



ECO-FRIENDLY ART OF BHIL TRIBE IN NANDURBAR DISTRICT (MS)

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Abstract

Tribal people in our country are living in isolation. They are inhabitants of thickly forested and inaccessible mountainous regions. Their social life is distinctive from the life of the nontribal. It is interesting to know how these people are living. What is their way of life? In view of this an attempt is made to study "Art" of Bhil tribe in Nandurbar district of Maharashtra. The main object of the study is to examine the relationship between environment and Bhil tribes. Through this study an attempt is also made to focus light on Art and Handicraft of Bhil tribe. The study is based on personal experience of the researcher and a detailed Field work. The study brings to the conclusion that the social, Art and Handicrafts characteristics of Bhil Community are typical and these are preserved as such from one generation to another as it is their identity. Such arts express their relationship with natural environment.

Keywords: *Tribe, Art, social, environment and handicraft.*



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1. Introduction:

According to Empirical Gazetteer of India, "A tribe is a collection of families bearing a common name speaking a common dialect, occupying a common territory and is not usually endogamous though originally it might have been so.

In Maharashtra Bhils are mostly found in Khandesh, specifically in the ranges of Satpuda Mountain. In Nandurbar District, the population of Bhils is largest among the Tribes. According to census of 2011, total population in Maharashtra state is 25, 88,659 and in Nandurbar district is 8, 96,515 .

Nandurbar district includes tribal communities, but it is predominantly inhabited by Bhils. In the present paper researcher has tried to study Art of Bhils inhabiting in Nandurbar district. An attempt has been made to show how these age old tribal society customs, tradition, Gods, Festivals and Celebrations and their art have persisted defying to be on slaught of Modern Mechanical civilization. Sometimes one gets the creepy feeling that the present mechanical civilization may push these tribal society activities in the background and they may become a part of history thus causing the wipe out of tribal cultural identity. If this

happens then humanity is likely to lose guiding light for the preservation of environment and nature. This fear intensifies awareness for the preservation of continuations of these eco-friendly Bhil societies.

2. Study Area:-

Nandurbar is located at the North-western part of Maharashtra. It extends between 21⁰ 0' and 22⁰ 03' North latitude and 73⁰ 31' and 74⁰ 32' East longitude, Nandurbar District and covers an area of 5955.00 sq km. According to 2011 census there were 943 settlements, in which 930 settlements were inhabited and 13 settlements were uninhabited.

3. Objectives:-

1. To study Eco-Friendly Art of Bhil Tribe in Nandurbar Dist.
2. To examine the relationship between environment and Bhil Tribe.
3. To intensify the awareness for the Preservation and continuation of these eco-friendly Bhil Tribe.

4. Hypothesis:-

Spatial pattern of Eco-Friendly Art of Bhil Tribe is related to natural environment.

5. Data Collection and Methodology:-

The data pertaining to Bhils life it is obtained through field survey. The primary data, as the main source is collected through intensive field work and interviews. The researcher also belongs to the community which is studied in this work. Therefore, most of the information about Arts and Handicrafts of Bhil is based on her own empirical evidence.

6. Art of Bhil Tribe:

From the ancient period different kinds of art skill are preserved by the customary traditional work as a cultural respect. The Bhil community was residing in the mountainous and hilly area. They are aware about the skill of arts and it has become the source of income for their livelihood. Today the special skill of art are developed and famous as well as such skill of art are extended and expanded with the help from the modern urban society's financial assistance.

a. Art of Wood Works / Carpentry:

The Bhil community is residing in the forest, hilly and mountainous areas where the wood is available easily. From the ancient period the wood was used for various purposes

like to build the houses and to create various decoration and designed articles on house pillars and the other instruments useful for the domestic daily life.

b. Art of Design:

To create idols of God, Goddess and other from the woods and stones is an important art of tribal people in the study region. Designs are also created on the pillars of woods and stones like leaf, flowers, animals, birds and natural scenes of moon and sun and stars. Such types of designs are mainly created in the residential houses, on pillars and walls. During the time of main festivals of Dasara, Diwali, Holi and Nag Panchami, Wagdeo they decorate the house and celebrate the festivals in the Bhil community. Such kinds of skill are customary and hereditary preserved in the Bhil community.

c. Art of Weaving:

The art of weaving includes design on cloths and to make fishing net. Many articles are made with the help of reeds of bamboo which includes basket, sibli, kanagi, cage, Tarfa, Pungi Pawari, flute and various types of musical instruments. These skills are customary and have developed in the Bhil Tribe.

d. Soil Artefacts:

The Bhil tribe community has developed and preserved the skill of making the baskets and clay tiles used as roofing material of houses. Bricks and the domestic articles and object which are useful for the family and such types of skills are customary and preserved in the Bhil tribe community.

e. Food Grain Preservation :

The means to preserve food grains like maize, wheat rice, are so special in the Bhil tribes. There is the traditional practice to preserve food grain in earthen pots like kothi or kanagi made from Bamboo and soil.

7. Folk Art :-

a. Folk Songs :

This is the most popular form of Bhil tribe folk-literature and is associated with every aspect of life in all occasions. The songs are in perfect manner and are mostly composed extempore befitting the occasion. When sentiment over flow, tribes have to dearth of expression. The word may change from place to place and from person to person. In these tribes who are still less acculturated dancing and singing is a daily exercise of the boys and

girls, joined by elderly men and women on particular occasions like marriage, festivals of Holi, Diwali etc.

