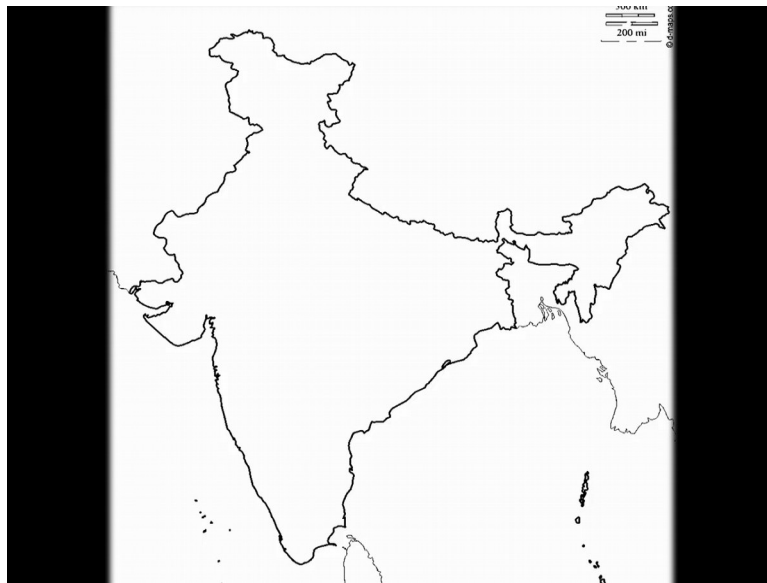


Artistic Exploration in Scientific Research And Technology
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Lecture – 07
Indian Folk Art

Hello friends, in the last class we have seen some folk art traditions around a world. Today let us see Indian Folk Art and how they have been studied.

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India as we know today have emerged as a result of numerous integration and disintegration that took place during long period in history. Excavations of sight belonging to Harappa era shows that people lived in brick houses in towns with excellent drainage. One of the oldest scriptures in the world is the four volume Vedas that many regard as the repository of national thoughts that anticipated some of the modern scientific discoveries. Despite formidable barriers in the form of the might Himalayas and ocean, India also received a succession of foreigners.

Many of them carrying swords and guns, but nearly all of them stayed on; out of this way of immigrations has emerged a composite culture of India and made it a land of unity in diversity. India become a land of assimilation and learning, a land of change and continuity. According to one school of thought the Aryans were among the first to arrive

in India which was inhabited by the Dravidians, others who came here included Greek, Persian, Mughals and even British, Portuguese and French.

Over the years there have been many ruling dynasties like the Shaka's, the Kushan's, the Maurya's and the Gupta's. Nearly every major religion in the world is represented in India, it also is known as the is the known as the land of Buddha, lord Mahaveer and Guru Nanak Dev, the founder of Buddhism, Jainism and Sikhism respectively.

India today has 29 states and 7 union territories, 22 languages are recognized as official language and there are more than 2000, actually the number is 2025 different ethnic groups that has been listed by the archeological survey of India who lived here. All of these different communities have their own distinct region regional and a cultural heritage. So, let us see how folklores have studied the folklore material in history.

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The idea of lokadharmi for the word for folk in Indian context is loka; folk or loka was recognized as a category from very ancient time lokachara, lokaniti, and lokadharmi were used to refer folk customs, folk rituals, and folk performance as distinguish from satrasara, satrarithi and natyadharma etcetera. Desi and marga are also added a terms used to refer a term folk, local, original or low culture style and refine codified and national high culture style respectively.

