



RESEARCH ARTICLE

PITHORA: A VIEW ON TRADITIONAL ART & CULTURE OF GUJARAT

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ABSTRACT

Pithora craftsmanship is a type of society painting of tribes, living in eastern Gujarat. It is profoundly ceremonial painting done by tribal individuals so as to summon their God-Baba Pithora. The point of this paper is to inspect the progressions rotating around Pithora artistic expression. This study utilizes content investigation and depends on optional sources, for example, books, diary articles, tribal writing and monographs. The primary destinations of this study are to depict the formal centrality of this tribal artistic expression; to talk about the progressions that Pithora workmanship has experienced; to find the present status of this fine art in the setting of tribal advancement and to talk about the contributory elements in charge of progress. The effect of changing society is obvious in the topics of Pithora artistic creations. However need of great importance is to safeguard their craft and utilize it for the improvement of the tribes.

INTRODUCTION

With reference to Gujarat the soonest say about the tribes of Gujarat rodent was made in the Gazetter of Bombay Presidency distributed in 1899 what's more, 1901. A thorough paper on the Bhils of Gujarat with their torical settings was composed by Majumdar in 1927. In various issues of the diary of the Anthropological society of Bombay (Mumbai) a few papers on tribal's and semi-tribal group of Gujarat have been bar listed since 1895. The Gujarat Research Society's diary has likewise made an important commitment on the investigation of tribal society of Gujarat (on the same page). Over the previous decades it is seen that the tribal individuals are getting acclimatized with whatever is left of the populace and this procedure has been a ceaseless one. With this procedure of osmosis emerge difficulties of retaining, ensuring and spreading the social components of the tribes which might confront the anxiety of elimination. The combination approach emerged because of the insufficiencies of disconnection and absorption approach. The combination approach has been supported by anthropologists, social reformers, and tribal study specialists as the best approaches in bringing the tribes into the standard. However the effect of this combination would change on various tribes furthermore on the diverse parts of tribal lifestyle.

Traditional Pithora Art

Pithora craftsmanship is a type of people painting of Rathwas, Bhilals, Nayaks and Tadi tribes, dwelling in and around Chhota Udaipur and Kawat in eastern Gujarat and parts of western Madhya Pradesh. Pithora craftsmanship is profoundly formal painting done on the dividers of places of the tribal individuals.

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This painting is fundamentally done to conjure Baba Pithora, who is respected as most important God. The primary painting is done inside of a hallowed fenced in area, which is a rectangular space, bound on each of the four sides by luxurious outskirts. The hallowed fenced in area contains the pictorial portrayal of the mythology of the Rathwas for the most part the highest area of the fenced in area, over a wavy line with geometric themes, speaks to the universe of Gods. Just underneath this line there is the parade of the marriage of Pithoro. Pithoro's marriage with Pithori is a standout amongst the most vital parts of the presented and the painted legend. In the inside they have a littler rectangle where they make orange spots with the fingers, called Tipna, which is done toward the end of the custom when the work of art is finished. On top, the Sun, the Moon, monkeys and different figures are drawn. Skyline count, there are three columns, and the focal line of Pithora and Tipna are the most imperative. In the last column has a figure like elephants, with Raja Bhoj. To the right side they paint Khatri steeds which are the stallions of their precursors, in a vertical column. The lower portion of the walled in area portrays the genuine myth of creation wherein the Earth, the legendary rancher, the cowherd, the rulers, the bania, the badvo, the goddesses of predetermination, the dairy animals and the bull, the different animals of the woodland and the minor deities are appeared.

