



Research Article

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The Changing Pattern of Dress and Ornaments of Santal of Natundih, West Midnapore: An Anthropological Study

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Abstract: Wearing Unique Dress and ornaments are tradition of Santal people as like as any other tribal people of India. They, sometimes, are identified by the traditional dress and ornaments. But with the time the tradition are being changed; with the traditional dress and ornaments they are wearing also modern dresses and ornaments.

Keywords: Changing pattern, Santal, Dress and Ornaments.

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INTRODUCTION

The Santal community is a major tribe in West Bengal. They were inhabitants of Santaldih Parganas of Chotonagpur. They are living mainly, adjacent districts of Chotonagpur. In West Bengal they are mainly living in Midnapore, Purulia, Bankura etc. districts. They are, though, carrying their traditional tribal culture, but the Santals of West Bengal is one of the educationally sound tribe of West Bengal. With the time being they were changed themselves in various aspects of culture. The Santal people of Natundih of Midnapore are living adjacent to Jungle of Salboni. They were carrying their old traditional culture. But with the time being and effects of modernization they have been changed from the aspects of their material and social culture. In this study the changes of their dress and ornaments have been studied elaborately.

METHODOLOGIES

This is an ethnographic study. In this study the primary data were used from the Santal community of Natundih village of Kashijora Panchayet of Salboni Subdivision of West Midnapore district. The data were collected through observation, interview methods and through case study.

DISCUSSION**Dress Pattern**

The Santal villagers of Natundih village have a unique dress pattern according to different rituals, age

and sex. Dress pattern of male members and female members also differ in nature.

Dress Pattern of Male Members

The dress patterns of Natundih's male members differ according to their various rituals.

In Case of Daily Uses

In case of daily clothes the male members wear *lungi*, *shirt*, *T-shirts* and *pant* as like as modern dress and aged persons generally wear a type of dhoti, locally known as "*Pachi Dhoti*".

In Case of Birth

In case of birth or rice giving ceremony the male members of Natundih village wear a particular dress. In these ceremonies they use a white piece of cloth known as a dhoti to cover their lower portion of the body and wear a white vest and knee-length kurta to cover their upper bodies. In addition, they wear headgear crafted by *Gamcha* during birth-related ceremonies. These dresses are equally appropriate for young boys.

In Case of Marriage

The male Santals of Natundih village also dresses in a special way during wedding ceremonies that is distinct from their everyday attire. The bride wears a white knee-length kurta for covering the top body on the day of the wedding and a white dhoti with red border for the lower body. The bride, as well as his sister's brother, known as "*sadham diang*" and the *nithor* known as *kolbor*, all wore white headgear on that particular day. In

the *Gaya Halud* ritual, the bride wears a yellow loincloth with red trim to cover the lower half of her body; during the time, the upper half of her body was left exposed. "*Sasar Dhoti*" is the name of this fabric. The turmeric water used to dye this "*Sasar Dhoti*" is recognized worldwide as being yellow. The bride wears a white knee-length kurta for covering the top body on the day of the wedding and a white dhoti with red border for the lower body. The bride, as well as his sister's brother, known as "sadhama diang" and the nithor known as kolbor, all wore white headgear on that particular day. On that day, the other male family members participating in the wedding ceremony wear a white-colored dhoti with any colour border—aside from black and green—to cover their lower bodies, as well as any colour kurta.

In Case of Death

The Santals of Natundih village also dresses traditionally for their funeral rites. When they light the dead person's mouth on fire, the village's male residents wear old clothes. However, at the time of death rituals the male residents who take part in those ceremonies also wear new white *dhotis* and white shirts, as well as a *headgear*.

In Case of Other Festivals

During the other celebrations, the male residents of Natundih village dress in a crisp white dhoti with a red border, known as "*Sada Genda*" in the community, as well as other styles of shirts.

In Case of Religious Activity

Natundih Villagers wear specific dresses when participating in any religious function. In particular, the male members cover their bodies with white vests and dhotis. However, some way, modern clothing has replaced their traditional attire.

Dress Pattern of Female

Female villagers in Natundih wear a variety of outfits depending on the ritual and their age.

In The Case of Daily Use

Women wore any vibrant sari with a red blouse in daily life. The colour red was favoured by women since it is regarded as sacred by them.

In The Case of Birth

The female villagers of Natundih preserve a specific dress pattern for their birth-related ceremonies. The female participants in the ritual wear red-bordered sarees, and occasionally they also don coloured sarees.

In The Case of Marriage

In the event of a marriage, the female members of Natundih wear a specific outfit throughout the entire ritual. There is a little ritual called "*Sarsagan*" that is performed before the wedding itself. All of the female participants in that ceremony wear "*Altapere Sarees*," which are white saris with red borders.

In The Event of Religious Activity

Female residents wear red bordered white saris up until the conclusion of the worship, at which point they change into their everyday attire.

Availability

Godapiyasal, Midnapore, and other surrounding markets are where anybody can find all the gowns. In addition, they occasionally buy the dress fabric from a *tanti* in Jhargram.

