



MADHUBANI painting
Bihar, India



About the place

- It is a district situated 190 km from the capital city Patna.
- Literal meaning of the name is “Forest of Honey”.
- It is surrounded by Darbhanga , Sitamarhi and Nepal.
- It was the most important city of Ancient Maithili kingdom.
- Maithili is the language of the region.





Origins of Madhubani paintings

- Originated at the time of Sita's marriage when Janak ordered artists to depict the marriage ceremony
- Traditionally done by women's of villages.
- Painting was traditionally done on freshly plastered mud wall of huts, but now it is also done on cloth, hand-made paper and canvas.
- W. G. Archer, I.C.S., then S.D.O., Madhubani brought these paintings to the attention of outside world after the great Bihar Earthquake in 1934.





About Madhubani painting

- Use two dimensional imagery, and the colors used are derived from plants.
- Mostly depict nature and Hindu religious motifs.
- Themes generally revolve around Hindu deities like Krishna, Ram, Shiva, Durga, Lakshmi, and Saraswati.
- Natural objects are widely painted along with scenes from Royal court and wedding events.





Description

- Paintings are characterized by the vibrant and bold use of colors and traditional geometric patterns that supports the main theme.
- main attributes of all the Madhubani paintings double line border, ornate floral patterns, abstract-like figures of deities and bulging eyes and a jolting nose of the faces of the figures.
- Generally no space is left empty; the gaps are filled by paintings of flowers, animals, birds, and even geometric designs.





Colours

- Earlier only natural colors were used
- These days poster and acrylic colors are used
- The Colours are applied flat with no shading.





Derivation of natural colours

- Black – By blending soot and cow dung
- Yellow - From turmeric, pollen, lime, milk of banyan leaves,
- Blue -Indigo
- Red - Kusam flower juice or red sandalwood
- Green – wood of apple tree leaves
- White - Rice powder
- Orange - Palasha flowers





Media

- Wall Painting (Bhatti Chitra)
- Canvas Painting (Pata Chitra).
- Floor Painting (Aripan).
- Art shifted to Drawing Paper in 1960s.
- This brought with it a new freedom and creativity as paper is moveable.
- Painting on Clothes and Sunmica.
- Now Bihari women use the style of Madhubani Paintings on Sarees, Dupattas etc with fabric paint.





Traditions

- The kayastha tradition
- The brahmin tradition
- The tattoo tradition





The kayastha tradition

- Use of mainly two colours, black and red
- These paintings were line- drawings of sacred symbols.
- They represented the lotus plant, bamboo grove, fish, tortoises, parrots, birds and all that symbolised fertility.





The tattoo tradition

- The Tattoo . based paintings reflect the primitive art and creates its impact by a serial replication of the same image.
- The painting is originally in the form of a line - drawing and is divided into several horizontal margins.
- Themes are based on Raja Salhesh but eventually artists have begun to do illustrations on Hindu epics and mythology
- It is closer to Brahmin tradition



Styles



Bharani style



Kachni style

Styles



Geru style



Godana style



The brahmin tradition

- The Brahmin style of painting lavishly deals with rich variety of colours
- The Brahmin tradition mainly deals with themes of gods and goddesses and magical symbols connected with deities
- This tradition usually used pigments on paper for their art





Tools used

- NO sophisticated tools are needed in Madhubani Paintings.
- One brush made from Bamboo Twigs
- Other used brush for filling in the space which is prepared from a small piece of cloth attached to a twig.
- These days nibs and paint brushes are also used





Current status

- It has got international fame nowadays
- in most of the art fairs and exhibitions we can find Madhubani paintings
- The credit of taking Madhubani paintings out of homes goes to Late Mahasundari Devi
- It is adopted by the State Bank of India (SBI) as the background of their debit cards





National awardees

- SMT. JAGDAMBA DEVI - 1970
- SMT. SITA DEVI - 1975
- SMT. GANGA DEVI - 1976
- SMT. GODAVARI DUTTA - 1980
- SMT. MAHASUNDARI DEVI –1978,1979, 1981
(padmshree)





Thank you

