

# Unveiling Traditions: Tattoo Anthropology and Forensic Insights among Tribal Castes in Gujarat State (BHARAT)

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## Abstract:

Certain castes and tribes of Gujarat have a rich cultural and anthropological significance, particularly when it comes to tattoo anthropology and personal identification during mass disasters. While the history of tattooing among these groups is diverse and complex, it has played an important role in their identity, culture, and history. The study was set out to explore the concept of using tattoo anthropology in Gujarat region. Tattoos stand as the sole means by which the judiciary can identify and convict accused individuals. Tattoos on the bodies of unknown deceased persons can help forensic scientists identify those persons, and information from witnesses about the tattoos seen on criminal perpetrators can help identify suspects.

Various castes and tribes in Gujarat have a long-standing tradition of tattooing. These tattoos are not just for aesthetic purposes but hold deep cultural, social, and even spiritual significance. Different castes and tribes have their unique tattoo designs and motifs. These symbols often represent one's lineage, social status, or even skills and achievements within the community. Tattoos are often incorporated into rituals and rites of passage, marking significant life events such as puberty, marriage, or coming of age. Tattoos serve as a marker of one's identity within their community. They are a way for individuals to feel a sense of belonging and connection to their cultural roots. In some cases, the tattoos may signify one's position within the social hierarchy of their caste or tribe. It can indicate the lineage or clan to which a person belongs. Anthropologists and forensic experts often use photographs and records of these tattoos for cataloguing and identification purposes.

The paper provides invaluable recommendations aimed at enhancing the efficacy of tattoos within forensic analysis and judicial proceedings, with specific emphasis on the traditional tattoos of certain caste and tribes, site of tattoo on body, marital status, cultural significance and marker for personal identification for tribal population and caste of Gujarat. There is no need for instrumental or analytical analysis of tattoo. This method of personal identification will be efficient and reliable.

**Keywords:** Tattoos, Forensic importance, Criminal identification, Body modification, Judicial proceedings, Cultural preservation

## INTRODUCTION

Tattoos, derived from the Polynesian term 'Ta Tau' [1], serve as a profound and non-verbal form of self-expression, deeply ingrained in the cultural fabric of Indian tribal societies, where it is traditionally known as 'Gudna'. As markers of identity, tattoos play a crucial role in forensic science, where they aid in distinguishing individuals, a function that is particularly critical in body identification.

This is exemplified by significant forensic cases, such as the Joginder case, where tattoos provided pivotal identification clues [2].

Tattooing, universally regarded as an art form, involves the permanent marking of the skin through punctures and the insertion of color. In tribal communities, however, tattoos transcend mere artistic expression; they are intricately tied to identity, culture, and life itself. Historically, tattooing has been a widespread practice across global cultures, with its meaning shaped by socio-cultural, economic, and, at times, political forces. In many societies, tattoos signify social rank, key life events, and personal achievements, while in others, they symbolize characteristics such as bravery, beauty, or spirituality.

Tattoos also serve as identifiers of tribal or kinship affiliations and can mark one's status within relationships, such as servitude. In certain traditions, tattoos are believed to possess medicinal or therapeutic properties. Despite these multifaceted meanings, individuals with traditional tattoos are often labeled as 'primitive.' This paper seeks to challenge this perception and illuminate the complexity and cultural significance of traditional tattoo practices in western India.

India, particularly Gujarat, has a long and diverse history of tattooing, with distinct regional styles and techniques [3]. Tribal communities such as the Rabari and Bharwad employ traditional hand-tapping methods to create elaborate geometric designs that signify cultural identity. For women, tattoos frequently commemorate important life milestones, symbolizing personal achievements through intricate patterns. Religious devotion also plays a significant role in tattoo design, with tattoos reflecting one's faith, often applied using traditional tools such as needles or thorns.

Tattoo consumption is also influenced by the wearer's state of mind. The meaning behind a tattoo often arises from the individual's personal interpretations of their life experiences. This personal significance imbues the tattoo with meaning, marking a particular period in the individual's life. This symbolic representation fosters self-awareness, which in turn empowers the individual by providing mental strength and resilience, rooted in the meaning of the tattoo.

The legal recognition of tattoos as evidence under Section 9 of the Indian Evidence Act, 1872 [4] underscores their importance in establishing identity in legal and forensic contexts. Landmark legal cases, such as the Shankar and Shailendra cases [5], highlight the role of tattoos in investigations. Even in cases involving decomposed or charred bodies, tattoos serve as resilient markers of identity. The credibility of tattoo artisans as witnesses further emphasizes their importance in authenticating tattoo-related evidence.

