

## Survey on Traditional Textiles of Arunachal Pradesh with Special Reference to Galo Tribes

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**ABSTRACT:** A traditional textile and a costume were the sorts of garments that indicate community culture, rituals traditions, etc. The ethnic groups of Arunachal Pradesh having diverse socio-cultural background which have contributed immensely towards the glory of textile tradition of North –East as a whole. The Galo, one of the major tribes of Arunachal Pradesh has its own cultural and traditional practices. They are mostly found in West Siang, Lepa Rada, and Lower Siang districts. Traditional woven textile products of Galo women are unique, attractive, etc. but are going to change fast in terms of designs, motifs, yarns, and methods. Both primary and secondary methods were used to collect the data on textiles and accessories used by Galo tribes and their income. It was found that majority of the respondents need training programs for their development of entrepreneurship skill, product diversification, and marketing. Therefore, the present paper is undertaken to familiarize with the costumes and accessories of Galo tribes and also to know the income source of tribal women.

**KEYWORDS:** Costumes, Accessories, Galo tribes, Women, Marketing, Economic Development

**INTRODUCTION:** Arunachal Pradesh is famous for their ancient culture and known as the land of rising sun composes of 26 major tribes with 100 sub tribes. The west Siang district is a central part of Arunachal Pradesh. According to the 2011 census, west Siang had a population of 1, 12,272, these share 12.31 percent of the state population. (Lombi P.2016). The name of the district has been derived from the ‘Siang River’ a tributary of the mighty Brahmaputra River, called Dihang in the plains of Assam and Tsangpo in Tibet. It has an average elevation of 578 meters above mean sea level and has pleasantly cold weather. The Galos, one of the major and joyful tribes of Arunachal Pradesh are mainly found in the Siang Frontier Division of modern-day in the North-East India. Majority of the Galo tribes follow donyi- poloism and others religion like Christian, Buddhism etc. Galo tribes are mostly found in sub-tropical areas and cover a larger area than other tribes in the district of Lepa Rada, East Siang, West Siang, Lower Siang, Upper Siang, Upper Subansiri, Dibang Valley and Namsai of Arunachal Pradesh. According to the 2011 census, Population of the Galo tribes is 9,311 in Basar circle of which male and females were 4,521 and 4,790 respectively. The tribe of Basar speaks Galo (Lare) language, which basically is related to Chinese or mongoloid languages (Purkyastha and Bam, 2017). In the district of Lepa Rada district majority people follow Donyi-Polo which involves the chanting of rhymes to appease the ancestors, many gods and goddesses by sacrificing animals. The priest called as *Nyibo* plays a crucial role here as an intermediary between the god (sun and moon) and the people. The main occupation of Galo women was weaving and agriculture. Weaving is an ancient method of manufacturing techniques of cloths. Weaving is very popular among the tribal community and a part of their life. Galo women living in rural areas are very hardworking and well trained in the art of weaving. Every house hold in the villages has their own indigenous weaving set of loom. Earlier weaving is done for domestic purpose now it becomes income generation source for tribes’ women to improve their socio-economic status of the family. Design and colour of textile plays an important role in cultural identity, traditional attire, village or clan one belongs to. The hand-woven products of Galo women are unique, exclusive and attractive. Galo textiles are fragile in nature and are going to deteriorate therefor proper maintenance and documentation should be needed. Therefore, the present paper is undertaken with following objective: (I) to familiar with the costumes and accessories of Galo tribes for preserved before depleted. (II) To improve the socio-economic status of Galo women through weaving product.

### **METHODOLOGY:**

Data is collected from both primary and secondary sources. Secondary data were collected from book, journal, article and newspaper etc. Primary data were collected through personal interviews methods and observations among the women weavers. The present study was conducted in the Lepa Rada (Lepa means centre and Rada means bulls-eyes) district of Arunachal Pradesh to know their traditional attires, culture and income source of tribal women. The selected areas were Nigam, Bam, Gori, Nadu and Kamdak. The Galo is the dominant tribe of the selected village. Total 50 numbers of samples were selected for the study. Categorization, coding, tabulation and statistical analysis were performed on the field collected data, as part of the current study.

