



The Traditional Ornamentation of the Barella Tribe – The GODNA Art

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मां ने जबरन गुद ये गुदने कहती है यौवन छूट जाएगा साथी छूट जाएगा शेष रहेगा ये गुदने

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Abstract

The Barela tribe is a scheduled tribe of Madhya Pradesh. The Barela tribe has been considered a cadre caste of the Bhil tribe by the government. Even though there is not much information about the barella tribe but the little information available is of great help. There has been a great effect of tattooing art on the women of the barella tribe. They have been getting tattoos for a very long time and these tattoos have a great impact on their lives. These tattoos are believed to have some ancient and traditional beliefs. Some of these tattoos are said to have beliefs like keeping away the evil spirit and protecting the person. Mostly the ladies of the tribe are said to have tattoos on various parts of their bodies. For men, the art of tattooing has always been an option.

The Barela tribe is a scheduled tribe of Madhya Pradesh. The Barela tribe has been considered a cadre caste of the Bhil tribe by the government. In Madhya Pradesh, this tribe is found in Khargone Dhar and Jhabua districts. The majority of Barela's population lives in three development blocks of Dhar district in Khargone and Bhra is negligible in the Jhabua district.

There is no historical record available regarding the Barela tribe. History is silent about where and when this caste came into being. There is no mention of Barela anywhere even in mythological stories. However, in this regard, some indications of their existence can be found in the folk tales. Based on this it can be said that this caste has come from the

western region and settled in the Dhar and Khargone districts.

Ornaments and jewelry

Ornaments are also called 'Alankar' or "Ornaments". The word 'Alankar' is made up of Alam + Kar. 'Alam' means simply. That is, no more a sense of complete satisfaction. In this way, the meaning of the word ornament is that which gives complete satisfaction. Any person feels satisfied after being fully dressed. The word jewelry is formed by adding a prefix to Bhushan - 'Aa + Bhushan'. Here comes the meaning. Completely and means Bhushan. The decorator Thus ornament is that thing which adorns the whole. That's why even after wearing nice, clean, new clothes until the ornaments are not worn, the decoration seems incomplete. The practice of wearing ornaments is seen more in villages than in cities. The men and women of the village wear heavy ornaments made of silver or other alloys and other materials. Some of the jewelry in women's jewelry is just to enhance beauty. So some are considered necessary for good luck. Some ornaments are worn only by married women, unmarried women, and girls do not wear those ornaments. The ornaments of Barela women are also very dear.

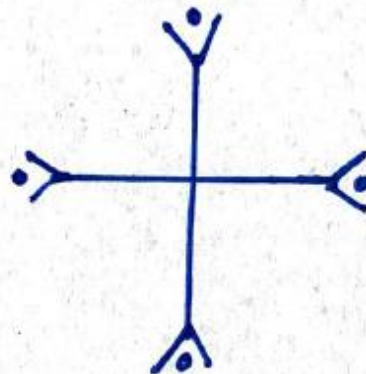
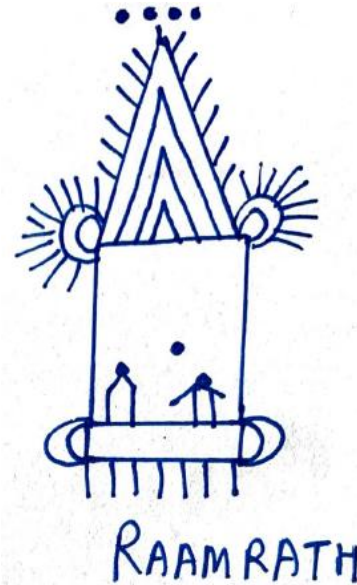
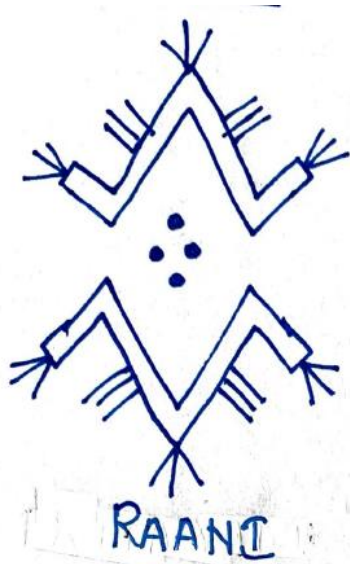
“The jewelry of Barela women is also associated with beliefs and myths, while their clothes are full of simplicity. They wear plain clothes according to their living and economic status. Barela women



never wear gold jewelry. Their ornaments are often made of silver, gilt or other alloys. ,