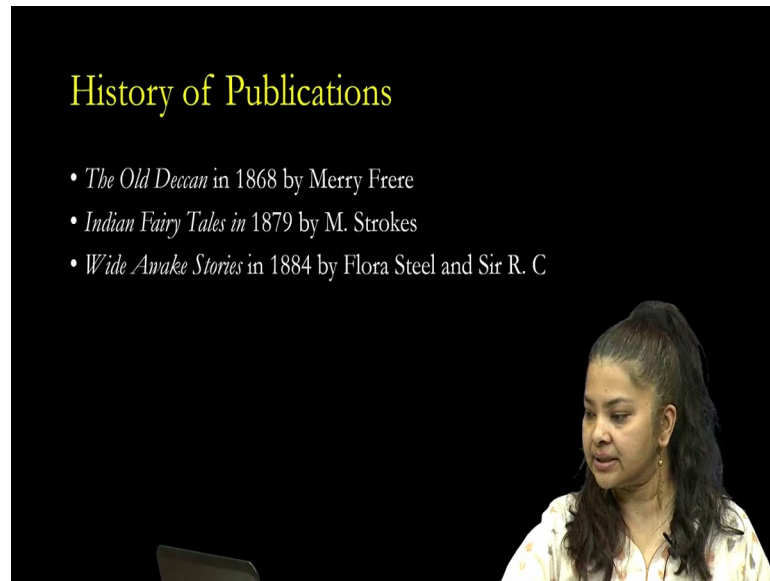
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So, how did folkloristic the study of folklore material developed in India in history? Folkloristic started in India with the collection and compilation of folk songs and folk tales periodically in the journal of the Royal Asiatic Society of Bengal which was established in 1774. In the 100 first 100 years it only could collect only a dozen of folk song and folk tales.

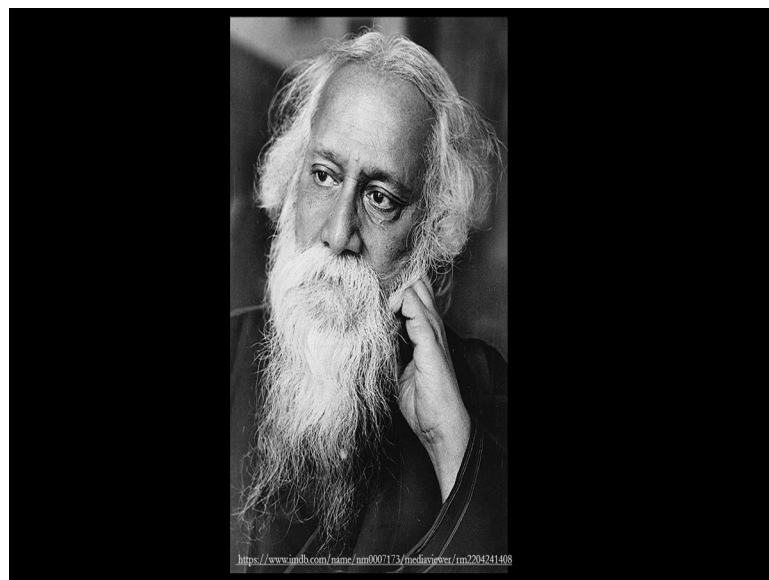
But later interest developed in folkloric when Indian antiquary was founded in Bombay in 1872 under the editorship of James Burgess who encouraged the publication of mixed folk tales, folk songs and popular traditions with the view to studying it. In addition to the publication of folklore material in these journals, some efforts were made to compile collections of folk tales and folk song. The journal of anthropological society of Bombay established in 1886 give a maximum importance to the collection and publication of folkloric material.

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So, let us see some of the initial publications in folk in the field of folklore. The history of publication of folkloric collection goes back to 1868 when Merry Frere compiled and published the old Deccan in 1868 the first collection of Indian folk tales. It was followed by another publication of Indian fairy tales in 1879 by M Strokes. In 1884 collection of folk tales from Punjab by Flora Steel and Sir R C was published under the title Aide Awake Stories. So, these are some of the first publications in the area of folklore in India.

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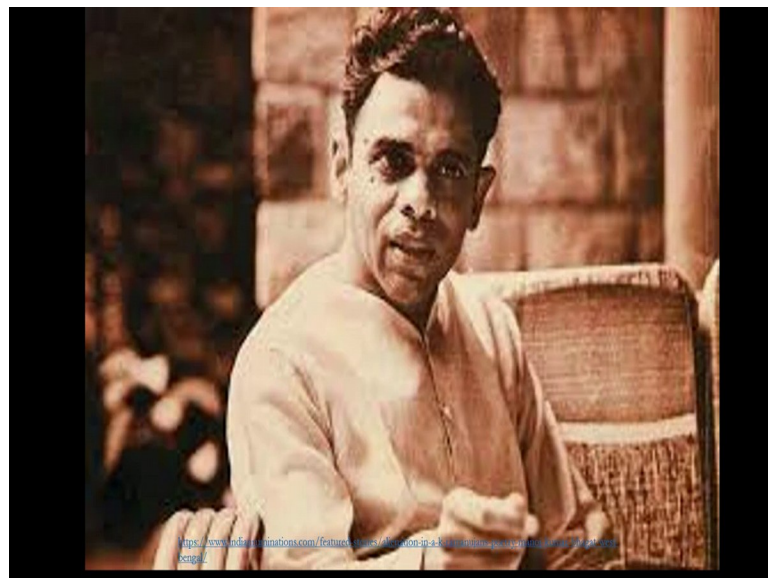