## RESULTS AND DISCUSSION

The findings of the current study are based on the demographical background of the Galo tribe people, traditional attire worn by Galo people, the products woven for commercial purpose, various problems faced by the Galo women weavers as well as their marketing and financial aspects.

### 3.1 Demographic background of the respondents:

#### 3.1.1. Origin of Galo Tribe:

Galo tribes who lived within the Tibetan region were ancestors of these tribes and migrated from the lower areas and settled permanently on the sting of the Indo-Tibetan borderline. Galo are mongoloid and language spoken by the Galo tribe confirms to the general characteristics of the Adi language which belongs to the Tibeto-Burman languages. The Galo tribes who settled down within the near hills slope they were speak Assamese and Hindi language clearly.

#### 3.1.2. Festivals of Galo Tribe:

'Mopin' is the main festival and New Year for the Galo tribe. It is start from 5<sup>th</sup> of April to 8<sup>th</sup> of April. It is celebrated as a sign for prosperity and wealth. All the community including elder, child, young boy and girls wear their traditional costumes with multi-coloured beaded ornaments and performed traditional dance called popir. Ette rice flour they apply on the face of revelers. They offer their guest apung / poka and all the items made for the occasion Aamin made of rice which contains meat and bamboo shoot. Poka is black colour rice beer made of husk and grain. The primary objective that lies behind this spectacular festival is to drive away evil spirits who bring bad luck with them and pose a lot of obstacles. Mithun was sacrifices in the festival which considered have rituals.



#### 3.1.3. Traditional costumes of Galos tribes

##### Costumes of Galo men:

- Men wear a self-woven sleeveless jacket called *Tango* which is covered by a raw silk cloth wrapped over the shoulder.
- The head is covered by a cap-like called as *Boluk* hand crafted from cane, which acted as a helmet during older wary days.
- The lower portion is covered by a loin cloth called *Haabe* which is passed between the buttocks.



##### Costumes of Galo women:

- Women wear a self-woven *Gale* which covered the lower portion of the body. Gale (skirt) is made up of two separate pieces stitched together. Women wear full-sleeveless jacket it also called tango along with a gale (skirt). Geometrically design made of black and white colour in gale is called *Jese-kore* design.



**3.1.4. Accessories of Galo Tribe:**

All ornament was used by both male & female during festival performance and celebration.

**Tadok and Dongne:** local beads worn as neckless both male and female in Occasion,


**Koji** bronze bangle,

**Uugi** round shape bronze fixed together used as a belt by women only,

**Raj Beele** is red and white colour thread worn with earning,

**Lichum, Dongne Bele, Har bele, Raj Bele, Doglu** are the accessories worn by tribal peoples of Galo.

**Adam/Aame** (Tibetan plates), **Tekom** (Tibetan bell), and **Roksi/Yoksi** (Tibetan sword) which are of mixed copper and Bronze.

		
<b>Lichum</b>	<b>Dongne Bele</b>	<b>Dongne</b>
		
<b>Doglu</b>	<b>Har Bele</b>	<b>Raj Bele</b>

**3.1.5. Personal details of the Respondents.**

Personal details of the respondents show the age, marital status, education level, monthly income and use of the traditional attire. For the present study, 50 Galo women weavers of six villages of lepa rada district participated. From the finding it's revealed that 40% of the respondents belong to the age group of 30-35 years followed by 30% for 30

years, 20% for 35-40 years and 10 % for above 40 years. Fifty percent of the respondents were found to be married. Table 1 shows that 42% of the respondents were found to have completed High School Leaving Certificate (HSLC) education level followed by 24% Higher Secondary (HS) level. Donyi-polo religion was found to be 58% Of the respondents. 40% of the respondent are unemployed followed by 32 % agriculture laborer, 20% social worker and 8% job.

