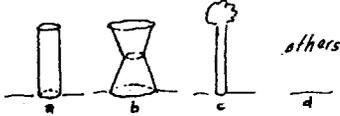


TYOLOGIES

A Plates 1-7

B Outer formal typology

1 Geometrical forms



2 Forms alluding to animal forms (teriomorphic)



3 Alluding to human form (anthropomorphic)



4 alluding to technical form (technomorphic)



5 Alluding to cosmic form (stars, sun, moon)

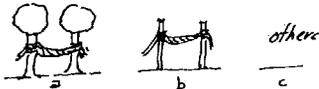


6 Alluding to forms of earth (geomorphic)

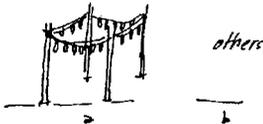


C Ropes and cords

1 spanned (between trees or poles)



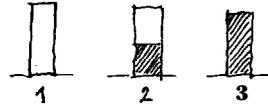
2 circumspanned



3 signetic (short rope as sign/symbol)



D Typology of inner form



E Typology: relation to ground

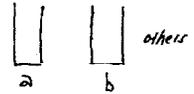
1 rooted



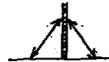
2 fixed to ground by special construction



3 independent from ground



4 supported by poles



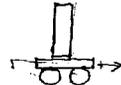
other
c

5 tightened by ropes



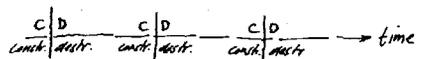
other
c

6 mounted on mobile cart

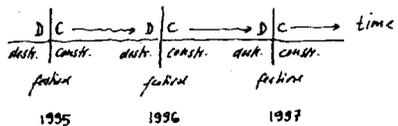


F Typology in regard to time

1 Temporary

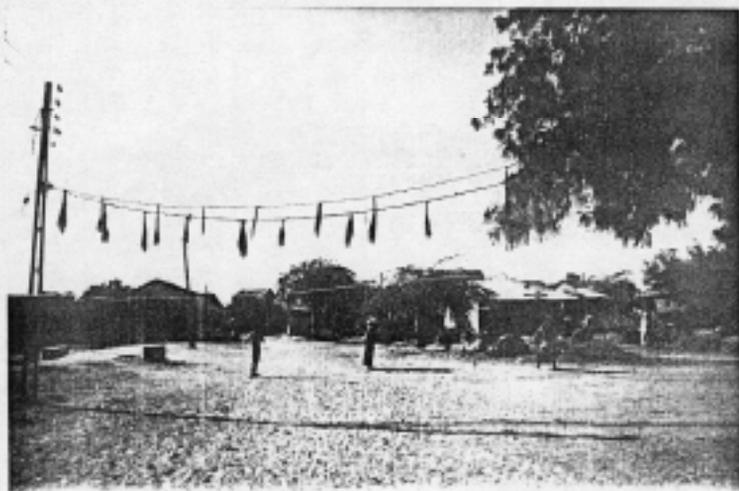
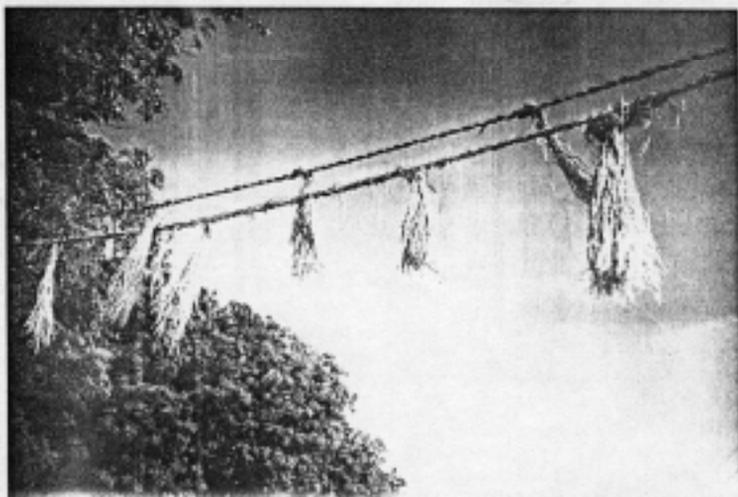


