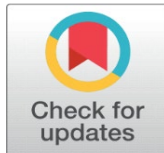
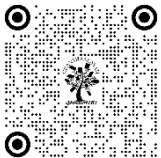


# A STUDY OF SCROLL PAINTING IN INDIAN ART WITH SPECIAL REFERENCE OF WEST BENGAL FOLK ART

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## ABSTRACT

Paintings by patua women exploring various themes are currently found in museums and private collections worldwide. They have recently been on display at museums, galleries, art markets and fairs in various parts of the world. Today's patua women have participated in a wide range of artistic and social projects, and some have been either the central or secondary subjects of academic research. In recent decades the dissemination and recognition of these women's work have been impressive. This is particularly true not only in terms of its global reach, but also from the perspective of the diversity of the venues that have shown an interest in the women's work. In their various live presentations locally and internationally, these women are capable of an exemplary interweaving of localism and cosmopolitanism when they perform traditional or contemporary themes while unrolling jano paintings and singing in rural Bengali. A sketch of the recent trajectories of Naya women painters or their paintings gives the impression that the world has "discovered" these women and their patachitra work. However, by merely acknowledging these trajectories, one does not gain a sense of the subjectivities of Naya patua artisans, specifically in the case of the women painters.

In his work exploring the existence of differentiated cosmopolitanisms, Velho (2010) emphasizes the relevance of stressing the various consequences of globalization dynamics in the world today. He offers the example of two people from different generations who live in the same urban setting but who have different trajectories and understandings of their own accomplishments. He points out that it is important to draw attention to the diversity of people's trajectories, to the particular activities in their lives, and to the specific meanings people give to them. In rural Naya, women recently started pursuing trajectories similar to those of patua men. Thus, to begin my discussion of patua women's own perspectives on what they currently do, I will first briefly introduce a figure who played a key role in establishing women's visibility as patua artisans. Dukhushyam Chitrakar is a patua master who exemplifies the supportive role played by some men in the development and recognition of the women's activities, and his worldview frames the relationship between tradition and cosmopolitanism in the contemporary work of Naya's patua. This will be followed by a brief exploration of some of the women's own views.

Some chose territories of Indian work of art have been taken to investigate and to show the expressive highlights of lines. Those are cavern painting of Ajanta, Mughal smaller than usual, Rajasthani scaled down, Pahari painting, Bengal school of craftsmanship and some individual specialists of present-day time span. The examination likewise suggests that the components of custom workmanship and people artistic creations of India how reflect in the canvases of Bengal, Bihar, Odisha, and Assam. These artistic creations are wealthy in society components. Use of lines, hues, European impacts all are talked about. Goal of the examination is to distinguish the famous workmanship themes delineating in the composition just as direct quality. Complex highlights, topics, components of patachitra works of art are examined.

**Keywords:** Paintings, Cavern Painting, Pahari Painting

## 1. INTRODUCTION

India, a place where there is more than 2000 ethnic gatherings, has a wide assortment of visual craftsmanship structures and each state in India displays an assortment of artistic expressions. The vast majority of the individuals of provincial India make alluring creative pieces from the most essential and simple materials which are effectively accessible to them. India has an extraordinary fortune of