The study of tattoo anthropology in Gujarat is crucial, offering valuable insights into the socio-cultural roles of tattoos in various tribal communities. This examination not only sheds light on traditional practices but also enhances our understanding of the symbolic meanings embedded within these body markings. Ritualistic and ceremonial tattoos, often integral to rites of passage, exemplify the deep connection between body art and identity within these communities.

From a forensic standpoint, tattoos provide an exceptional means of personal identification, revealing critical information about a person's background and lifestyle, including:

1. Ethnicity
2. Nationality
3. Occupation
4. Religion
5. Travel history
6. Dialect
7. Affiliation with relatives, friends, or loved ones
8. Drug use habits
9. Medical conditions
10. Criminal or social group associations
11. Sexual orientation
12. Socio-economic status

In summary, tattoos serve not only as cultural symbols but as invaluable tools in forensic investigations, offering essential markers for identity and providing profound insight into the personal and societal factors that shape their meaning.

## **LITERATURE REVIEW**

Tattoos are essential in forensic body identification, especially when other features like facial characteristics or fingerprints are absent, offering key insights into an individual's background through symbolic imagery. The rising prevalence of tattoos, particularly among younger populations in

Western societies, alongside increased mobility, suggests a growing frequency of unique tattoo designs in forensic investigations and legal assessments.

Miller (1996) argues that tattoos hold deep personal meaning for their wearers, often tied to cultural practices and myths [6]. Velliquette, Murray, and Creyer in 1998 mentioned that the design, size, color, and placement of tattoos symbolize individual life experiences and identity [7]. Visual art has long been recognized as a significant means of preserving memories of individuals, events, and relationships [8]. Similarly, in 'Reconstructing the Body' (2009), historian Anna Carden-Coyne explores how individuals in Britain, the United States, and Australia sought to rebuild their lives and societies in the aftermath of war [9]. She illustrates how war-damaged bodies were not only restored but also transformed into symbols of beauty and resilience, drawing on classical Greek aesthetics. This classical ideal offered a framework for beauty, serenity, and the revitalization of individuals and communities. Carden-Coyne's work integrates the histories of reconstructive surgery, physical rehabilitation, war memorials, health initiatives, physical culture, and art, presenting a comprehensive narrative of post-war restoration.

Tattooing has a long-standing tradition in India, where it is often discussed as a form of folk and tribal art. Historical and anthropological accounts reveal that the practice is prevalent among various tribal communities across the country. The Bhils and Santhals in central India, the Kanbis and Warlis in Gujarat, and the Banjaras in Rajasthan have all maintained tattooing traditions, particularly in the northern and north-western regions. The young and old generations of Kanbi and Warli women practice tattooing on the forehead and cheeks [10]. The distinctive design typically features trees and leaves, with tattoos serving both as forms of beautification and as totemic symbols. Many women sport tattoos of peepal or acacia trees, which are of religious significance in Hinduism. In contrast, men in these communities commonly tattoo Hindu deities, such as Hanuman and Krishna, as well as symbols like 'Om' and their own names.

Deogaonkar, S. G., & Deogaonkar, S. S said Rabaris are nomadic tribe from Kutch and practices tattooing as a form of beautification for women [11]. Women from this community adorn their throats, chins, arms, and hands with small, intricate motifs. Among the Santhal community, tattooing is a practice exclusive to women, typically involving small motifs on the wrists, forearms, and chests [12]. Common designs include birds and floral patterns, with the sun representing the Santhal Supreme Deity, 'Sin Bonga' (the Sun God). Tattooing marks a significant rite of passage for girls aged 10-11, typically before marriage. Women without tattoos are considered unsuitable for marriage, and tattoos hold great totemic and magical significance in the community, symbolizing the individual's life and facilitating their release from purgatory after death.

In Maharashtra, tattooing is practiced by several tribes, including the Gonds, Pardhans, Kolams, Korkus, and the nomadic Banjara tribe [11]. In 2004, Thurston documented that the Malagasy-Nias-Dravidians of the Malabar Coast practiced the use of "medicinal tattoos," which were believed to have therapeutic properties [13].