In Barela women, two types of ornaments are used to decorate the body -

1. Jewelry
2. Tattoo means permanent jewelry.



The practice of tattooing is found on the north-eastern border of India, Akas, Assam, Central India, South India, Andaman, and Nicobar Islands, and in certain cases, scheduled castes, and old tribes of the Chhattisgarh region. Tribal women of the Bastar region tattoo with great enthusiasm. Whether it is a developed society or an undeveloped society, beauty consciousness is inevitably found in women. It is because of this sense of beauty that the primitive women of Bastar get themselves tattooed. "Additionally, superstition, the traditional narrative, and social beliefs are also associated with tattooing

because, in the tribal communities, this practice has been transferred from one generation to another.

The activity of tattooing is usually done by the matriarch of the family. In certain communities, the women of the Omma caste perform this activity of tattooing and are known as *Gudh naari*.

He decided to build, the one to whom the pen was given, the Brahmin, the one to whom the plow was given, the one to whom the net was called, the fisherman. In the end, a drum was left with the great man, which he gave to the passers-by, so the great man gave the name of "exorcist" to these people



who were going by that way. One day when the exorcist returned after singing, he saw that his wife had not made bread. He got angry and told his wife that I toil here and there day and night. And you, who used to sit idly at home, made such a mistake just one day, this insult for her? So we decided to starve in anger and when he had been hungry for seven whole days, on the eighth day the goddess called him to her with her messengers and took out a black substance from the shaft of Sarai and smeared it on his cheeks with bamboo sticks. Got tattooed and said that the way I have adopted you. In the same way, you now go to other hill castes. "At the root of this legend lies the feeling that a woman who endures the pain of tattooing will easily bear many struggles in her married life".

Social beliefs regarding tattooing - "In the primitive caste societies of Bastar, it is necessary to tattoo the organs of girls before marriage. If a girl's body does not have an anus, then at the time of marriage, her father-in-law takes compensation from her father for this. A tattoo given by the mother before marriage is called a tattoo. Mother tells her beloved daughter that daughter, you should get a tattoo done because other things like jewelry, clothes, etc. will be left here and the tattoo will go with her. If you do not remove the tattoo, then death After marriage you will be punished by great men. Apart from this, daughter, if you bear the pain of a tattoo, then you will be able to face many sorrows and struggles in future life. The Primitive society looks at those who do not have tattoos on their bodies.

Religious and protective beliefs concerning tattoos - "In primitive societies, it is a belief that a woman who gets the symbol of a deity tattooed on her right shoulder and chest is protected from enemies."

The tribal women often get totems tattooed on their bodies because of the belief that their ancestors will protect them in times of distress. Different social beliefs are associated with tattooing different parts of the body.

There is a belief in primitive societies that a woman who gets her feet tattooed does not face any difficulty in climbing the ladder to heaven. By tattooing the soles of her feet, "Padma Dev" resides in her. "Gajkaran Dev" resides by tattooing on the heels of the feet. By tattooing on the front side above the knees, the feet get the power of a horse. When the Names of sisters and friends are tattooed, it is possible to meet them in heaven after their death. By tattooing the upper part of both arms, "Shakti Dev"

resides in their arms, which enables them to do many things in life, it gives them the strength and inspiration to achieve many things in life. Cobra resides around the mouth by piercing the tattoo on the top of the mouth. No one can poison a woman who gets tattooed around her face. Similarly, many beliefs are prevalent concerning other parts of the body. In this way, where the tattooing of the Bhadivani women of Bastar is the conductor of their sense of beauty, it also reveals many folk beliefs, religious concepts, social beliefs, and protective aspects inherent in their culture.

