

Patiala's Legacy in Popular Culture: *Pagh, Paranda, Jutti and Salwar*

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ABSTRACT

This paper aims at bringing to the fore front Patiala's (a city in south east of Punjab, of north western India, the fourth largest city in the state). Legacy in popular culture through highlighting things which has made Patiala famous all over the world but has not found much space in the arena of cultural history. Patiala has a rich history, from the early history of Punjab to the formation of *Subah* (Mughal province) and then finally to the glorious and one of the richest kingdoms which is known for its cultural heritage around the world. In pre – partition days it became the cultural window to Punjab and remains so in all times that followed. Patiala became famous for Patiala *Salwar* (a type of female trousers, which has roots in the city of Patiala). Patiala *Shahi Pagh* (royal) *Jutti* (a type of footwear, originated in Patiala). Patiala *Shahi Pagh* (a type of turban, for kings of Patiala). & Patiala *Shahi Parandas* (a traditional hair accessory for braids), that all originated here and carry forward the rich heritage of the kingdom of Patiala. This research will make a probe into Patiala *Salwars*, Patiala *Shahi Jutti*, Patiala *Shahi Pags* and Patiala *Shahi Parandas* which through its unique identity have become popular globally beyond the boundaries of Punjab and are the symbols of festivity, colors and ethnicity.

Keywords: Patiala, *Salwars*, *Jutti*, *Pagh* (Turban), *Paranda*, Culture, Heritage

INTRODUCTION

After the downfall of 300 years long rule of the Mughals in several parts of India and then finally Marathas, North – West frontier saw new powerful and glorious Sikh rule where Maharaja Ranjit Singh consolidated small *Subas* together, and; a new mighty Sikh Empire was born. After his death, his empire collapsed due to the struggle for the throne among his sons. However, many Sikh *Misldars* established their own small empires in different parts of the Punjab. *Misldars* or *Misls* were the heads of twelve sovereign states of the Sikh confederacy, which rose during the 18th century in the Punjab region. One such kingdom was by Baba Ala Singh who reorganized the small areas of East Punjab in Malwa region, who was a statesman of a very high caliber and ruler of exceptional ability.

(S. Singh & Proceedings of the Indian History Congress, 1953).

Patiala, later became one of the Princely States under the Britishers in the 18th century. Ala Singh was the son of rulers of Phulkian dynasty. Phulkian dynasty is a dynasty of local Sidhu Jat rulers, who shared the common ancestor Chaudhary Phul Singh. They were once baptized by Guru Gobind Singh himself. Patiala was a state which was made by consolidating nearly 30 villages, which expanded into a larger state. Maharaja Ala Singh established the famous Fort of Quila Mubarak in 1763, which is one of the most famous monuments of Patiala. After that it became a royal house and the kingdom of Patiala was established in which kings like Maharaja Rajinder Singh, Maharaja Bhupinder Singh and Maharaja Yadavindra Singh were born. (Government of Punjab, n.d.).

It was these three Maharajas who made Patiala, famous all over the world and got kingdom the of Patiala the most prominent place in British India. It is because of their royal state, today Patiala is known for its culture and rich tradition along with its famous *Shahi* (Royal) Patiala *Pagh*, *Paranda*, *Jutti* and *Salwar*.

Moreover, the *Pagh*, *Paranda*, *Jutti*, and *Salwar* have been an integral part of Patialavi culture, serving as symbols of ethnicity and heritage. They not only bind people together in pride for their cultural roots, but also those associated with this culture have helped spread its popularity beyond Patiala, even in the modern fashion market. However, the onslaught of modernity has often eroded traditional values and culture, with the youth abandoning this beautiful heritage. The onslaught of modernity, with its changing lifestyles and values, has had a detrimental impact on the preservation of these traditions. The younger generation, in the face of modernity, is increasingly disconnected from their cultural heritage, opting for more contemporary and globalized styles.