**Table1. Percentage distribution of the respondents according to personal details**

(n=50)

Sl.No.	Criteria	Range	Frequency	Percentage
1.	Age of the respondent	Below 30	15	30
		30-35	20	40
		35-40	10	20
		40<	5	10
2.	Marital status	Married	25	50
		Unmarried	17	34
		Widow	8	16
3.	Educational levels	Illiterate	4	8
		Primary school	6	12
		Middle school	7	14
		HSLC	21	42
		HS	12	24
4.	Religion	Donyi-polo	29	58
		Christian	21	42
5.	Occupation	Unemployed	20	40
		Agriculture laborer	16	32
		Social work	10	20
		Job	4	8

**3.1.6. Weaving detail of the Galo weaver**

Weaver weaving detail were collected in Sort of weavers, Weaving, Purpose of weaving, Source of raw material, Marketing place, Earn money from weaving product, Costumer preference. 48% of the weavers working under master weaver follow by 30 % of them were independent weaver and 22% of them was master weaver. Around 50% percent of the weaver weaving product Twice per month, 32% of the weaver weaving during festival time and 18% of them weaving sometimes in a year. Most (72%) of the weaver weaving for selling purpose and 48% weaving for their personal used. It was also found that 54% of the weaver were provided raw material by master weaver and rest 46% of the weaver purchased raw material directly from local market. 58% of them selling their product in Temporary market/ trade fair/ exhibition/ festival stall etc. and 42% in Door to door. Yearly income of majority (40%) weaver was 5000 to 10,000 from weaving. It was also found that 76 % of the weaver like to weaving modified traditional design and 24 % of them like traditional design for weaving

**Table2. Percentage distribution of the weaver according to weaving status**

(n=50)

Sl. No	Weaving detail of Weaver	Frequency	Percentage	
1.	Sort of weavers	Independent weaver	15	30
		Weaver working for master weavers	24	48
		Master weavers	11	22
2.	Weaving	Twice per month	25	50
		During festival	16	32
		Sometimes	9	18
3.	Purpose of weaving	Selling	40	80
		Personal used	10	20
4.	Source of raw materials	Provide Master weaver	27	54
		purchased directly from local market	23	46
5.	Marketing place	Door to door	21	42
		Temporary market/ trade fair/ exhibition	29	58
6.	Income from weaving product (Rs)	Below 5,000	14	28
		5,000-10,000	20	40
		10,000-15,000	10	20
		15,000 above	6	12
7.	Design liked by weaver for weaving	Traditional design	12	24
		Modified traditional design	38	76

**3.1.6. Product woven for commercial purpose**

Some few modified product designs of the weavers for commercial purpose were documented.



