. Humayun invented several kinds of new dresses, particularly the one called Ulbagcha. It was a waist coat, open in the front and hung down to the waist over the coat.

The guba or coat made of a variety of stuffs was usually long and came down to the ankles. It was fastened by strings. The Hindus tied the strings on the left side, while the Muhammadans tied them on the right side. The rich also carried over their shoulders shawls of very fine woollen fabric, of several handsome colours, and some were wrapped like a shawl. It was the fashion to tie one's waist with a scarf which was sometimes made of beautiful and costly multi coloured stuff. Hindus used to carry a piece of coloured or white cloth over their shoulders (45).

Akbar, whose aesthetic taste was highly developed employed skilled tailors to improve the styles of the costumes in his wardrobe. Hamayun and Akbar generally changed their dresses daily to match them with the colour of the planet of the day. "Upto the time of Akbar, Persian dress was worn by muslim but during Akbar's time Rajput dress was adopted. The Mughal turban differed from the contemporary Bakharama type in not having loose fringed ends sticking out on both sides. The Indian coat or Angkharkha fastened at the side as in China, was different from the Persian gown that buttoned down the front and fitted loosely to the form. It may have been this time that the veil, the "dupatta" of the Rajput women

superseeded the women's turban in the zanana's of the king and the nobles and since then the skirt, bodice and veil of Rajasthan may have prevailed in the harems of the 17th century with constant changes of fashion in respect of detail (73).

Akbar affected changed fashion by ordering court dress to be made with a round skirt and to be tied on the right side doubled (Doshalla), Akbarnama paintings of the last decade of the 16th century show that the dress consisted of a knee-length coat with a full skirt, falling in four parts. In Shah Jahans reign (1626-1658), the dress was lengthened and later in the 18th century the skirt became full and was gathered into a high waist almost under the armpits.

Throughout the Mughal period, one of the most fancied articles was a girdle(patka) into which the ceremonial dagglar or sword was slipped. These were embroidered or painted in dye colour with a skillful use of wa-resist and various mordants (11).

Akbar wore Mughal costume in the beginning then adopted the costumes of the Rajputs. In place of Kabaki, he wore 'chowbandi' along with Kamarband'. On pagdi or Rajput, he tied serpech. Fabric was silk printed with flowers, leaf (natural design), Serpech was studded with diamond and pearl. Payjama upto the knee length

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and had frills at the lower hem. Shoes worn by him were of his own styles, and were quite similar to slippers, pagarkhya, ankle was kept uncovered. Sometime he wore costumes of "Pirgi". He always kept a sword, "Katar" (23).

Some idea of luxury of dress at Akbar's court is contained in a report known as the "Ain-i-Akbari" concerning every branch of the administration of his empire. Thirty nine different gold cloths, thirty cottons, and twenty six varieties of woolen fabrics are enumerated and described as being in use at the time. Some kind of woolen fabrics and brocades came from Europe, many gold brocades were imported from China; other together with silks from Persia. Woolen shawls were brought from Kashmir and in addition foreign fabrics were copied in imperial workshops(2).

In India itself the most skillful of the brocade weavers appear to have worked in the district of Gujarat.

Jahangir was in the habit of covering himself with strings of pearls or precious stones, and in 1615 he even introduced pearl earrings for men. At that time a piece of finest muslin fifteen yards long and one yard wide was made at Dacca in Bengal. To make such a piece of cloth which contained between

one thousand and eighteen hundred warp threads per width, the weaver required five months. He could only work during the rainy season when the air was moist. Dacca muslin had poetic names as 'ab-i-rawan' (running water) and 'ab-i-hawa' (woven air). The name of one kind 'mulmul khas' (royal muslin) indicates that it was made for the court (41).

In Shah Jahan's time the 'Jama' reached almost to the ankles, and the turban became a mass of thin material with innumerable folds, hanging down at the back and wound round with strings of jewels, in such a way that the cap became quite invisible.

Aurengzeb (1658-1707) the last of the great rulers of the dynasty was a strict orthodox Mohammedan, wore a simple white clothing, though he did not make an attempt to change the prevailing fashions (18).

Mughal Impact on Dresses and Ornaments:

The impact of Mughal culture on Rajasthan was limited and confined to the court, nobility and upper section of the official class. In the religious and culture life the rulers and the people adhered to a great extent to their traditional beliefs and customs, but their court life, formalities and manners were influenced by the Mughals. The Mughal influence came not at once but penetrated slowly and gradually and

was adopted after long resistance in most parts of Rajasthan. But the new pattern gathered round it the traditions of the past, and stamped with a form that was unique and interesting. The Mughal influence in dress and ornaments was not alone of what the Mughals gave to Rajasthan but also what had evolved out of the contact of the two important and prominent races. The Mughals and the Rajputs which became a legacy of the age (7).

When many of the rulers of Rajasthan entered into alliances with the Mughal emperors and began attending the Mughal court and exchanging gifts, they gradually adopted some of the items of the Mughal dress. For example, Prince Karan Singh of Mewar first visited the Mughal court in 1615 AD a rich dress of honour was presented to him on behalf of Nur Jahan. When he took leave all sorts of clothes, carpets, and cushions placed in a hundred trays were bestowed on him. From the Khulasa-i-Sahahjahan nama it is learnt that the prince was given serpech, Turra-i-Marvari, Murassa-Jadau, Bala-bandi, Urbasi and Murassa (58).

Here after dresses and ornaments of Mughal patterns were adopted by the dignitaries. The Dastur Komwar gives the account about several kinds of

dresses and ornaments such as nur-i-badla, alamgiri, alamjari-Frrukshahi, choli-Farukshahi, ijar-bafta phenta-Mohamudi, Jamah, kurta and chint Mohamudi which were used by the rulers of Rajasthan on festive occasions. Similarly khurram honoured Maharana Amar Singh with a superb dress of honour, a jewelled sword, a horse with a jewelled saddle, an elephant with silver howdah, one hundred robes of honour, and twelve jewelled daggers were also given for the Maharana's followers. This mutual exchange of presents led to the establishment of good relation between the two peoples (38).