METHODOLOGY

This research article discusses the Patiala's Legacy in Popular Culture: *Pagh*, *Paranda*, *Jutti* and *Salwar* and it attempts to define the culture of Patiala all together through a qualitative Historical approach. This paper has provided all the important aspects of *Pagh*, *Paranda*, *Jutti* and *Salwar*, from its making to its use, which relies on various types of data and documents. In this paper various details studying past events, documents, books, articles etc. have been used to reach the conclusion and to get the factual information. One of the goals of this method is to remember all those things that had happened in the past and events that are still making Patiala's culture vibrant.

RESULTS

This research highlights the most famous aspects of culture of Patiala, which are popular but have not been researched upon. Through this study, detailed history of all the important aspects of Patiala and its history have been highlighted and based upon that, newer facts and histories have been divulged. It has been observed that *Pagh*, *Paranda*, *Jutti* and *Salwar* had undergone many changes and trends which not only had stayed in the State of Patiala but also has been travelling to many other parts of the world and moreover, it has also impacted different cultures out there.

DISCUSSION

The data suggests that the legacy of Patiala's Popular culture lies in its history which has been highlighted through facts, various trends and changes in culture of Patiala i.e., *Pagh*, *Paranda*, *Jutti* and *Salwar*. Furthermore, the results might suggest that the Kingdom of Patiala and the Mughal Empire have impacted these aspects of Patiala's culture in many ways, by somehow, making new additions to their original forms and also changing it according to their personal tastes. Based on the literature review and, the data, they contribute a clear understanding of the parts of Patiala's Popular culture which can be useful to the students of Ethnography and Culture. Moreover, the reliability of this study is impacted by limited access to information due to the lack of previous studies in the area.

PATIALA SHAHI JUTTI

Jutti, first originated in Rajasthan. It was a rich footwear which nobles and members of royal families of Rajasthan used to wear with a name "*Nagra*" (a footwear patronized by Mughals, made in Rajasthan). Punjab and Rajasthan share their borders and this rich style of shoes travelled to Punjab and got its new name as '*Jutti*'. *Jutti* is an Urdu word which has a closed upper part with a sole. In fact there are other similar versions of shoe in different regions, according to availability of materials and sometimes according to the requirement of the environment too. *Jutti* originated in Rajasthan as part of Rajasthani attire but eventually it got extremely popular among the Mughals and Punjab became the center of its production. Punjab added its own taste to it with a lot of experiments.

From there, *Jutti* has become a part of Punjabi traditional attire and a common style of footwear in North India, which was originally made of local leather without any design or additions. These designs and decorations were added later as the popularity arose. In Punjab, initially *Juttis* were only made from of pure leather with common intricate designs, like *Nagra* of Rajasthan. (S., 2018) Before partition Patiala was one of the richest Princely States in Punjab, who brought their own royal taste to traditional leather *Jutti* which came to known as "*Tilla Jutti*", it gained popularity when intricate designs with golden and silver wire were added to it to make it look heavy and luxurious. (Puri, 2019) Maharajas of Patiala the first ones who adopted this style of luxurious foot wear, not only golden silver embroidery but sea shells, beads, mirrors, all added to its royal charm, to make it look like

royal which were worn by royal family members and kings and queens of Patiala in pre partition days. (Kaur & Bahadur, 2017).

In the last 300 years this type of *Tilla Jutti* has been made by the 'Chamar community' who assemble it, 'Rangars' who give colors to it and 'Mochi community' who give it a final shape; all these communities who are not only handling the whole process but also exporting these intricate style *Juttis* to different parts of the world. (S., 2018). People almost never return empty handed without buying a pair of *Jutti* from Punjab. This *Tilla Jutti* has become Patiala *Shahi Jutti* over a course of time because of royal house of Patiala and its royal outlook for which it is famous. There are other types of *Juttis* which are made in different parts of Punjab like from Mukstar, known as, *Muktsari Jutti*, *Salim Shahi Jutti* which got famous due to the Mughals, *Amritsari Jutti* and many more, but Patiala *Shahi Jutti* has its own charm and popularity.