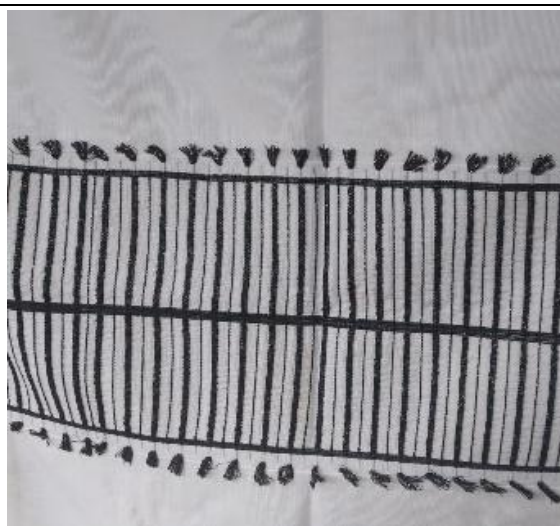
**Padam Pore or Padam Diamond Design**



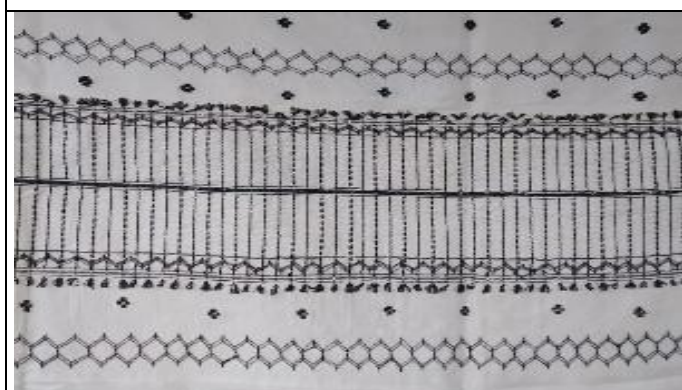
**Modified padam diamond design**



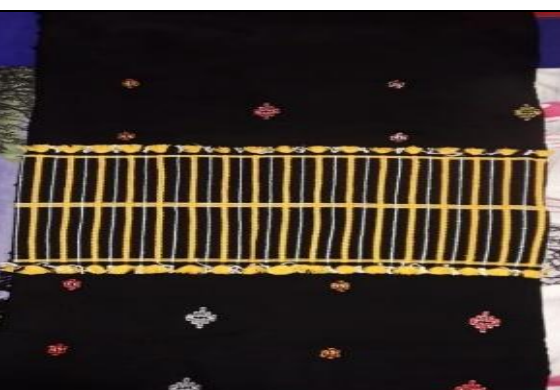
**Tango or mountain design**



**Traditional mopin gale with jescora design**



**Modified Mopin gale design**



**Jescora or line design**

### 3.1.7. Major Problems and Issues Faced by the Galo Women Weavers

Women weavers facing various types of problem and issue during weaving like high price of raw materials, health problems, lack of training given to weavers, unable to get raw materials on time etc. Table 3 shows that 68% of the weavers found difficult to purchase raw material due to high price followed by 32 % of the weavers were not found difficult. 58% of the weaver were not attend any training programme related to weaving and 42% weaver receiving training on weaving. 54 % of the weaver were unable to get raw material in time due to delay of market supply. Due to Inadequate government support 64% of the weaver facing problem were 36% of the weaver are receiving government support. Majority (84%) of the weaver facing health related problem while weaving.

**Table .3. Percentage distribution of the weaver according to problems and issues faced by weaver (n=50)**

Sl.NO	Problems and issues	Frequency (%)	
		Yes	No
1.	High prices of raw materials	34 (68 %)	16 (32%)
2.	Lack of training	29 (58%)	21 (42%)
3.	Unable to get raw material on time	27(54%)	23(46 %)
4.	Inadequate government support	32(64%)	18(36%)
5.	Lack of organizational	30(60%)	20(40%)
6.	Health ailments	42(84%)	8(16%)

### CONCLUSION:

The hand-woven products of Arunachal Pradesh are unique, exclusive and attractive. Tribal women weaving cloths for their domestic purposes has now converted as a source of income generation. Incorporation of new and modern materials, techniques, designs, motifs etc. bring to light the gradual change that has penetrated the region in recent times. Loin loom is one of the oldest devices of weaving technique. Loin loom is not heavy frames its easily portable device can be carry anywhere. At very early age tribes' girls are trained in the art of weaving. Design and colour of textile plays an important role in cultural identity, traditional attire, village or clan one belongs to. Weaver weave one gale (skirt) and tango (shirt) within 7-8 days. Majority (40%) of the weavers belong to the age group of 30-35 years, 50% of them are married and 42% of the weaver completed their high school leaving certificate. 58% Of the weaver follows Donyi-polo religion and 40% of the weaver were unemployed. Most (48%) of the weavers were working under master weaver and 50% of them weaving twice in a month. 72% of the weavers are weaving product for selling and 58% of the weaver were sell their product in Temporary market/ trade fair/ exhibition/ festival stall etc. It was revealed that 54% of the weaver were provided raw material by master weaver. Majority (40%) of the weavers earn income from weaving product was 5000-10000 per months and It was also found that 62% of the weaver were weaving modified traditional design. 68% of the weavers found difficult to purchase raw material due to high price and 54 % of the weaver were unable to get raw material in time due to delay of the market supply. 58% of the weaver were not attend any kind of training programme related to weaving and 64% of the weaver was facing problem due to Inadequate government support. Majority (84%) of the weaver facing health related problem while weaving. Now a days weaving is one of the top most sources of entrepreneurship for upliftment of economic. The government agencies should encourage the women weavers of galo tribes in weaving for their traditional products. Training programs should be organized and conduct on the base of need and requirement of the weavers for their entrepreneurship and skill/re-skill development on modern product designs, marketing aids, design, e-commerce etc. Supply of raw material and marketing channel support should be provided directly to the weaver. Tribal women weaver needs awareness to better understanding the changing innovative trends of marketing scenario from related expert.

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