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INDIAN TRADITIONAL CLOTHING

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India is a country in south Asia. It is the seventh largest country by area and with more than 1.3 billion people, the second most populous

country in the world. India is a land of multitude culture and tradition. It is amazing to see, that within the country there is a rich diversification of fashion and clothing which could be due to the weather condition and culture of the society [1]. The culture of India refers collectively to the thousands of unique cultures of all religions and communities. India's languages, religions, dance, music, architecture, food and customs differ from place to place within the country. Indian culture which is often labelled as an amalgamation of several cultures, spans across the Indian subcontinent and has been influenced by a history that is several millennia old.

India's recorded history of clothing goes back to the 5th millennium BC in the Indus Valley civilization where cotton was spun, woven and dyed. Bone needles and wooden spindle have been unearthed in excavations at the sites. The cotton industry in ancient India was well developed, and several of the methods survive until today. Herodotus, an ancient Greek historian, described Indian cotton as "a wool exceeding in beauty and goodness that of sheep" [5]. Indian cotton clothing was well adapted to the dry, hot summers of the subcontinent. The grand epic Mahabharata, composed by about 400 BC, tells of the god Krishna staving off Draupadi's disrobing by bestowing an unending cheera upon her [5]. Most of the present knowledge of ancient Indian clothing comes from rock sculptures and paintings in cave monuments such as Ellora. These images show dancers and goddesses wearing clothes which appears to be a dhoti wrap, a predecessor to the modern sari [1]. The upper castes dressed

themselves in fine muslin and wore gold ornaments. The Indus civilisation also knew the process of silk production. Recent analysis of Harappan silk fibres in beads have shown that silk was made by the process of reeling, a process known only to China until the early centuries AD [1].

Clothing in India changes depending on the different ethnicity, geography, climate and cultural traditions of the people of each region of India. Mumbai, formerly known as Bombay, is supposed to be one of India's fashion capitals. Indian national costume also has a great diversity in terms of weaves, fibres, colours and material of clothing. Sometimes, colour codes are followed in clothing based on the religion and ritual concerned. For instance, Hindus ladies wear white clothes to indicate mourning, exhale Parsis and Christians wear white to weddings [2].

The clothing in India also encompasses the wide variety of national embroidery, prints, handwork, embellishment, styles of wearing cloths. In urban areas western clothing is common and uniformly worn by people of all social levels.

The traditional style of clothing in India varies with male or female distinctions. Historically, male and female clothing has evolved from simple kaupina, langota, dhoti, lungi, sari, gamucha and loincloths to cover the body to elaborate costumes not only used in daily wear but also on festive occasions as well as rituals and dance performances. This is still followed in the rural areas, though is changing in the urban ones. In many rural parts of India women usually wear a sari, a long sheet of colourful

cloth, draped over a simple or fancy blouse. Girls before puberty wear a long skirt (called **langa / paawada** in Andhra) and a short blouse, called a choli, above it. The traditional production of handloom sarees is important to economic development in rural communities [1]. In the urban areas Indo-western clothing is worn which is the fusion of Western and Sub continental fashion.

As for **women's clothing** in India, it varies widely and is closely associated with the local culture, religion and climate. Traditional Indian clothing for women in the north and east are saris worn with choli tops, a long skirt called a lehenga or pavada usually worn with choli and a dupatta scarf to create an ensemble called a ghagra choli; or salwar kameez suits, while many south Indian women traditionally wear sari [2].

Saris are usually known with different names in different places. In Kerala, white saris with golden border, are known as kavanis and are worn on special occasions. A simple white sari, worn as a daily wear, is called a mundu. Saris are called pudavai in Tamil Nadu. In Karnataka, saris are called seere. Bindi is a part of women's make-up. A ghagra choli or a lehenga choli is the traditional clothing of women in Rajasthan and Gujarat. Punjabis also wear them and they are used in some of their folk dances. It is a combination of lehenga, a tight choli and an odhani.

Mekhela Sador (Assamese) is the traditional Assamese dress worn by women. It is worn by women of all ages. There are three main pieces of cloth that are draped around the body. The bottom portion, draped from the

waist downwards is called the mekhela (Assamese). It is in the form of a sarong – very wide cylinder of cloth – that is folded into pleats to fit around the waist and tucked in. The folds are to the right, as opposed to the pleats in the Nivi style of the saree, which are folded to the left. Strings are never used to tie the mekhela around the waist, though an underskirt with a string is often used. The top portion of the three-piece dress, called the sador (Assamese), is a long length of cloth that has one end tucked into the upper portion of the mekhela and the rest draped over and around the rest of the body. The sador is tucked in triangular folds. A fitted blouse is worn to cover the breasts. The third piece is called a riha, which is worn under the sador. It is narrow in width. This traditional dress of the Assamese women is very famous for their exclusive patterns on the body and the border. Women wear them during important religious and ceremonious occasions of marriage. Riha is worn exactly like a sador and is used as orni [3].

The **salwar kameez** is the traditional wear of women in Punjab, Haryana and Himachal Pradesh and is called the Punjabi suit which is most common in the north-western part of India. It is a generic description of the lower garment incorporating the Punjabi salwar, Sindhi suthan, Dogri pajamma (also called suthan) and the Kashmiri suthan. The Punjabi suit also includes the churidar and kurta ensemble which is also popular in Southern India [4].