A study by Anil K. Jain et al. discusses the development of a Content-Based Image Retrieval (CBIR) system for tattoo identification, known as Tattoo-ID [14]. This system would help create a regional or national tattoo database through collaboration between tattoo artists and the legal system, offering valuable insights into tattoo modifications.

Anthropologist S.K. Baruah quoted in 'Times of India' how historically the Apatani women of India began tattooing their faces and wearing large circular nose plugs to protect themselves from abductions by neighbouring Nishi tribesmen who were drawn to their beauty. Although the practice was banned in the 1970s, a few women born after that period still undergo facial tattooing, though it is mainly elderly Apatani women who continue to display these tattoos [15].

Tattooing was also used as a method of punishment and identification during the British Raj. Criminals' foreheads were prick or mark (tattooed), often with the word "thug," as a form of identification of prisoners [16].

In India, the practice of tattooing, known as 'gudna/godna,' has limited ethnographic documentation, with most references found in colonial census reports, and while often criticized as 'primitive' by urban populations, it has led to the marginalization of indigenous people, with Lars Krutak's work

serving as the primary reference in the study of tattooing in the country [17].

Among the Mer tribe in Gujarat, tattoos are deeply tied to natural and religious elements, with men adorning their hands, wrists, or right shoulders with motifs such as Rama, Krishna, Om, and symbols like camels, scorpions, bees, coconuts, or champa leaves, reflecting Hindu influences. For Mer girls, tattoos are a compulsory rite of passage marking life events like puberty or marriage, and the absence of tattoos is seen negatively by in-laws, while the favored 'hansali' design signifies a steadfast character in Mer women [10].

This paper explores how tattoos can assist law enforcement in identifying both offenders and victims, emphasizing tattoos as an alternative biometric feature that may offer more specific identification than traditional methods such as age, gender, or race. Jain et al. work highlights the progress and challenges in the development of tattoo recognition systems for forensic applications [18].

## OBJECTIVES OF MY STUDY

This research focuses on the cultural and symbolic significance of tattoos among tribal castes in Gujarat, including Bharwad, Ahir, Rabari, Maher, Thakore, Padhar, Mochi, Harijan, Kangasia, and Rathwa. The primary objectives of this study are:

1. To explore the intricate designs and cultural expressions embedded in the tattoos of Gujarat's tribal communities.
2. To decode the meanings and symbolic elements of these tattoos, understanding their cultural, religious, or social connotations.
3. To investigate the role of tattoos in rites of passage and significant life events within tribal practices.
4. To assess the feasibility of using tattoos for personal identification in forensic science, particularly in cases involving criminal investigations and victim identification.
5. To integrate anthropological insights into forensic applications, promoting a culturally sensitive and informed approach to utilizing tattoo-related evidence in legal contexts.
6. By combining anthropological perspectives with forensic analysis, this research aims to contribute to a deeper understanding of Gujarat's traditional tattoo practices while enhancing the accuracy and fairness of forensic methodologies.

## METHODOLOGY

Gujarat is the perfect place to study tribal people through tattoo anthropology because of its distinctive blend of cultural diversity, historical significance, geographical setting, and present relevance. Gujarat districts with many people with tattoos were chosen for the sample collection.



<https://www.google.com/maps/search/Map+of+Gujarat+landmarks>

Fig. 1 Map of Gujarat with districts marked

To achieve the objectives of this study, samples were collected from female members of various tribal communities across different regions of Gujarat, with a specific focus on the Ahmedabad, Bhuj, Junagadh, and Surendranagar districts. After identifying these regions, individuals with traditional tattoos were located, and, with their consent, were interviewed and photographed to contribute to a comprehensive understanding of tattoo anthropology within this cultural context. The primary aim of the study was to examine tribal tattoo patterns for the potential identification of individuals based on tattoo marks from the following districts of Gujarat:

- i. Bharwad
- ii. Ahir
- iii. Rabari
- iv. Maher
- v. Thakore
- vi. Padhar
- vii. Mochi
- viii. Harijan (Vankar)
- ix. Kangasia
- x. Rathwa

Samples were systematically collected according to the targeted tribal communities identified for the study. High-resolution digital photographs were taken to document the tattoos in detail. A total of 417 female participants were included in the study, and their tattoo patterns were carefully recorded (refer to Table-1). This structured approach aims to provide valuable insights into the cultural and anthropological significance of traditional tattoos in Gujarat while also exploring their potential applications in forensic science for community-specific personal identification.