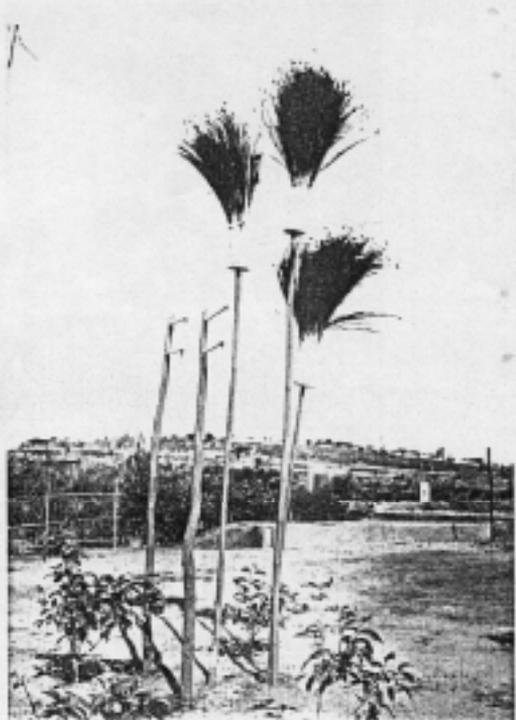
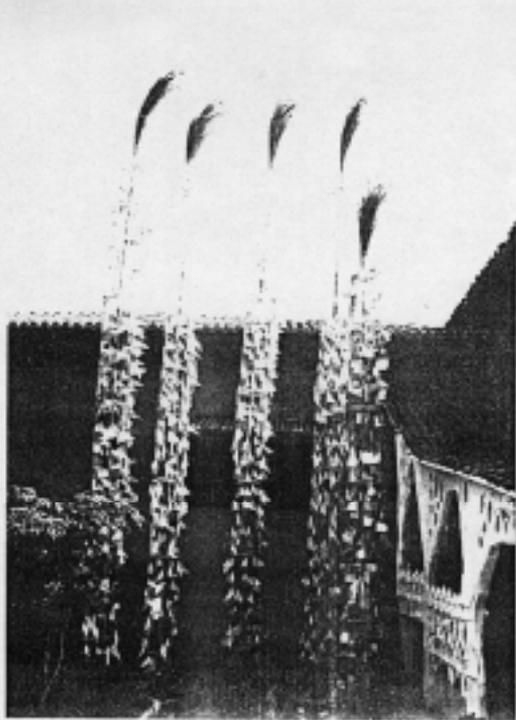
2 Perennial

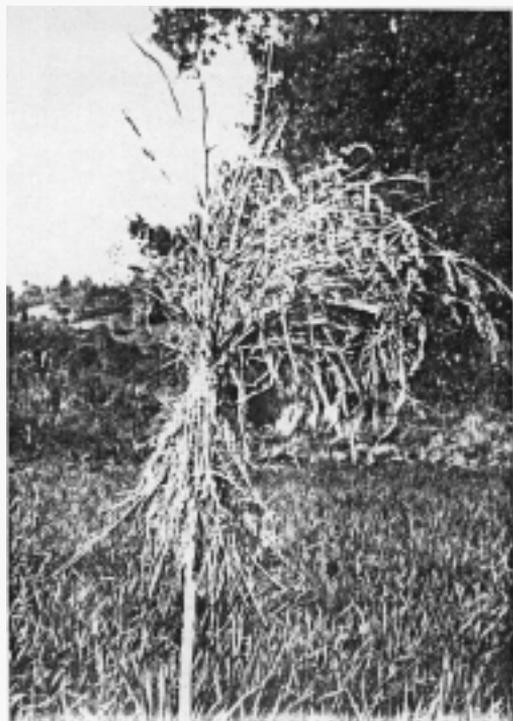
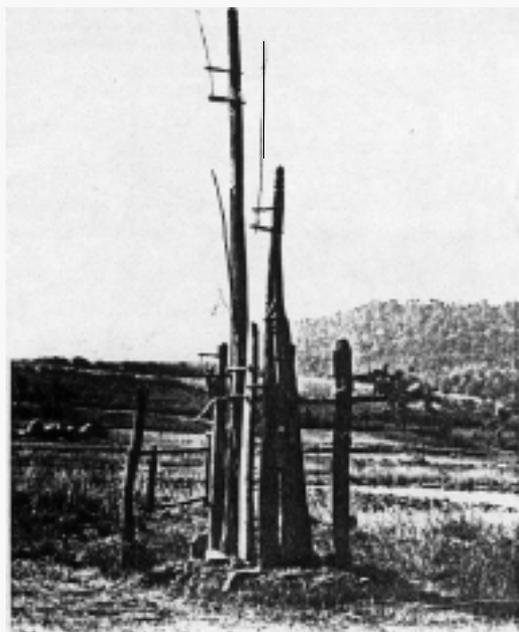