Churidar is a variation on the salwar, loose above the knees and tightly fitted to the calf below. While the salwar is baggy and caught in at

the ankle, the churidar fits below the knees with horizontal gathers near the ankles. The churidar can be worn with any upper garment such as a long kurta, which goes below the knees or as part of the anarkali suit. The **anarkali suit** is made up of a long, frock-style top and features a slim fitted bottom. The anarkali is an extremely desirable style that is adorned by women located in Northern India, Pakistan and The Middle East.

A **ghagra choli** or a **lehenga choli** is the traditional clothing of women in Rajasthan and Gujarat. Punjabis also wear them and they are used in some of their folk dances. It is a combination of lehenga, a tight choli and an odhani Churidar: is a variation on the salwar, loose above the knees and tightly fitted to the calf below. While the salwar is baggy and caught in at the ankle, the churidar fits below the knees with horizontal gathers near the ankles. The churidar can be worn with any upper garment such as a long kurta, which goes below the knees or as part of the anarkali suit. The anarkali is an extremely desirable style that is adorned by women located in Northern India, Pakistan and The Middle East [1].

Chattayum mundu is a type of clothing mainly worn by Christian women's in Kerala. A dance performance called "margam kalli" is performed with this costume [5].

Pattu pavada is traditional clothing in Kerala and Tamilnadu, mainly worn during the "Onam festival" by young girls.

For **men, traditional clothes** are the achkan (sherwani), bandhgala, lungi, kurta, angarkha, jama and dhoti or pajama. Recently pants and shirts

have been accepted as traditional Indian dress by the Government of India [5].

The Indian **turban** or **pagri** is worn in many regions in the country, incorporating various styles and designs depending on the place. Other types of headgear such as the **taqiyah** and **Gandhi cap** are worn by different communities within the country to signify a common ideology or interest [6].

The **dastar**, also known as a **pagri**, is a turban worn by the Sikh community of India. Is a symbol of faith representing values such as valour, honour and spirituality among the others [5].

Pheta is the Marathi name for turbans worn in the state of Maharashtra. It's usually worn during traditional ceremonies. It was a mandatory part of clothing in the past and has evolved into various styles in different regions. The main types are the Puneri Pagadi, Kolhapuri and Mawali pheta.

Kaupin is unsewn and **langota** is sewn loincloth worn as underwear in dangal held in akharas especially wrestling, to prevent hernias and hydrocele. It is mandatory for Sikhs to wear kacchera.

An **achkan** or a **sherwani** is a long coat or jacket that usually sports exposed buttons through the length of the jacket. The length is usually just below the knees and the jacket ends just below the knee.

A **jodhpuri** or a **bandhgala** is a formal evening suit from India. It originated in the Jodhpur State, and was popularized during the British Raj in India [7]. Also known as **jodhpuri suit**, it is a western style suit product,

with a coat and a trouser, at times accompanied by a vest. It brings together the western cut with Indian hand-embroidery escorted by the waist coat. It is suitable for occasions such as weddings and formal gatherings.

A **lungi**, also known as **sarong**, is a traditional garment of India. A **mundu** is a lungi, except that it is always white. It is either tucked in, over the waist, up to knee-length or is allowed to lie over and reach up to the ankle. It is usually tucked in when the person is working, in fields or workshops, and left open usually as a mark of respect, in worship places or when the person is around dignitaries.

Lungis, generally, are of two types: the open lungi and the stitched lungi. The open lungi is a plain sheet of cotton or silk, whereas the stitched one has both of its open ends stitched together to form a tube like structure. It is mostly popular in south India, though people of Bangladesh, Brunei, Indonesia, Malaysia, Myanmar and Somalia also can be seen in lungis, because of the heat and humidity, which create an unpleasant climate for trousers, though trousers have now become common outside the house. Though mostly worn by men, elderly women also prefer lungi to other garments owing to its good aeration [8].

Sari jama (also known as the **angarkha**) is a long coat which was popular during the Mughal period. There are many types of jama costumes which were worn in various regions of South Asia, the use of which began to wane by the end of the 19th century A.D. [9]. However, men in parts of Kutch still wear such jama which has an asymmetric opening with the skirt

flaring out to around the hips. However, some styles fall to below the knees.

Dhoti is the national dress of India. A dhoti is from four to six feet long white or colour strip of cotton. This traditional attire is mainly worn by men in villages. It is held in place by a style of wrapping and sometimes with the help of a belt, ornamental and embroidered or a flat and simple one, around the waist.

In India men also wear long, white sarong like sheets of cloth known as **mundu**. It's called **dhotar** in Marathi. In Gujarati it's known as **dhotiyu**, while in Telugu they are called **pancha**, in Tamil they are called **veshti** and in Kannada it is called **panche / lungi**. Over the dhoti, men wear shirts.

Due to the vast changes in the fashion industry and the upcoming fashion designers are bringing a fusion of Indian traditional and western clothing styles.

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ВІДОБРАЖЕННЯ САМОБУТНОСТІ НАРОДУ В НАЦІОНАЛЬНІЙ СИМВОЛІЦІ

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