**Table 1 Represents the number of samples collected from different castes across various districts in Gujarat**

Sr. No.	Name Of Caste And Tattoo Region	No. of Samples	District
1.	Bharvad Samples: - Arms, Feet, Neck, Face	87	Ahmedabad, Surendranagar
2.	Ahir Arms, Neck	32	Junagadh
3.	Rabari Arms, Feet, Neck	84	Ahmedabad, Bhuj
4.	Maher Arms, Neck Known As 'Hansali'	44	Junagadh
5.	Thakore Arms , Face	42	Ahmedabad
6.	Padhar Neck , Supraorbital, Cheek	30	Surendranagar
7.	Chamar Arms, Feet , Neck	36	Ahmedabad
8.	Harijan Arms, Feet, Neck , Exocanthion, Cheek , Chin	23	Junagadh

9.	Kangasia Arms, Legs , Face	24	Bhuj
10.	Rathwa Arms, Feet, Neck	15	Junagadh, Surendranagar

## RESULTS AND DISCUSSIONS

Gujarat is a combination of many traditions and rich culture. It houses various tribal communities along the length and breadth of the state. Examining these tribes provides an intricate picture of cultural diversity in a particular area.

According to the UNESCO's definition, a tattoo as a body painting that falls in the movable tangible cultural heritage category (see <[www.unesco.org](http://www.unesco.org)> for more detail). On the other hand, the UNESCO's Convention for the Intangible Cultural Heritage identified five domains in which it is manifested. Tattooing as an intangible cultural heritage comes under three of these five domains. Those are: oral tradition and expressions, social practice and rituals, and traditional craftsmanship [19].

The placement and arrangement of tattoos on the body are influenced by both personal preferences and cultural traditions. The designs and patterns vary significantly across individuals, reflecting unique familial customs and personal choices. Differences in tattoo designs often carry specific meanings, denoting aspects of an individual's life such as marital status, community affiliation, or religious beliefs. The complexity and strategic placement of these tattoos serve as vital markers, conveying a rich array of personal and cultural information. Consequently, tattoos play a pivotal role in body identification, offering insights into an individual's identity and their connection to their broader community.

The communities of Gujarat offer a compelling subject for socio-tattoo anthropological study. Their origins, rooted in ancient times, are characterized by a symbiotic relationship with their environment, which has significantly influenced their cultural heritage. This distinct identity has evolved through a confluence of historical experiences and environmental adaptations, shaping the unique traditions and practices, including tattooing, that define these communities.

### BHARWAD:-

In the Saurashtra region of western Gujarat, two endogamous groups, known as 'Nana Bhai' and 'Mota Bhai', trace their lineage to the mythological Nandvanshi lines, which are believed to originate with Nanda, the foster father of Lord Krishna. These groups primarily sustain themselves through livestock activities, including cattle breeding and herding. Their cultural expressions often feature geometric patterns, floral motifs, and dot designs.

Fig 2. Bharwad Female Tattoos





#### MAHER:-

Traditionally, these groups engage in animal herding as their primary occupation, generating income through the sale of livestock, milk, and ghee. Their cultural heritage includes a distinctive form of tattooing known as 'Tranjva', characterized by artistic patterns imbued with elemental significance.

Fig 3. Maher Female Tattoo



#### RABARI:-

This semi-nomadic caste, found in the Kutch and Saurashtra regions of Gujarat, follows a pre-agrarian pastoral lifestyle. They are renowned for their embroidery work, known as 'Bharat Kam'. Additionally, their cultural traditions include distinctive tattoo patterns, an ancient custom featuring various motifs.

Fig 4. Rabari Female Tattoo



#### PADHAR:

Distributed across six villages in Surendranagar, this group claims to have originated in Sindh, attributing their existence to the grace of Hingalaj Mata, a Hindu goddess. They engage in labor and agriculture as primary means of livelihood. Their cultural identity is also reflected in their distinctive flag designs.

Fig 5. Padhar Female Tattoo



#### MOCHI

Classified as a Scheduled Caste under modern India's system of positive discrimination, this group was traditionally considered untouchable and thus positioned outside the Hindu ritual ranking system of castes known as 'Varna'. They are renowned for their leatherwork and craftsmanship, as well as their unique folk art. Their body tattoos, known as 'cannas', play a significant role in storytelling and cultural preservation.

Fig 6. Mochi Female Tattoo



### KANGASIYA

This nomadic tribe, currently in an undeveloped socio-economic condition, earns its livelihood by selling combs, cosmetics, and similar items. Their cultural identity is expressed through distinctive distributed patterns.