In Case of Marriage

The male residents of the village also dress in a specific way at marriage that is different from everyday attire. In the *Gaya Halud* ritual, the bride wears a yellow loincloth bordered in red to cover the lower half of her body; at the time, the upper half of her body was left uncovered. "*Sasar Dhoti*" is the name of this fabric. This "*Sasar Dhoti*" has a bright yellow shade.

In Case of Death

Just like us the Santal's male of Natundih village also wear a definite dress in their death rituals. The male members of that village wear used cloths when they give fire to the mouth of the dead one, but after that when the death rituals are celebrated the male members who participate in that rituals also wear new white dhoti and white shirt and also wear a head gear. They used the same types of new clothes when they went to the *Gaya* for "Asthi Visarjan" purpose.

In Case of Other Festivals

In the other festivals male members of Natundih village wear clean white dhoti bordered with red colour locally known as "*Sada Genda*" and also wear different types of shirts.

In Case of Religious Activity

The Natundih villagers dress a certain way for any religious function. The male members, in particular, cover their upper as well as their lower bodies with white vests and dhotis.

Dress Pattern of Female

According to their numerous rites, Natundih's female inhabitants wear distinct attire styles.

In Case of Daily Use

Women wear whatever colourful saree with a red blouse in daily life. The colour red was favoured by women since it is regarded as sacred by them.

In Case of Birth

In their birth-related ceremonies, the female residents of the Natundih hamlet also retain a specific dress design. The female participants in the ritual wear red-bordered sarees, and occasionally they also don coloured sarees.

In Case of Marriage

The female members of Natundih dress in a certain style throughout the entire wedding ceremony. There is a little ritual called "*Sarsagun*" that is performed beforehand before the wedding itself. All of the female participants in that ceremony wear "*Altapere Sarees*," which are white saris with red borders. The groom wears a yellow saree with red borders for the *Haldi* (turmeric) ritual. They use thermogenic water to purposefully produce this golden tint. On the actual occasion of the wedding, the groom wear a long-loin, white saree with red trim, commonly known as a "*Sindur Saree*" in the region. She was dressed in a red saree when the groom arrived at her in-laws' home. They choose a white saree with red borders for gift-giving.

In Case of Death

The female residents of Natundih village dress according to custom. The village widows' female members are all dressed in white saris with green borders. Women who lost their husbands exclusively dress in white saree.

In Case of Festival

The female villagers dress in a white saree with a red border at any event. It is referred to as "*Poa Genda*" locally.

In Case of Religious Activity

Female residents of Natundih village wear a red-bordered white saree during the worship service before changing into their everyday attire.

Availability

Godapiyasal, Midnapore, and other neighbouring markets are where anybody may find all the clothes. In addition, they occasionally buy the dress materials from a Jhargram *tanti*.

Ornaments

In the case of Santals, "silver" is a metal that is widely accepted due to their poor financial condition in society, for any sporadic needs. Depending on their financial situation, they occasionally utilized gold to make any ornaments.

In Case of Birth

The Natundih village residents wore silver jewellery such as necklaces, waist ornaments, bangles, etc. during wedding-related ceremonies. This jewellery was used by both men and women. Both men and women wear waist ornamental items, necklaces, ankle bangles, *noa*, and silver bracelets during the rice-giving event.

In Case of Marriage

In their wedding ritual, the Santals of Natundih hamlet wore a variety of jewellery. Based to the state of the economy, the majority of jewellery is made of silver, while very few are produced of gold. A silver-only

bangle known locally as "*Hansuli*" is one of the necessities for their wedding ceremony. In addition to the above, individuals also wear a variety of bangles known locally as *bauti* and *jhangabala*. They wear a particular style of waist jewellery called *jhangabicha* in their region. They also dress their heads in various sorts of flowers, known locally as *pankanta*, *tarakanta*, and *malikanta*, during their wedding ritual. One particular style of silver jewellery, known locally as *nakchona*, is used by the brides of the Santal to adorn their noses. The bride's ear jewellery is also referred to as *luturmakri*, *luturjhumka*, *luturpasa*, etc.

In Case of Death

The Natundih villagers don't wear any jewellery that is symbolic of death. A widow, however, does not wear any kind of *sankha* or *pola* if her husband has passed away. In the blazing ghat, they smashed their wearing *sankha* and *pola*. Generally speaking, female family members wear fake jewellery of all kinds, but married ladies always wore their own *sankha*, *pola*, and *noa*. Locally, these three decorations are referred to as *Meher Shakam*.

In Case of Festivals

In general, the women of Natundih village wore silver jewellery, such as necklaces with silver lockets and their distinctive *hansuli Bala*.

In Case of Religious Activity

The residents of Natundih don't wear any particular jewellery during religious ceremonies. They used necklaces, bangles, and other decorations made of silver or an imitation metals with their everyday casual clothing.

CONCLUSION

The study shows that the Santals has tried to carry their traditional culture in terms of dress and ornaments but with the time they also change their culture. They have tried to wear traditional dress and ornaments but in some cases they have changed it. The reason may be industrialization or urbanization.

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