society and customary works of art directly from Kanyakumari to Kashmir and Maharashtra to Northeast. Society workmanship is an adornment of our social legacy. These show its socio-strict and philosophical measurement woven creatively and stylishly into a real existence experience, exhibited in an imaginative and creative way. India is a place where there is multitudinous society/conventional expressions. People craftsmanship in India evidently has an incredible potential in the global market due to its conventional stylish reasonableness and validness. The country society canvases of India bear unmistakable vivid structures, which are treated with strict and magical themes. The beginning of people workmanship returns to the craft of crude society, while its ingenuity is bore witness to by the endurance of Indian inborn networks, which have prevailing in the protecting, their particular social characters in the very heart of the created Hindu people group of today “[Jahan \(2008\)](#)”. A few of the most acclaimed society artworks of India are the Madhubani works of art of Bihar, patachitra compositions from the province of Odisha and Bengal, the Nirmal artistic creations of Andhra Pradesh, Phado\ Rajasthan and other such society workmanship forms Society workmanship is anyway confined to compositions, yet in addition stretches to other works of art, for example, stoneware, home designs, adornments, fabrics making, etc. Truth be told, the stone wares of a portion of the locales of India are very famous among outside voyagers in view of their ethnic and conventional magnificence. Additionally, the provincial moves of India, for example, the Bhangra move of Punjab, the Dandiya of Gujarat, the Bihu move of Assam, and so on, which venture the social legacy of those districts, are noticeable contenders in the field of Indian people craftsmanship. The legislature of India, just as different social orders and affiliations, have consequently put forth all attempts to advance such artistic expressions, which have become a natural piece of India's social personality. Society craftsmanship generally known for its straightforward, strong, representative and natural structures turned into the best hotspot for reflection for both eastern and western craftsmen. In India this source was first abused by Jamini Roy, Nandalal Bose. [Beam \(1992\)](#)

In India there are such a significant number of kinds of people artworks to be specific parchment painting, wall painting, small scale, composition, divider painting, floor adornment, patachitra e\c. from various locale.

These canvases were regularly implanted with a glow and appealing effortlessness that more than compensated for any absence of formal beauty or specialized splendour. What's more, here and there, it is the far-reaching entrance of the society saying into cultured customs that has been the extraordinary sign of Indian workmanship, and gives it its exceptionally trademark season.

## **2. OBJECTIVES OF THE STUDY**

- To investigate the linearity from Indian conventional craftsmanship in Bengal school of painting
- To contemplate the specialized examination of line attracting eastern Indian people artistic creations
- To make a similar investigation of the diverse linearity on the craft of West-Bengal, Bihar, Odisha, and Assam

## **3. DATA COLLECTION**

The information depends on gathered of essential just as optional sources. The essential information depends on the visit of the different locales in West Bengal,

Bihar, Odisha, and Assam where the workmanship and ancient rarities are still saved. [Bhattacharyee \(2006\)](#)

Auxiliary information incorporates books identified with the subjects, postulation, magazine, notices, and web. The examination depends on the destinations of west Bengal, Bihar Odisha, and Assam. Hence the techniques picked are by visiting the different locales where the works of art are as yet saved.

Appropriate meeting has been directed with the experts and the neighbourhood individuals. What's more, documentations of the work of art have been done through photography and videography. [Dutta \(1993\)](#), [Dutta \(1990\)](#)

#### 4. DATA ANALYSIS

##### 1) [FOLK PAINTINGS OF BENGAL]

Figure 1



**Figure 1** Durga, Patachitra of Bengal.

**Source**

<https://lh3.googleusercontent.com/j1x946Lr6p6qWgQcqTgLIBwr3gSR9H3JX26v1geAFEF05jb6-g0BjmTqKs-Vu6Rkl3lg901tXda-PxPpk2JPw4U0jj6OJZGViwMjabb4Q>

**Figure 2**



**Figure 2** Durga, Patachitra of Bengal.

**Source** [https://lh3.googleusercontent.com/3cRJaF\\_EoeuHwAEflRykAd8Ugymrw-F8-8JOLVPZ8ZJAArtKZRsqGNWv-e3ejz\\_y719uw2D\\_pBP4CbH1b1r\\_R3AE3nppqzH9VcutAsX2w](https://lh3.googleusercontent.com/3cRJaF_EoeuHwAEflRykAd8Ugymrw-F8-8JOLVPZ8ZJAArtKZRsqGNWv-e3ejz_y719uw2D_pBP4CbH1b1r_R3AE3nppqzH9VcutAsX2w)