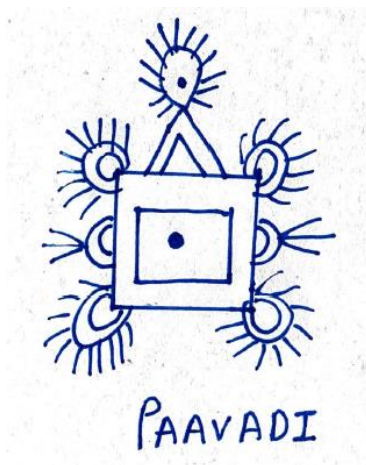
"Whether men and women belong to the city or the village or the forest dwellers, everyone likes to adorn themselves. Some ornaments are such that they can be put on and taken off again and again according to one's wish. But some ornaments are like those worn once on the body and cannot be taken off for life. There is no fear of losing these ornaments, neither of being stolen nor of being robbed. These ornaments are not expensive either. These ornaments are tattooed. Various shapes of flowers with which the body is decorated.

Tattooing is a folk tradition that has been going on since ancient times. Like other parts of the country, both men and women like to decorate their bodies with tattoos. Like other parts of the country, many tribes reside in Madhya Pradesh. In all these tribes, the practice of tattooing has been going on for generations. It takes a lot of pain to get tattooed. Still, tribal men and women have been practicing tattooing for generations.

Apart from enhancing the physical beauty of the person, tattooing is also believed to provide mental peace.

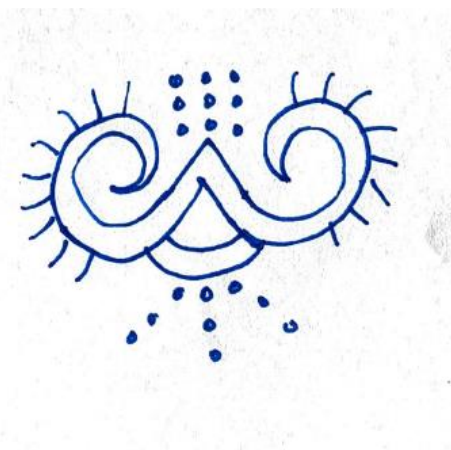
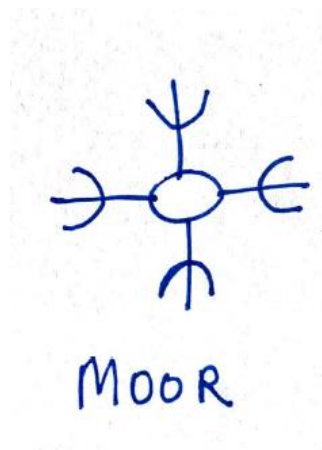
In general, tattooing is more prevalent in women. It can be seen on their face, arms, chest, and even genitalia as well as their backs. It is prohibited to tattoo their lower back and buttocks.

Tattooing is also believed to protect one from black magic and witchcraft. Certain tattoos are believed to increase fertility in women. Tattooing the soles of the feet is also believed to relieve pain in the feet.



"There is no definite evidence about when tattooing started on the body, but many types of myths and legends are prevalent in the tribes regarding tattooing. Tribal information is also revealed from the places and types of tattooing on the body.

For example, by looking at the tattoo done on the forehead, it can be known to which tribe a person belongs, except in the rainy season, tattoos are done in all other seasons. In the modern era, even in the rural haat bazaar, tattooing is done with the help of a metal needle. While in ancient times tattooing is done by pricking the skin with a thorn of acacia.



"The work of tattooing on the body of women is usually done by the Banjara women. They come to the market or fair and on the same occasion, they get tattooed. These women who do tattooing are experts in painting. They draw black paint with the help of a needle. Dropping the liquid (chemical liquid) in the form of small dots on the skin, the moon, the sun, the peacock, the bee, the tree, the flower, the bull, and other symbolic figures are made. In Bhils, they are known as Gadarin, and in Korku as Mungni. With the help of vertical, horizontal, and small lines of dots, beautiful tattoos are done on most parts of the body.