The typical characteristic can be identified for the Folk-song viz they are normally sung while dancing. Tribal people can-not sing the songs unless they start dancing. Thus, body movement's rhythm and verbal expression go together. Secondly; it is a community entertainment in which all participate. Usually one person leads and others repeat, and this goes on repeating with much joy and mirth overflowing in the group.

Musical bells (Ghunguru), flute, drums (Dholaks and Dholaki), Trumpets, etc. are played by the participants who provide melody as well as rhythm. Special or traditional dresses headgears, costumes, ornaments, flowers twig of trees. Feathers of the peacock and other birds are used by the dancers. The dances go on through the night and days especially when the dancers consume indigenous liquor (Mahua) before the dance some dancers are do not consume liquor.

Hundreds of items constitute the subject matter for the song like praise of God, welcome to guests, festivals of Holi, other religious functions, teasing each other, describing nature, sentiments concerned with marriage, love between lovers or spouses, brave deeds of forefathers mythology etc. (S. G. Deogoankar, 1994)

b. Rodali Songs:

Major part of Adivasi literature is covered by rodali songs. Rodali song's lyrics introduce tender feelings of humans just like worship of God, love etc. It is about day to day life and as well as it is related to religion. Songs of Devmogra Goddess is also known as Rodali. Songs sing in marriage ceremony after marriage or before marriage are also included in the category of Rodali songs.

This rodali song is simply love song. It describes about a girl wearing yellow saree. The poet describes about her greatness difference with other girls poet songs.

c. Dances of Bhil :-

Dances are very important in the life of Bhil. The Bhils are well-known for their large variety of dances. Every important occasion in their life is linked with dance and song. During Holi many dances are performed. On the eve of Diwali, there is in picturesque dance by men who dressed up as women. Colourful costumes are worn for this dance which makes it truly ravishing.

There are special dances for occasions like marriage, death or an eventful occasion in their daily life. The men folk perform dance in chain or group of ten to fifteen persons. Some dances are performed by men and women together forming a chain. Dance is thus, interwoven into the life of the Bhil. In fact nothing seems to move without a dance or a song.

Types of dances are marriage dance, Holi dance, etc.

d. Marriage or Sibli Dance:

We may call it as basket dance. Sibli basket made from bamboos (small and tiny sticks) is very important item used on marriage of Adivasis. It is decorated with small round pieces of mirrors weaved with coloured threads and flowers made out of various coloured threads. It is woven so nicely that nobody at a glance can make out that it is made of bamboos. Purpose of this basket is to keep it with bridegroom's party which attends to brides place to carry bride's sari, ornaments like golden or silver chain, bangles, mangalsutra and cosmetic like face powder, hair oil, combs, mirror etc. These all items are handed over to bride to wear on the occasion of marriage by bridegroom's family. The decorated basket with these items is carried by a male or female from marriage party who perform walk dance. In Adivasis marriages dance party is not hired for dances but Adivasis dance for enjoyment and entertainment.

In present days the basket are carried empty for dance purpose only without containing useful things for bride and with customary Dhol they use Drums, D.J. or modern musical band. There are special steps for dancing with basket and these steps are different than regular other dances.

e. Songadya:

Songadya (Tamasha type drama) is the kind of fist which has got very much importance in the life of Mavachi's entertainment on various occasions like Diwali, birthday of some rich Mavachi, waning ceremony of child and marriage. They perform dramas, sing songs and crack jokes of day to day life.

Songadya means imitator of somebody. He imitates like other persons, animals etc. In present time this songadya party is used for canvassing of political party also they educate people on subject like social regulations, corruption, ill customs in society etc. They point out different drawbacks of illiteracy, bad habits like wine drinking, bribes etc.

In songadya 8 to 10 persons take part in song (drama). Female parts are performed by male only. Characters are like Hero, villain, friends of hero, heroines and her friends, an old lady and one joker. Joke is based on occasion and sometimes on persons also.(kothavade Sudhir 2000)

f. Folk Tales:

These tales are narrated by the elderly persons to the young ones or are sung as songs by the minstrels of religious leaders like pujari or perma or Bhumka and so on. They are sung in the usual dance sequences on certain occasions. These tales mostly contain the history of tribe mostly social and cultural and in some tales the before deeds of the kings and warriors from the tribes also find place in such songs. Some popular tales may also appear in this form the unknown forces of nature are a source of curiosity for a tribal mind and the Folk-tales attempt to interpret such phenomena.

g. Folk Drama:

Folk-Dramas are mostly ritualistic or historical in nature. The songadya party performs important Folk drama in Adivasi Bhil like a social cum ritualistic drama with costume and a lot of fun-fare and dancing.

A modern development among the tribal is the actual stage performances of small one or two act plays written by educated tribal youths and staged in by the tribal during festival in which tribal boys and girls play different roles.

8. Conclusion:-

1. The art of Bhil Tribe is reported different in various parts in their own way.
2. Bhil art being handmade and it develops and transform the skill in the next generation, helps to preserve the culture.
3. Handmade arts of Bhil tribes highly demanded by surrounding urban centres hence its create business opportunities for the them.
4. Most of the handcraft arts and social arts are related to nature in various parts expressing their relationship with natural environment.

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