**Figure 3**



**Figure 3** Rama Kills the Demon Taraka, Ramayana Pat, Gouache on Paper, Murshidabad, West Bengal.

**Source** [https://lh3.googleusercontent.com/FHmhe2BNX5acoq3dSiYjgDaMgYaWUtb5wjvpejviMNspm2bu\\_zqEXAUDtGJ6tMZ4dk00Qx5smT-Lad9vjfr2yppgdTrtZIPyWDbWQm5Lva](https://lh3.googleusercontent.com/FHmhe2BNX5acoq3dSiYjgDaMgYaWUtb5wjvpejviMNspm2bu_zqEXAUDtGJ6tMZ4dk00Qx5smT-Lad9vjfr2yppgdTrtZIPyWDbWQm5Lva)

The convention of Bengal pata or composition spread artwork started from Buddhist palm leaf compositions of Pala Sena period (*ninth 12<sup>th</sup> century A.D.*). In around 15<sup>th</sup> century people style was promoted by provincial craftsman of Bengal. In 1592 A.D. Moni Sing, the lord of Jaipur vanquished Bengal and was selected as Subahdar of Bengal and Bihar by Akbar (Basu: 2007). Subsequently a social intercourse occurred among Rajasthan and Bengal. Around then some land masters, officials, brokers, craftsmen, artists came to Bengal from Rajasthan and different pieces of northern and eastern India. In this way specialists conveying Rajasthan, Pahari and Mughal style of painting which acclimatized with the style of Bengal craftsmanship. The most noteworthy of the living conventions of painting are the account scroll painting or patachitra. Patachitra is a fundamental mix of music and move. Pata is a result of a customary society, established in town based culture. Old style Sanskrit writing alludes to picture players as yama pattikas ("conveys of yamas look of death") which delineated hellfire disciplines. In Sanskrit, the word pata implies material and chitra implies painting. It is expected that in the mid-17<sup>th</sup> century a patachitra was gathered from Kashmir which is presently saved in Chester Batty Library. This patachitra (15<sup>th</sup> century) delineated the tale of Bhagavata-Purana. Specifically patas are two sorts; strict and mainstream. Topic of strict patas is legendary accounts of various religions and mainstream patas are for the most part manage common subjects associated with socio-social and political existence of the individuals. The town individuals could win their cash by demonstrating these patachitras like Chandi pat, Durga pat ([Figure 1 and Figure 2](#)), Manasha pat, Krishna-lila pat, Rash-lila pat, Ram-lila pat ([Figure 3](#)), Gajirpat, Stiib-pat, Dashabatar-pat and so forth. The craftsmen have endeavored to clarify and clarify the internal criticalness of pictorial successions through their melodies. That is the reason early Buddhist literary works might be referenced as picture actors. The treatment of pata is ruled by the conviction that there is no space which is vacant and void along these lines the figures masterminded close or inaccessible review, all made in a similar norma! sizes except if the figure in the story itself is more incentive than the other. In pata canvases completing lines were drawn for the most part in dark which is the last and the most significant part of the artistic creation. Before painting this last dark line and a few lines of various differentiating shading are given. The red lines are covered up yellow surfaces to bring out subtleties of decorations and outfits. The devotion and genuineness with their specialty is appeared in each bit of their work. The artwork of patachitra speaks to a specific style set apart by straightforwardness of articulation, fastidious draftsman ship leaving for rakishness in the outline of figures characterized by striking form. Suddenness, fun loving line is utilized in patachitra painting. Figural structures are glancing elegant in the work of art. Blueprints of the figures are wiry and streaming with the energies to make some vivified structures. Overwhelming striking lines of white shading delineated the mists, downpour beautifying themes of trees, plants, and different subtleties. The figures are commonly painted in gum based paint in level hues drawn by solid brush line. [Mago \(2001\)](#), [Mitra \(1996\)](#)

## 2) [FOLK PAINTINGS OF ODISHA]

Figure 4



Figure 4 Patachitra Painting of Odisha, Lord Jagannath, Balaram and Subhadra.