Ceremonial Significance of Pithora Paintings

The formal painting is accepted to bring peace, flourishing and happiness to the crew. Generally, the tribal workmanship and artworks relate to three sorts, in particular, ceremonial utilized as a part of customs connected with a few convictions and magical thoughts; utilitarian-use of articles, social traditions what's more, in regular practices; and ultimately, individualistic-made to express sentiments and feelings of the

specialists. Pithora sketches are ritualistic and are described by enlivened figures. The Pithora painting is a method for appeasement, thanks giving and recognition of auspicious events. Similarly as with most tribal artistic expressions, all fixings utilized for making Pithora artistic creations are characteristic. Vegetable shades got from leaves; blooms and other woods produce are blended with milk to prepare the hues. Not at all like other creative tribes like Warli, are the Pithora painters male overwhelming. These artworks have hugeness in the lives these tribal's and executing the Pithora works of art in their homes brings peace, thriving and bliss. In connection of tribal workmanship it is applicable to note whether a configuration is speaking to anthromorphic (human beings), zoomorphic (creatures), phylomorphic (plants), physiomorphic (wonder of the physical world), or skeuomorphic (a configuration based on an element no more practical). Pithora work of art delineates human frames, creatures, plants, hallowed and supernatural components and designs satisfying to the eye. The primary gatherings of tribes who hone this specialty of Pithora compositions are the Rathwas. These individuals are amazingly straightforward and profoundly religious. For them the vicinity of their God-Pithora Baba is greatly important. Anyone who has the Pithora painting in their house is very regarded in the general public. The person who performs the custom is known as the Badwa or the head cleric. Just guys from the tribe are permitted to learn the craftsmanship. Ladies are not permitted to practice this work of art. Pithora paintings are to a greater extent a custom than a work of art. These ceremonies are performed either to express gratitude toward God or for a wish or an aid to be allowed. The general population additionally conjure Baba Pithora to determine their issues. The Badwa or the head cleric of the tribe is summoned and the issues are described.

The vicinity of Pithora Baba is considered as an answer for every one of the issues. A Pithora is constantly found at the edge, or the Osari. Three dividers are readied for the canvas, the front divider and the two on either side of it. These dividers are dealt with two layers of dairy animal's fertilizer glue and one layer of white chalk powder. Unmarried young ladies get these materials. The shading is readied utilizing shading powder blended with milk and Mahuda alcohol arranged from the divine Mahuda tree. The blooms are matured to distil liquor and its seeds are utilized for separating palatable oil. The brush is readied by either beating so as to bite or the closures of a bamboo stick or a twig. There is a great deal of singing and droning alongside the procedure of painting. In the night prior to the penance the minister goes into a daze and finds out what has been overlooked in the composition and that too is drawn and painted. After it is drawn they make a diagram with a bamboo twig, what's more, fill it with shading. After the painters work an entire day, painting and singing, individuals originate from awesome separations to witness the custom what's more, by night the whole house gets to be blissful.

Changes in Traditional Pithora Art in Contemporary Times

As clear among tribes crosswise over India, the Rathwas too are under steady weight to get incorporated with the standard. In pre sent times the ceremonial artistic expression of Pithora canvases has experiencing changes. There is interest from the business sector and their fine art is presently utilized for business purposes. Be that as it may, subsequent to Pithora

workmanship is worshipped, there would be some measure of disappointment among the tribals. In the meantime effect of cash economy, worldwide business sector wonders, procedures of commercialization have prompted the acknowledge once of the need to change their work of art as per the hobbies also, requests of customers and business sector. The progressions which the conventional work of art has experienced are one, is that they have begun fusing couple of varieties in the creation of the first painting and they have started to incorporate planes, trains, structures, PCs and other supposed cutting edge components or articles from contemporary times which permits them de-contextualize their traditional work of art before offering it. Second, is that they have gradu associate started to permit their formal craftsmanship to be utilized as an inside decoration, on the other hand being imprinted on some fabric however more established tribals appear to be incredulous of utilizing their consecrated craftsmanship on sarees or duppattas. Third, is that the hues utilized today are those accessible or sold in the business sector. Modern brushes have supplanted the customary ones which were prior produced using delicate stems of trees. Albeit a few seniors might feel disheartened with the progressions since their specialty is viewed as awesome and is adored even today, the assault on their conventional craftsmanship is going unchecked.