The main body of Patiala *Shahi Jutti* always remains of leather but upper part is always differently designed according to the taste of different classes but now due to the unavailability of leather in Patiala different other materials are also used such as velvet Japani, crepe and soft foam, hand tools are also replaced by machines now. (Kour, n.d.)

Popular folk song by Punjabi folk artist Surinder Kaur "*Jutti kasuri, paeri na poori, Haaye rabba ve sanu turna peya, haaye*" is not only famous in India but in Pakistan too. Other Punjabi songs on which every single person, no matter whether they understand the language or not, still remain grooving on it, is by Kaur B., "*Jutti Patiale di aa, Lahore diyan valiyan*". Other than this Patiala *Shahi Jutti* has become a staple part of Indian attire which is worn by women and men equally along with traditional *Kurta Pajama* (a traditional two-piece garment, worn by Indian men.) and *Pathani* suits and sometimes even with the western attire. Women with different styles of suits and sarees adore them. During weddings the groom's attire is incomplete without a special heavily decorated Patiala *Shahi Jutti*. It is also a perfect souvenir for travellers or people travelling to Punjab or Patiala.

The art of *Jutti* making has indeed undergone significant changes due to modern technology and the scarcity of leather. The traditional charm of *Juttis* has been impacted by various factors, including the availability of raw materials, changing fashion trends, and the shift from handmade craftsmanship to machine production. One major factor that has affected *Jutti* making is the shortage of leather. Leather, which was traditionally used

as the primary material for making *Juttis*, has become a rare commodity, leading to increased costs and reduced availability. (Kaur & Joseph, 2010). As a result, *Jutti* makers have had to find alternative materials or import leather from other sources, which has changed the original materials and aesthetics of *Juttis*. In addition, modern fashion tastes and preferences have influenced the designs of *Juttis*. With changing consumer demands and evolving fashion trends, designs have also been modified to cater to the modern market. Traditional motifs and patterns have been adapted to suit contemporary styles, leading to a departure from the original regal style of *Juttis*.

Furthermore, the introduction of machines in *Jutti* making has also impacted the craftsmanship and pricing of *Juttis*. Handmade *Juttis*, which were known for their intricate craftsmanship and unique designs, have been replaced by machine-made *Juttis* that are mass-produced and more affordable. While this has made *Juttis* more accessible to a wider audience, it has also resulted in a loss of the original craftsmanship and regal style that was characteristic of handmade *Juttis*.

PATIALA SALWAR

Salwar is a part of women's attire which is actually a type of bottom, which again is famous by the name of Patiala *Salwar* because of its roots in Patiala city of Punjab. *Salwar* is baggy and loose fitted bottom which was worn in Persian or Arabic world (Kumar & Walia, 2016) which was brought by the Mughals in India and influenced by Indian traditions it became Indian *Salwar Kameez* (is an Arabic language word, which is used for a long tunic worn by men and women in Southeast Asia and central Asia). This common pattern of loose bottom became Patiala *Salwar* again due to the royal taste of Patiala. *Pattian Walee Salwar* due to its baggy appearance and plates narrowing down to a cuff at the ankle requires a large amount of cloth to show its *Shahi*(royal) appearance which was adopted by Maharajas of Patiala as a royal attire. They got it customized according to their taste, which became so popular that it equally became part of women attire too for summers. (Tiwari, 2015).

Patiala *Salwar* with *Kameez* actually replaced *Ghaghra Choli* (is a traditional outfit of Indian women, which includes a top, a loose skirt and a scarf known as *duppata*.) and *Sharara/ Garara* (are the two Lucknavi loose fitted bottoms, worn by women in India.) in the 1960's and today it is not only famous in Punjab but regardless of region it has become a common attire for

women in India and in Pakistan. Due to different fashion trends and cultural changes in the society Patiala *Salwar* comes in many designs today. However, it has become a popular dress due to its comfort level also.