**Source**

[https://lh3.googleusercontent.com/mOLitWx4GMV87idVEEhlNssfutmeXG\\_16WgFDQfTBCgUbT0kCi9C3dyoha7t7Lfl47cWG0l7OX119VVJ8o2zGqWxgZFig4vCzTm\\_b-W7Xw](https://lh3.googleusercontent.com/mOLitWx4GMV87idVEEhlNssfutmeXG_16WgFDQfTBCgUbT0kCi9C3dyoha7t7Lfl47cWG0l7OX119VVJ8o2zGqWxgZFig4vCzTm_b-W7Xw)

Figure 5



Figure 5 Patachitra of Odisha, Kaliya Demon.

**Source**

<https://lh3.googleusercontent.com/5CNMpxfGaKRt8J8VLt3xIi9FmcfX9o2QDkxV4jarUWa2MrJwq-TYMkMdnoCtLrTVR6TjGygT-G6TYB6bPN6IS-BurDKHCGxBJ4YR7PPtGA>

The patachitra painting of Odisha are over the bit of material known as pata which is first painted with a blend of chalk or gum. Over the readied surface bright and unpredictable image of different Gods and Goddesses and legendary scene with ornamentation of blossoms trees and creature are at that point painted. The lines are strong, perfect, precise, and sharp in character. We don't discover scenes, points of view and removed perspectives in these canvases. All the occurrences are found in close juxtaposition. The dress style has Mughal impacts. The foundation, on which the figures are spoken to, is outlined with adornments of blossoms and foliages and is for the most part painted in red shading. Enlivening outskirts are regular element of Odisha patachitra painting. The entire work of art is considered as a plan on guaranteed canvas. The painters or Chitral<aras are to a great extent found in the locale of Purl, all the more explicitly the artworks town of Raghurajpur. The convention of Patachitra is firmly connected with the love of Lord Jagannath, stories from the Mahabharata, Ramayana and so forth. There are three gods seen together in the patachitra painting which likewise found in the internal sanctum of the Jagannath sanctuary in Puri (Figure 4)

The Srimad Bhagavata Parana recounts to the tale of how Krishna curbed the snake Kaliya who was harming the water of the Yamuna River that ran through his town of Vrindavan. This scene pleasantly delineated in the patachitra of Odisha (Figure 5). Here Krishna moves on the leader of the snake, while two of Kaliya's seven spouses importune him to save the life of their better half. Krishna does as such relying on the prerequisite that Kaliya leaves the stream and goes to the sea. The painter utilized red, blue green, white, dark, and yellow shading. Fringe is beautified by straight themes of widely varied vegetation of course. Okada (1996)

### 3) [FOLK PAINTINGS OF BIHAR]

Figure 6



Figure 6 Godna Painting of Bihar, Ink on Paper.

Source

[https://lh3.googleusercontent.com/AFX6qIGp1q0HJ24A-94ITjci-vwjkm8IXmSvW50PwYXvhu66jlyLB2yV\\_b1x1D5BdkUvacmsmCsg0S78BaBNt54o9trqr00xuPqX82id](https://lh3.googleusercontent.com/AFX6qIGp1q0HJ24A-94ITjci-vwjkm8IXmSvW50PwYXvhu66jlyLB2yV_b1x1D5BdkUvacmsmCsg0S78BaBNt54o9trqr00xuPqX82id)

Figure 7



Figure 7 Women Plucking Flower, Madhubani Painting on Paper.

Source

[https://lh3.googleusercontent.com/3y3sAtk-mCGA9Yoan-242VHHCKD\\_r9wMt3OzY\\_sypYOzLbBrZd6cH4EW\\_7fZULwr1oMmEvow4L3LCLLgEWC2Y9fsLS7mSZa2clYVnIU](https://lh3.googleusercontent.com/3y3sAtk-mCGA9Yoan-242VHHCKD_r9wMt3OzY_sypYOzLbBrZd6cH4EW_7fZULwr1oMmEvow4L3LCLLgEWC2Y9fsLS7mSZa2clYVnIU)