Fig 7. Kangasiya Female Tattoo



### HARIJAN (Vankar)

Considered a branch of the Scheduled Caste community, this group is believed to have originated from Saurashtra, Malwa, and Ujjain before migrating to Patan. Their cultural expressions are characterized by uncommon and unique designs.

Fig 8. Vankar Female Tattoo



### RATHWA

Of unknown origin, this group retains its tribal social structure while adopting the languages and religions of the surrounding populations with whom they have settled. Their designs often suggest connections to rings, wells, stars, and other symbolic motifs.

Fig 9. Rathwa Female Tattoo

## THAKORE



Fig 10. Thakore Female Tattoo

Originating from Maharashtra, this community bears resemblance to other quasi-Rajput groupings, such as the Kathi found in Gujarat. They are organized into various clans, known as ataks, with the chief ones being the Makwana, Solanki, Parmar, Jhala, Chauhan, and Vaghela—names shared with Rajput clans, indicating a common origin with the Rajput community. Their cultural identity is distinctly expressed through

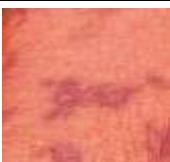


Fig 11. Ahir Female Tattoo

## AHIR

Primarily farmers, this group historically sold milk and ghee but has since diversified its business activities. They are also known as cattle breeders. Their embroidery work, referred to as 'Ahir-Bharat' from the Kutch and Saurashtra regions, is well-regarded. Unlike decorative tattoos, their tattoos are characterized by high density and intricate detail.

Sr. No	PATTERNS	MOTIF
1.	Krishna	Divinity, Union, Protection
2.	Sun	Energy and life
3.	Moon	Mystery and intuition
4.	Lotus Flower	Potential and the promise, Enlightenment and spiritual awakening

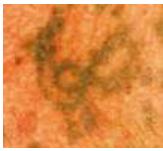
5.	Daisy Flower		simplicity, purity, and innocence.
6.	Swastika		Cultura, sacred, positive energy
7.	Shaman with drum		spirituality, mysticism, and the pursuit of higher consciousness.
8.	Date sapling, Khajuri		longevity and endurance, a wish for a long and fruitful life.
9.	Scorpion		Defence, Survive in challenges, Loyalty
10.	Vav, Water tank, Well		Symbolizes prosperity
11.	Peacock		Beauty, Love

## BHARWAD

## MAHER

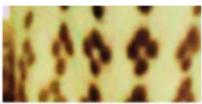
Sr. No.	PATTERNS	MOTIFS
1.	Chokdi	
2.	Four grains	
3.	Babool flower	
4.	Sun	

## RABARI

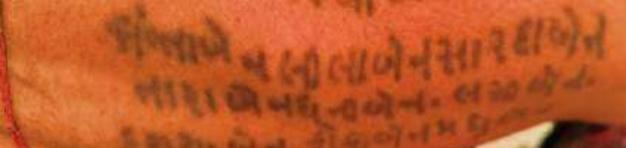
Sr. No	PATTERNS		MOTIFS
1.	Peacock		Beauty, love
2.	Cradle		Fertility, motherhood and parenthood
3.	Wooden vessel		Symbol of Abundance and connection to nature
4.	Babool flower		resilience, strength, and toughness in the face of adversity.
5.	Swastik		Cultural, sacred, positive energy
6.	Lotus		Potential and the promise, Enlightenment and spiritual awakening

## AHIR

Sr. No	PATTERNS		MOTIFS
1.	Peacock		Beauty, love
2.	Lotus Godna		Cultural form of enlightenment and spirituality
3.	Lotus		Potential and the promise, Enlightenment and spiritual awakening

4.	Four grains		Cycle of life
5.	Swastik		Cultural, sacred, positive energy
6.	Beetel Leaf		Cultural, agriculture, scared and ritualistic

## THAKORE

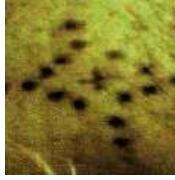
Sr. No	PATTERNS	MOTIFS
1.	Cross	
2.	Initials	
3.	Doted flower	
4.	Names	
5.	Flower	
6.	Krishna	
7.	Peacock	

## PADHAR

Sr. No	PATTERNS	MOTIFS
1.	Flower	
2.	Scorpion	
3.	Flag	
4.	Swastik	
5.	Pooni	
6.	Chain	