Factors Responsible for Changes

The components in charge of changes in the pithora work of art are because of absorption, modernization and globalization. In their avidness to be included into the standard the tribals are embracing the ways and method for position groups and in the process moving far from their social roots. The course of modernization has prompted create of method for transport and correspondence which has impelled contact with and impact of the outside world on them. What's more, the coming of globalization has opened up business sector economy and created boulevards for utilizing tribal workmanship and specialty for business purposes. As an after effect of the effect of globalization these tribals are using their work of art for business purposes. The current world with its exteriors, misleadings, financial hobbies, with its interminable rapacious strife for ownership of riches and influence, not as a way to higher closures, but instead as shut in themselves is trikingly one of a kind in connection to the sentiment business genuineness of tribal way of life, however a lot of which might as of now be changing, because of the steady connection with the supposed 'acculturated man' (Venkatachaliah, 2001).

This comprehension of the act of Pithora craftsmanship permits us to appreciate the hugeness that this artistic expression holds for its kin. By juxtaposing the ceremonial importance of this artistic expression alongside the use of its works of art for business purposes we can comprehend the assessments appended behind this artistic expression which might lose its conventional worth with the evolving times. The religious convictions, custom and the social organization of a tribe might significantly impact craftsmanship. If there should arise an occurrence of Pithora painting, preserving the artistic expression through its business use might be restricted of engendering it, be that as it may it is vital to consider the sentiments of the general population. The advantages of its business use ought to straightforwardly achieve the tribes rehearsing this artistic expression. Arranging this in the

progressing talk about identified with the methodologies employed to manage the tribal individuals brings into center the three approaches supported as such seclusion, osmosis and incorporation. Both avoidance and incomplete prohibition from standard have yielded dreary progress in the condition and circumstance of tribals. Osmosis of the tribes with the standard has been supported by experts, anthropologists and social specialists; however the procedure has been moderate and disjunctive. Subsequently the need of great importance is reconciliation of the tribes with standard and an accentuation on individuals situated approach.

Tribal Development: A People-Oriented Approach

The outcomes of tribal individuals coordinating with the outside world might prompt certain undesirable outcomes, for example, loss of character that assimilative procedures carry with them; death toll in the lap of nature and an all the more environmentally healthy lifestyle; and above all loss of rich store place of tribal workmanship, society, customary knowledge and tribal solution. The rich social universe of tribal expressions is a significant part of the mosaic of Indian craftsmanship. The reality remains that they can't everlastingly stay unaffected by what goes ahead outside their tribal world. In what manner can a sensitive parity in the middle of congruity and change, innovation and custom and the fearless new world outside and the customary way of life of tribes be accomplished? By what means can the rich legacy of tribal Art, music, old stories and legend, traditional learning be protected? The National Policy on Schedule Tribes perceives that a lion's share of Schedule Tribes keep on living underneath the neediness line, have poor education rates, experience the ill effects of hunger and illnesses and are helpless against relocation. It likewise recognizes that Plan Tribes are vaults of indigenous information and astuteness in specific viewpoints. In spite of the fact that the National Policy on Schedule Tribes intends to bring Scheduled tribes into the standard of society through a multi-pronged methodology for their overall advancement there is lack of duty to make an interpretation of the sacred procurements into reality. On the way of tribal advancement it is important to concentrate on particular tribal gatherings rather than a general arrangement of activity for all the tribes. Every tribe with its history, advancement, lifestyle and phase of improvement will require individuals-oriented approach.

Conclusion

Any one of a kind social element of the tribes must be used for their own monetary or social advantage. To investigate how might this be finished? Intergrading them into the standard without endeavoring serious endeavors to protect their social personality would demonstrate inconvenient to their creation. It is important to ensure, safeguard and spread the tribal society. In the past strategies have been figured on paper anyway it has not come to the grassroots. Subsequent to the tribal individuals can't stay unaffected by the outside world the need of the hour would be make strategies which would guarantee the security of their society alongside applicable formative arrangements. Assurance of the tribal hobbies ought to be the top most need for strategy creators and represent grass root specialists. There is a need a helpful level headed discussion on the privilege of the tribal individuals over their indigenous social components and hones. There is a need to step for ensuring the 'common legacy' of the tribes and in the meantime help them to utilize this workmanship structure for their own financial advancement. An inside and out exact investigation of the Pithora craftsmanship might achieve fresher bits of knowledge in regards to the approaches to utilize their work of art for their own improvement and advancement along with protection of their work of art.

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