Godna painting is another well-known bit of people specialty of Mithila district. It is accepted that this sort of painting is finished by lower rank individuals of Mithila. It is additionally called tattoo painting. It isn't just done on human body yet in addition done on paper (Figure 5). The mechanism of the artistic creation is weakened cow fertilizer. A German movie producer and folklorist named Erica Moser visited Jitwarpur town of Madhubani and saw their works. She was particularly intrigued by these artistic creations and prompted them to supplant it on paper. At present craftsmen of Jitwerpur utilize the carefully assembled papers as their canvas. For the most part people specialists use common hues. Bark, leaf, seeds of plants, blossoms are the fundamental wellspring of making the hues. Engineered hues, powdered structure are blended in with goat milk. Pathy (2001)

(Figure 6) additionally shows such kind of attributes of Madhbani paintings. The brush utilized for Madhubani artworks of Bihar are made of cotton, folded over a bamboo sticks. The craftsmen set up the hues that are utilized for the artistic creations. Dark shading is made by adding sediment to dairy animals manure; yellow from joining turmeric (or dust or lime) with the milk of banyan leaves; blue from indigo; red from the kusum blossom juice or red sandalwood; green from the leaves of the wood apple tree; white from rice powder and orange from dad/asha blossoms. There is no concealing in the use of hues. Twofold lines are drawn as fringe and the hole is filled with either cross or straight small lines. The direct Maithili works of art don't even require utilization of hues; just the frameworks are drawn. Perkar (2011), Prokash (2004)



## 4) [ FOLK PAINTINGS OF ASSAM]

Figure 8



Figure 8 Folio from Kirtana Manuscript.

Source

[https://lh3.googleusercontent.com/4ixV-El48xBWUgZ1Hvk5D7\\_QAn-C5S9jGvM0d45FAfDMTx\\_-eOFX6Upe3mRah-K9qXHpiZuhW93BZ0EF-77HvNTNplOftpFzTNGmuQQ](https://lh3.googleusercontent.com/4ixV-El48xBWUgZ1Hvk5D7_QAn-C5S9jGvM0d45FAfDMTx_-eOFX6Upe3mRah-K9qXHpiZuhW93BZ0EF-77HvNTNplOftpFzTNGmuQQ)

Figure 9



Figure 9 Vishnu in Vaikuntha (Heaven), Kirtana Manuscript.

Source

[https://lh3.googleusercontent.com/mWp8EuPuhhKwKjOptTry\\_mLSBOGSvwTDL\\_yNnzT0pz0DykL4Xtxym89bQeqdNbYmzj1xHYN1y7lTovji6o-gbC09Qt6AgVquDkuheUw](https://lh3.googleusercontent.com/mWp8EuPuhhKwKjOptTry_mLSBOGSvwTDL_yNnzT0pz0DykL4Xtxym89bQeqdNbYmzj1xHYN1y7lTovji6o-gbC09Qt6AgVquDkuheUw)

The figures are portrayed in exceptionally little in size in the work of art. Those are overweight and squat in character. The style introduces careless draughtmanship of a deteriorated brush having a place with the twentieth century people age. The work of art (Figure 7) portrays the two manifestation of Vishnu as rnatasa and kurma and birth of Brahma from the navel lotus of Vishnu. Here additionally portrays ruler Satyabrata is perched on a calpira. But Brahma all figure delineates profile. On the correct fringe of painting dark evil spirit standing who is behind dedicate sitting. Diagrams of each figure are noticeable. They utilized dark shading for diagram to feature the figures. Fringe structure of three sides is appropriately organize. Roy (1973)

(Figure 8) shows Vishnu situated with padmasana mudra holding shankha, chakra, gada and padma. But Vishnu all figures are portrayed in profile. Foundation shading is red and some beautiful structures are available here. Two peacocks are pleasantly delineated in the upper corner of painting. It must be referenced here that the two fledgling themes are enhanced with fine direct structures. [Sharma \(2004\)](#), [Singh \(2011\)](#), [Upadhyaya \(1994\)](#)