EXAMPLES OF FIBROCONSTRUCTIVE SIGNS FROM INDIA

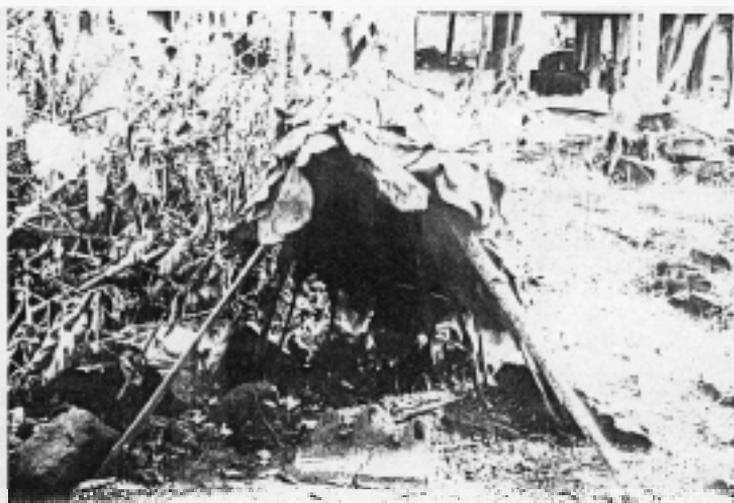
- 1-3 Ropes spanned over the access path from the village to the village temple found in a small grove in the east of the village. One rope is evidently of recent making, the other is older. Such ropes called Toran are made and spanned at this place at the Dashera-festival (1 2th hmar month: Aso) in the village Karoda, Mehsana District, Gujarat. The meaning could not be exactly inquired.
- 4 Built at Divali-festival, these sacred signs made of bamboo, strings, coloured paper and a bundle of peacock-feathers at the top, are erected at the entrance of each house. At a certain time of the festival, young men form a rally and bring them to the "Earth-temple" Of the village. (Local designation: Kandai Daanz; Museum of Mankind, Bhopal).
- 5 **Temporary** structures for the Divali Festival (Museum of Mankind, Bhopal). In the >Bharat Bavan< Museum in Bhopal a similar arrangement from the Mandla region is set up, which is however originally left for one year and destroyed only before the new sign is erected for the new festival. '
- 6 Magic sign on the roof of a bamboo-hut. It is woven elaborately with thin bamboo strips. Its shape is funnel-like. The meaning could not be clarified.
- 7 Sacred pole at the entrance of ancient family in fisher-village at the outskirts of Bombay. It is related to the sanctuary inside the house and plays an important role at the local festival.
- 8-10 Magic signs related to farmhouse. Their meaning could not be clarified (Museum of mankind Bhopal)
- 11 Sacred poles at the village entrance. At the yearly festival people of the village gather around these poles, set up new one(s). Around the group of these poles evidently of different age, remnants of baskets and pots and coconuts are frequently found (Mandla region).
- 12 Property marker in newly planted field. In the coastal areas of Orissa this tradition of erecting a stick with banded plant material as a sign, that the field should not be entered by strangers, is found widespread. Sometimes two bundles of dry materials are arranged crosswise, sometimes a tressed square is seen. In some regions straw is formed in human shape and may approach the concept of scarecrow. Bones and calebasses are also found attached to sticks with similar functions.
- 13 Sacred hut near house. It is essentially a semicone made of bamboo-sticks covered with a small roof of stitched leaves. Stones are placed around to form a semicircle. The centre is marked by a plate of clay with three protruding elements. The meaning could not be verified
- 14-17 These photographs give some highlights of a festival observed casually in the Bastar region (Hatchkova-village). It lasts 7 days. The highlight is the erection Of a temporary sacred temple in the rice-fields (14) evidently related to a permanent temple close by. The centre of this temporary temple is marked with a rangoli-pattern in square form (15). The centre is occupied by a bundle of 21 rooted rice-stalks which form the symbol of the deity Lakshmi. During the ceremony which is visited by about 10 neighbouring villages with their local symbols, decorated bamboo poles (17), leaves(dumar, mahua, imali) are put into the bundle, and a dumar twig is set up to support it. In the process of a complex ceremony it is then gradually clothed with white cloth and set on a thali-plate. Finally, the priest and his wife are carrying the deity in a very beautiful procession through the main road of the village where groups of houses have set up sacred gates with banana trees and sari-cloths and small altars with sacrifices. The beginning and the end of this festival could not be surveyed its complete survey should be very rewarding.







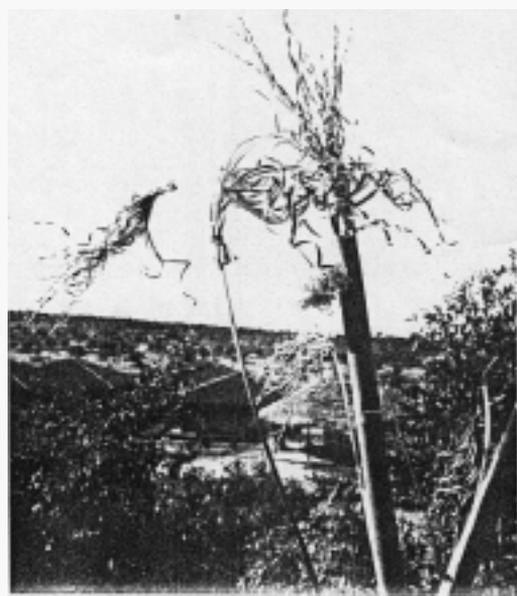
12



13



8



10