With the rise of nationalism in urban centers and particularly in Bengal, the potential folkore from for reclaiming an unwesternised Indian society was recognized, Rabindranath Tagore is the most widely celebrated among nationalist folkloristic. In 1893 established a Bangiya of Sahitya Parishath or literary society of Bengal and started publishing its quarterly where folkore form various regions in Bengal where appeared.

His objective was to seek the soul and spirit of the people in the folkloric material. After independence methods form anthropology began to be used in the creation of more in depth in a license of Indian folkore. Later during the 1970s some folkloristic studied in USA universities trained up themselves with the modern theories and methods of folkore research and set new trends of folklores study in India.

Specially, South Indian universities advocated for folkore as a discipline in the universities and 100 of scholars trained up in folkore. It was during 1980s that the central institute of Indian language and American Institute of Indian studies started their systematic study on folkore in public domain reaching the gap of a academic domain and community domain.

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A K Ramanujan is one of the noted folklorist to analyze folkore from Indian context, his theoretical and aesthetic contribution spans several disciplinary areas, he advocated context sensitivity of Indian folkore and classic poetry. In where mirrors are windows published in 1989 and 300 Ramayana's published in 1991 for example, he discussed

inter textual nature of Indian literature written in oral. His essays where Mirrors or Windows towards and Anthology of Reflection published in 1989 and his commentaries in the interior landscape love poems form a classical Tamil anthology published in 1967. And folk tales from India oral tales from 20 Indian language published in 1991 a good examples of his work in Indian folklore studies.

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We can chronologically list 5 phases in the study of folklore in India; first folklorists of India can be chronologically divided. The first phase was dominated by Philologists and Linguists working in Sanskrit Arabic and Persian who have no direct knowledge in India. So, these were the first people who studied the folkloric material of India, but they did not have good background in Indian history or Indian traditions.

But they were studying the linguistic perspective of Indian material this were; obviously, non Indians. Then came the British Officials and Missionaries who collected local knowledge and folklore to understand the subject they wanted to rule and missionaries who wanted to recreate a religion religious literature for evangelical purposes.

Third were a Western and National Scholars, in the third phase a new kind of a consciousness was grown among the western scholar as well as the national scholars who started combined method of field work and philology the purpose being the search of soul and spirit of the local people. In this way the people who had done maximum work

in a folkloric material and a folklore was the believed to have when studied as the serious discipline with the effort of this group of scholars.

The fourth group of scholars are Post Independent Academic Institutes and Universities are this is the forth cluster of studying folkloric material. The fourth phase in the is the post independent period in the country were many universities institutes and individuals started studying the folklore, the purpose was to search the national identity through legend myths and epics.

In course of time academic institution that universities in the countries started opening departments and folklore in the respective region. More in south India to maintained a cultural identity and also maintain language and culture. So, this was when the folklore was began to be studied in academic environment and serious research start to be done. In the last phase the folklorist have endeavored to shift their focus of interest as the result of which many interdisciplinary theories have evolved which have opened up new staff research in terms of linguistic anthropology, sociologic, cultural studies, globalised economy and so on.