## MOCHI

Sr. No	PATTERNS	MOTIFS
1.	Star	
2.	Flag	
3.	Four Grains	
4.	Radha Krishan	

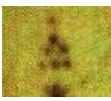
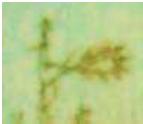
5.	Flower		Hope, renewal, rebirth
6.	Water Well		Prosperity
7.	Daisy flower		simplicity, purity, and innocence.
8.	Om		Spirituality

## HARIJAN

Sr. No	PATTERNS		MOTIFS
1.	Om		Spirituality
2.	Four Grains		Cycle of life

3.	Sequences of dots		connection
4.	Moon		Mystery and intuition
5.	Lotus godna		Cultural form of enlightenment and spirituality
6.	Dot		Protect from evil eye

## KANGASIYA

Sr. No	PATTERNS	MOTIFS	
1.	Swastik		Cultural, sacred, positive energy
2.			
3.	Peacock		Beauty, love
4.	Radha Krishna		Spirituality, devotion
5.	Sparrow		Earthy, agriculture
6.	Scorpion		Defence, Survive in challenges, Loyalty

7.	Initials		Familial connection
8.	Krishna		Spirituality, devotion
9.	Flower		simplicity, purity, and innocence.

### RATHWA

Sr. No	PATTERNS	MOTIFS
1.	Star	
2.	Cross	
3.	Peacock	
4.	Swastik	
5.	Vav, Water tank, Well	
6.	Well	
7.	Sun	

Gender plays a significant role in the tattooing practices in the community. While both men and women may engage in tattooing, women often bear more intricate and visible designs.

Facial tattoos are predominantly worn by women, acting as a visual testament to their cultural identity and role within the community.

## **CONCLUSION**

For tribal communities tattoos transmit culture, tribal rank and status. In modern society it is a mark of fashion statement which indicates uniqueness and beauty. From the above study we conclude tattoos serve as identity, cultural traits, beautification, social status, therapy, apotropaic, a ritual, craftsmanship and age old tradition to make them rooted with their community.

## **ARGUMENTS SUPPORTING THE IMPORTANCE OF TATTOOS IN FORENSIC SCIENCE:**

### **1. Distinguishable Features for Identification:**

- Tattoos serve as distinguishable features that aid in the identification of individuals, especially in cases where other recognizable features are disfigured or damaged.

### **2. Cultural and Symbolic Meanings:**

- Certain tattoos convey specific meanings based on cultural and regional contexts. This information can provide insights into an individual's beliefs, activities, and associations, aiding investigators in understanding the person's background.

### **3. Psychological and Behavioral Analysis:**

- Analyzing the design, location, and meaning of a tattoo can contribute to understanding an individual's psychology, sexual behavior, and criminal tendencies. Chemical analysis of tattoo inks can provide insights into where the tattoo was made.

### **4. Relationship with Mental Disorders and Risky Behaviors:**

- Tattoos can establish a connection with mental disorders, risky behaviors, and certain personality traits. This information can be valuable in assessing the risk of criminal behavior.

## **ARGUMENTS LIMITING THE USE OF TATTOOS IN FORENSIC SCIENCE:**

### **1. Controversial Nature of Tattooing Behavior:**

- The association between tattooing behavior and deviant minds is controversial. Limited knowledge linking tattoos with high-risk behaviors raises concerns about making judgmental assumptions regarding criminal behavior.

### **2. Prejudices and Stereotypes:**

- There is a risk of prejudices and stereotypes associated with tattooed individuals. Tattooed accused individuals may face biases in terms of trustworthiness, fashionability, athleticism, intelligence, care, and religiosity.

3. Impact on Legal Proceedings:

- Tattooed individuals may face biases in legal proceedings, with perceptions that they are less trustworthy and may require less evidence for conviction. Stereotypical associations may affect the evaluation of legal evidence and defendant culpability.

4. Social Class Stereotypes:

- Tattooed individuals may be stereotypically associated with lower social-class groups, creating biases in social judgments. Such associations may not be linked with individuals from upper social-class backgrounds.

These arguments highlight the complexity of using tattoos as forensic evidence. While tattoos can provide valuable information, there is a need for caution to avoid unfair biases and stereotypes in legal contexts. The challenge lies in balancing the potential benefits of tattoo analysis with the ethical considerations surrounding individual rights and the avoidance of prejudicial judgments.

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