In popular culture, Bollywood has added to its popularity, by promoting it in films like '*Jab We Met*' (2007), in '*Bunty and Babli*' (2005), Rani Mukherjee and Kareena Kapoor, two well-known Bollywood actresses wore Patiala *Salwar* suits and aced it beautifully. This eventually took Indian fashion market to storm. Even in *Pollywood* (Punjabi cinema.) and Bollywood songs, Patiala *Shahi* Suit, has become a common word.

PATIALA SHAHI PAGH (TURBAN)

The Kingdom of Patiala has brought their own *Shahi* tradition nearly into everything they owned, and apart from other things Patiala *Shahi Pagh* is one of the most famous traditions set by Maharajas of Patiala. *Pagh* is an integral part of Sikhism which originated when Guru Nanank Dev in 15th century founded Sikh faith and kept his *kesh* (Hair) to show respect towards God and nature, then the 10th Guru, Guru Gobind Singh made it an identity and symbol of bravery, equality and sacrifice. On the foundation of Khalsa *Panth* (cult), *Pagh* became a mandate for the Sikhs. (K. Singh, 2018) There are many ways of wearing a turban in different parts of Punjab but Patiala *Shahi Pagh* the turban with a royal touch, the turban of kings of Patiala converted the ordinary way of wearing a turban, into a royal one, which can be clearly seen in the royal portraits of Maharajas of Patiala such as of Maharaja Bhupinder Singh and Maharaja Yadavindra Singh.

This type of turban was started by Maharaja Rajindra Singh and after that every member of the royal family of Patiala carried forward its *Shahi* tradition. Many times, people say that Maharaja Rajinder Singh used to wear a turban according to festivals like green for *Muharram* (it is one of the four sacred months in the Islamic Calendar) and *Basanti* (orange) for *Baisakhi* (harvest festival in Punjab) and red like watermelon during *Dussehra* (a Hindu festival). It has clear layers on both the sides, Maharaja Rajinder Singh even gave it fixed colors on daily basis like lemon and light pink, once considered as state colors of Patiala. This *Shahi Pagh* looks neat and flat and gives perfect triangular effect in center when worn and with time, it was made available in all colors to match the outfit of Maharaja, and then further beautified by *Sarpech*. The *Sarpech* (also known as an aigrette) is a turban ornament that was worn by significant members

of the Punjabi Community. It is made of finest and most expensive jewels.

Even today, the present generation of Patiala kingdom, son of Maharaja Yadavindra Singh, ex – chief minister of Punjab Cap. Amarinder Singh, carries this *Shahi* tradition by wearing this style of *Pagh*. In Popular Bollywood movie, "*Singh is King*" (2008) Akshay Kumar tied Patiala *Shahi Pagh*, which got famous not only in nooks and corners of India but even in foreign countries, where ever the Sikhs reside. Many Punjabi songs use the word Patiala *Shahi Pagh* representing the popularity of this style of turban. However, for Sikh community it is their pride and they proudly say "*Aeae Pagg nal uchi sadi shaan jag te*", *Kita Pagg ne hi ucha sada maan jag teae*" (*Pagh* has made our pride high in the world, *Pagh* has given us high respect in the world. ("Apna Patiala, the Punjabi Pagh and Evolution of Patiala Shahi Pagh," n.d.)

The tradition of exchanging turbans as a mark of close friendship in Sikh culture is indeed a beautiful practice that has been passed down through generations which is popularly known as *Pagh Vatauni*. It symbolizes a bond of brotherhood, solidarity, and mutual respect among individuals and families. However, the art of tying the Patiala *Shahi Pagh* in its original colors and finest way, which marked respect and honour in Sikhism, is now fading away, with only a few families left who possess this knowledge. In recent times, there has been a trend of some Sikh youths giving up the turban for various reasons, which has led to concerns about the loss of representation and symbolism associated with this cultural practice. Losing this tradition not only erodes the cultural significance but also disconnects the present generation from their historical roots and heritage.