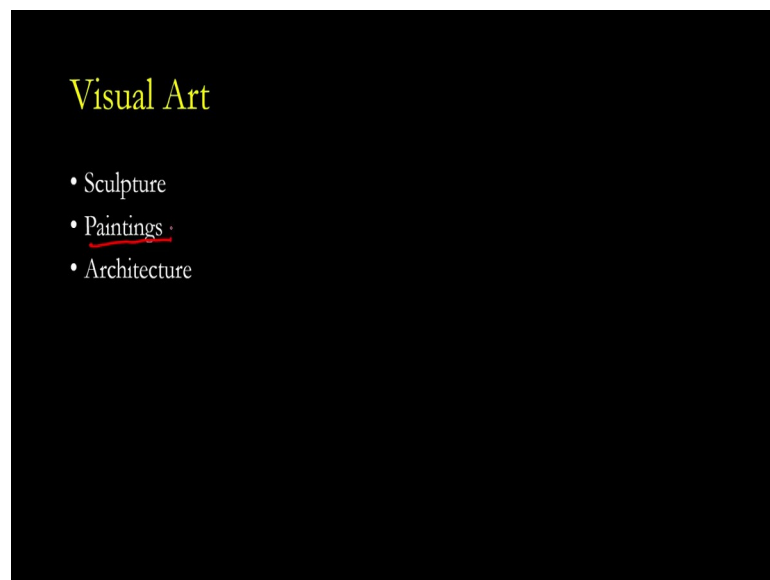
The folk was emerged in modern oral as well as literal discourse and its role in present the ideologists is so potent that day to day many new meanings have been emerged. One important breakthrough in the field of folklore in the recent period is that it is no more confined to the wall of in the four walls, but it has reached the public domain. So, this is where we try to pitch in this course as well we try to look at folklore as a inter disciplinary area of studies.

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So, let us have a look at Indian Folk Arts, they can be divided into Narrative, Visual and Performative. We will be confining our self to visual Indian folk arts in this course.

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The visual art comprises of sculptures, paintings and a architecture and we would concentrate on folk paintings in this course.

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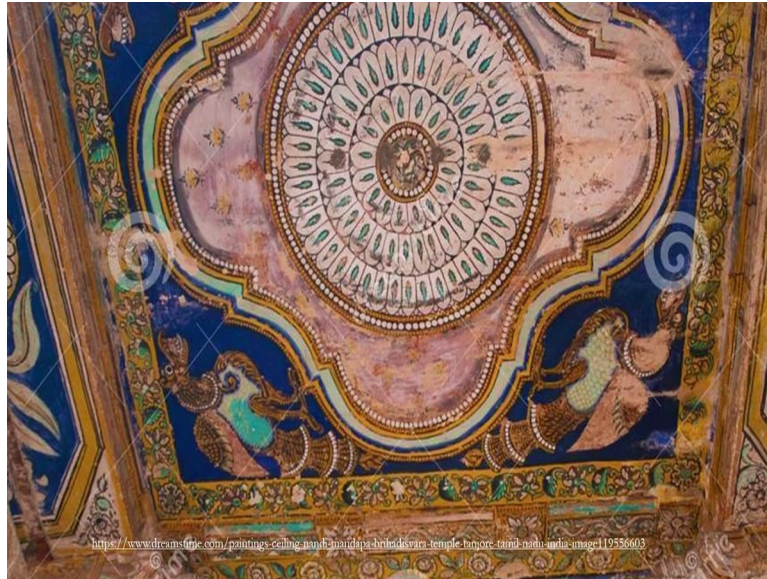


Now, let us have look at the history of visual art in India, the art of India began way back in the Paleolithic culture of the stone age with the famous Bhimbetka petroglyph at the auditorium cave. Bhimbetka Madhya Pradesh as well as other others at the Dharaka chatan, narrow rock shelter in the in indraga hill near Tehsil Manipuri Madhya Pradesh.

This primitive peoples and instances of rock art have been dated to as far back as 290000 to 700000 be before Christ. Later Buddhists were associated with many instances of cave art which was imitated in a 7 century by Hindu, Hindus at the Badami, Aihole Ellora elephants Aurangabad and Malam Puram.

In addition Buddhist literature is full of description about late iron age royal palaces in India being decorated with a variety of religious art including murals and panel paintings, but no such works have survived. The best early mural to have emerged are those from the Brihadisvara temple of Chola and the mural on temple walls in Pundareekapuram and in Trivandrum.

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This is one of the example, this is from the Brihadisvara temple in Tamil Nadu.

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Sculptures in India, sculptures in India derives from the Indus valley civilization of 2500 to 1800 BC when small items are Bronze sculptures and Terracotta sculptures were produced. And early masterpiece in the is the dancing girl of Mohenjodaro which is preserved in national museum New Delhi, this is an image of that sculpture. And he will give the first fines surviving statue of the Indus valley culture, this was followed by the great circular stone pillar and curve line of the Maurya Period in the matured Indian

jagurative sculpture of the second and the first century before Christ in which Hindus and Buddhist themes were already were established.