"From the economic point of view, the tribals living in the dense forests are economically weak. They do not have enough money to buy jewelry made of precious metals. Some tribal families are so poor that they buy cheap metals. In such a situation, they fulfill their hobby of decorating their body by tattooing, yet tattooing is done inspired by more myths and beliefs than the economic side

"In the Barela women's section, tattoos are done on the body. By the way, the male class gets tattooed on their cheek, forehead, or wrist, but it is not mandatory for men it is just a hobby.

However, for women, tattoos are ornaments that stay with them after death, whereas the other ornaments don't even last a lifetime. Women get tattoos for the first time at an early age of six to seven years, before they are married off.

In this, only three dots are tattooed near the nose on the forehead and the chin. On attaining adulthood or after marriage, women completely adorn themselves with tattoos. They get the images of temples in their arms and the images of peacocks on their thighs.

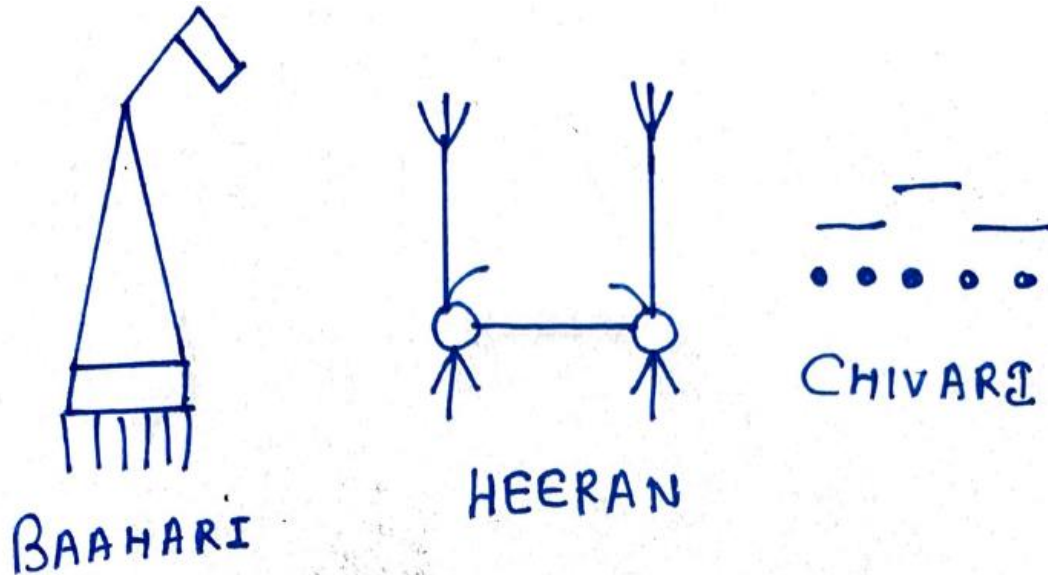
Married women get their husbands and their names written on their wrists.

"The work of tattooing is done by the women of the village who roam from village to village carrying a



battery cell machine. The labor cost of a traditional tattoo maker is traditionally Rs. 2 for minor girls and Rs. 15 for married young women. This price is given to them in the form of cash or grain, but the price of

those who make tattoos by machines in the bazaar haat is based on remuneration. Which is presented in picture number 4.



"In the form of adornment, the practice of tattooing is prevalent among them. It is the picture of the temple in the hand which is made by outsiders. Sitamdi, Pavadi, and Chivari make tika on the cheek, and tika on the forehead. About tattooing, they say that death Later in Yamraj's court, the deceased is

asked whether he has suffered from being pricked by the thorns of the forest or not. He shows the tattoo on his body and tells that he has pierced his body many times with thorns. Yamraj also accepts his statement as true. They believe that God is pleased with them for getting tattooed.



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