## 5. CONCLUSION

The examination looks at and reasons that without society painting there is no character of culture in human life just as event will be inadequate. In the event that anyone needs to know the country from the start he needs to know the roots. Society workmanship can be portrayed as the straightforward artistic expression of the normal man. Man is its maker and simultaneously he is its sole buyer. As a creative rendition of people culture, society workmanship throbs with human life. The people craftsmanship is too acclaimed for its delightful structure. The principle qualities highlights of Kali ghat painting are striking shape furthermore, concealed lines, calligraphic lines, level treatment of hues, regularly streamlined structures with bending lines and enormous zones of unmixed shading. Botanical structures depend on bloom, organic products, and plants in all sort of society artworks of eastern India. Some basic qualities are noticeable in all society works of art of India. Those are brilliant shading, straight structure of different geometrical and normal themes, striking out line, nonappearance of light and shade, treatment of level shading, Appearances are consistently profile and so on. Madhubani works of art are portrayed by intense normal and counterfeit hues, twofold line outskirts with straightforward geometric structures or with luxurious botanical designs on it. Theoretical like figures, of divinities or human with huge protruding eyes and a lengthened nose are seen in Madhubani artistic creations. There are no void spaces in Madhubani painting. The holes are loaded up with works of art of blossoms, leaves, creatures, winged animals, and even geometric plans. In Madhubani painting, there exist an enormous mix of straight themes and styles. The craftsman's of Bihar have been rehearsing that great convention of painting till date which has made a pleasant throughout the entire existence of specialty of India. Odisha taps, Madhubani works of art are generally on material with normal colours. Polished generally by ladies, Madhubani used to be a network artistic expression. A few specialists have tasted great measure of progress. The Subject matter of patachitras of Odisha is trailed by folklore as well as common topic. Utilization of twofold lines is found on the fringes of compositions. Uses of lines in the works of art are smooth and best in character making numerous excellent enlivening plans. Diagram of the figure shows its cadenced signal. Trees are delineated in extremely complex way in the canvas. Patachitra is a two-dimensional work of art however utilization of solid furthermore, cadenced lines and utilization of splendid shading in the canvas give three dimensional intrigue. Patachitra are extraordinary articulations of a specific culture or on the other hand network through nearby craftsmanship and materials. Painters of Indian subcontinent initially caused attracting then to apply hues the structure. The works of art of original copies speak to a specific style set apart by straightforwardness of articulation, figures characterized by long streaming sharp line. The frameworks of the figures are substantial with thicker brush strokes. The figural structures of works of art are set apart by imperativeness and opportunity of development. The male and female figures are constantly traditional and aside from in the depiction of Brahma, all figures are portrayed in profile. Compositional drawing Mughal and Rajasthani small are reflects in represented original copy of

Assam. It is expected that patachitra works of art are begun in 8<sup>th</sup> century, it is considered not just as one of the Indigenous workmanship forms of India, it is the main type of painting that supplant the icon of God and respected with same love. Lines assume a significant job in Odisha painting. First the craftsman paints the figures and draw layout of the figures to make progressively noticeable. The lines are intense, relentless, unvarying, and streaming. The entirety of the stances of mainstream furthermore, strict figure have been limited to a couple of all around characterized stances. The style and strategy of society painting is extremely indigenous. They use common elements for making their shading. They use line by carefully assembled brushes. As per craftsman brushes which are accessible in the market are definitely not appropriate for smooth lines. So, they again make it as per their own specific manner to make it helpful. To make expansive lines a bit of material is wrapped on the tips of the twigs. Line makes a state of the article as well as it tends to be given the complete picture of anything. In India, people painting gives this kind of emotions through their bright line drawings. In some cases brush strokes give the enthusiastic sentiment of line just as specialists ability. The redundancy of unmistakable line gives an agreeable unification of components. The topics of people expressions are changing with time. The way of life and culture of urban social orders are too turning out to be subjects of society expressions.

### **CONFLICT OF INTERESTS**

None.

### **ACKNOWLEDGMENTS**

None.

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