A wide range of sculptural style subsequently emerged in different parts of India over succeeding centuries, but by 1900 Indian plastic art has reached the form that has lasted with little change up to the modern times. This sculptures is distinguished by its linear character, the figures is conceived from this stand point of its outline and typically is graceful and slender with supple lines. From 1900 onwards the sculptures was used mainly as architectural decoration with huge number of relatively small figures of mediator quality being produced for this purpose.

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Now, let us see Indian tradition of architecture, I gave a most two greatest example of architecture from the Indian subcontinent at 11 century Kandariya Mahadev Hindu temple established in 1017 to 1029 as Khajuraho in Madhya Pradesh noted for its Negara style architecture and extra ordinary erotic release sculpture. And the seventeenth century Taj Mahal which was believe to have been made in 1632 to 250 1654 in Agra Uttar Pradesh noted for its Moghal design and ceil in Islamic art.

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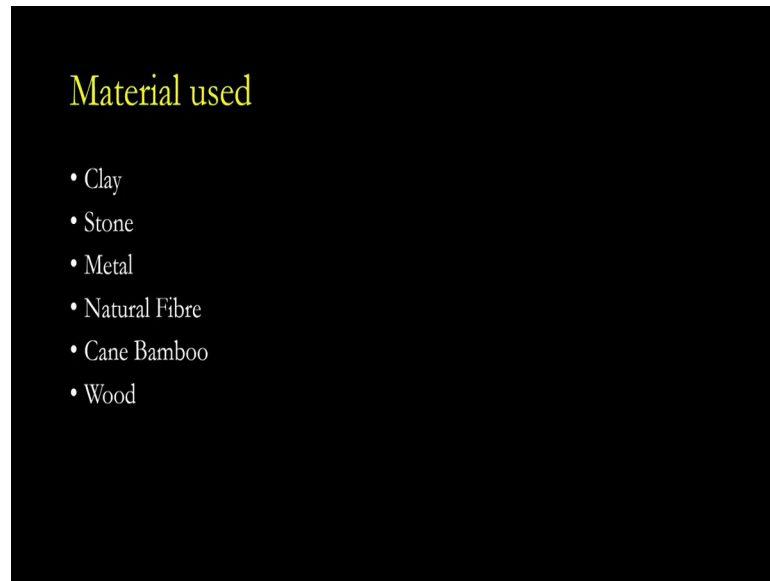


The Indus valley civilization covered a large area around a Indus river, Basin and Beyond. In its mature phase from 2600 to 1900 BC, it produce several cities marked by great uniformity within and between sights including Harappa, Lothal and the Enesco wall heritage Mohenja Daro. The civic and term planning in engineering aspect of this are remarkable, but the design of this building is of startling utilitarian character.

There are granaries, grains, water sources and tanks, but need a places not a temple have been identified through though cities have a central raised at 45 citadel. As many as 700 wells have been discovered in just one section of the city leading scholars to be believed that cylindrical bricks lined well, so where invented by the Indus valley civilization.

The architectural decoration is extremely minimal though there are narrow pointed natures inside some buildings most of the art found in the miniature forms like ceils and many in terracotta, but there are a few largest sculptures of figures. In most cities fire mud brick not sun bit as an Mesopotamia is used excessively as the building material, but a few such as Dholavira this is photo of the Dholavira are in stone. Most houses have two stories and very uniform sights and plants the large cities declined relatively quickly for known reason leaving a less of facilitated sculpture behind.

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So, what are the material that were used by the earlier art in India. So, these are the material clay, stone, metal, natural fibre, cane bamboo, wood. So, you can say that the art reflex whatever is found in the vicinity, whatever is found in the environment is being used to make this art. So, looking at the art also gives us a very important perspective on to find what are material that have found in an around a region from where the art belongs to.

So, friends today we have see in the background of a art in India, why I particularly wanted you to understand the background of the art in India is that, because from now onwards we will be looking at the folk paintings. So, I wanted you to have a fair idea of what are the other art around the folk paintings. So, from next class onwards we will go to the different schools of painting in India and later on we will see what how we can relate the art and the science together.

So friends, thank you for your attention, we will see in a next class.