PATIALA SHAHI PARANDA

Paranda is a tasseled tag type thing which is used for braiding the hair, it is a hair accessory which is made of silk threads in different colors and decorated with beads and mirrors. It is an important part of Punjabi traditional clothing. Moreover, women often wear it in the same color as their dress on special occasions, like while performing visual arts or usual black one on a daily basis in Punjab. It is also a folk art in Punjab, which is usually made by women in their own houses, apart from this, now these *Parandas* are available in the market in different colors and designs. ("*Parandis*," n.d.). *Paranda* is also considered very auspicious in Punjab, and is given as a part of dowry to the daughter along with *Phulkari Chunni* (it is a traditional scarf for women of Punjab made

with Punjab's traditional embroidery style.) and *Tikka* (a piece of women jewelry worn on forehead). It is also a symbol of love for Punjabi women, when they get it from their husbands. ("*Parandi* or *Paranda*," n.d.). Patiala is one of the oldest places where these *Parandi* making started and that's why it is called as Patiala *Shahi Parandi*, and it was customized for royal women by adding golden *Zari* (is an even thread made of fine gold or silver) tassels, ribbons and pearls to it, for the Shahi touch. It's a work of creativity which has two parts, the lower and upper; in the upper part three strands are attached together and, in the lower part a flower is made, to make it look beautiful.

"*Jali Wali Parandi* is the oldest kind of *Parandi* in which strands are woven together to make it look like a *Jali* (net), which was inspired by the Quila Mubarak fort of Patiala. People say that these *Parandis* were approximately 12 inches long and used to be very heavy due to so many jewels and precious materials attached to it, which was specially made for the *Maharanis* (queens) of Patiala. Another *Shahi Paranda* was "*Moti Paranda*" which looked like *Motis* (pearls). These *Parandas* got their popularity among the common masses too and now it is available, everywhere including in the market. (M. Singh, 2010).

There is a famous Punjabi folk song "*Kali Teri Gut Te, Paranda Tera Laal Ni*" by Surinder Kaur and Asa Singh Mastana, which is so popular, that it has been recreated by many Bollywood singers and Punjabi singers, due to which *Paranda* today is not just popular among Punjabi women but women from all over the world love it.

Although, today it is famous all over the world as a popular hair accessory among the women, especially during occasions like marriages or festivals like *Lohri*, but has lost its original charm in the wake of changing fashion trends. Efforts can be made to raise awareness about the cultural and traditional importance of *Paranda* to encourage younger generations to embrace and preserve this tradition in its original form too. This can be done through education, community initiatives, and fostering a sense of pride and understanding the difference between personal choices and cultural preservation.

CONCLUSION

Patiala, was one of the richest kingdoms. It was larger than life. Patiala had its own royal and luxurious taste. Patiala's Shahi tradition which was initiated by Patiala's Maharajas and Maharanis, was just a part of the kingdom of Patiala and now it is famous all over the world as

'Patialvi culture'. From India to other parts of the world wherever Punjabis and Sikhs live, they are contributing in popularizing these customs and traditions among other masses at an international level. Patiala *Shahi Paranda* is not just a traditional accessory of Punjabi women but now is famous as a decorated hair extension for the western women too, and Patiala suits and *Salwars* are not only just an ordinary style of trousers, but it has been adopted by world's best-known fashion designers as part of their fashion couture. Patiala *Shahi Pagh* is not something which is just only important to the Sikhs but it has become a fashion is a popular identity, where-as, Patiala *Shahi Jutti* has become women's favorite pair of footwear and the most loved part in ethnic clothing.

Patiala is still one of the richest regions in Punjab and its rich cultural heritage is cherished all over the world. It is evident and clear now, how the house of Patiala or kingdom of Patiala has contributed to evolution and popularity of Patiala *Shahi* tradition or 'Patialvi culture' to be followed throughout the world.

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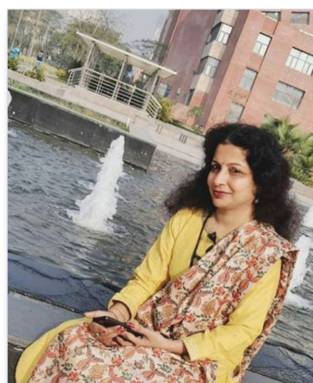
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