

Amrita Sher-Gil : héritage et modernité au féminin

« Je ne peux peindre qu'en Inde. L'Europe appartient à Picasso, Matisse, Braque...L'Inde n'appartient qu'à moi ». Par ces mots sensibles, Amrita Sher-Gil exprime plus qu'une appartenance à son pays : une véritable appropriation. Elle fait sien son peuple, ses coutumes, sa géographie, à travers sa peinture. Une conquête qui s'apparente à une seconde naissance, car Amrita ne découvre véritablement l'Inde qu'à l'âge adulte. C'est en effet à Budapest qu'elle voit le jour le 30 janvier 1913, d'une mère hongroise chanteuse d'opéra, et d'un père indien, aristocrate sikh, érudit en sanskrit et photographe.

L'année 1921 voit le premier contact d'Amrita avec l'Inde, la famille quittant la Hongrie pour s'installer à Shimla, dans le nord du pays. Très vite sa mère l'emmène dans ses voyages en Europe, lui fait découvrir l'Italie, puis la France où elle l'inscrit à l'Académie de la Grande Chaumière, puis à l'Académie des Beaux-Arts. Amrita n'a que seize ans, mais elle s'immerge dans le foisonnement créatif de la capitale des arts. Cinq années passées aux côtés des peintres de Montparnasse la plongent au cœur des avant-gardes. Ses premières toiles, essentiellement des nus, des portraits et des autoportraits, s'exposent dès 1932 au Grand Salon et remportent immédiatement des prix. Sa palette matiériste et lumineuse, rappelle alors celle d'un Renoir. Le synthétisme de Gauguin est aussi une source constante d'inspiration, tandis que le tracé schématisé de certains visages évoquent indiscutablement Modigliani.

En 1934, Amrita ressent le profond désir de retrouver l'Inde et la maison familiale de Shimla. Elle apprend alors à connaître la peinture traditionnelle, celle des miniatures des manuscrits moghols et persans. Elle voyage dans le nord et le sud du pays, visite les temples bouddhistes des grottes d'Ajanta. Son travail pictural en est profondément bouleversé. Elle trouve enfin la voie tant recherchée, celle d'exprimer l'Inde et la vie de son peuple, à travers des compositions dépouillées mais fortement empathiques. Scènes villageoises de marché, rituels des fiançailles ou des mariages, femmes à la toilette, mères avec leurs enfants, se déclinent alors dans des tonalités chaudes et des contours épurés.

A la veille de la guerre, en 1938, Amrita rejoint la Hongrie et épouse son cousin germain, le Docteur Victor Egan, passant outre la désapprobation de ses parents. Cette période est celle des toiles plus intimistes d'une grande authenticité formelle et chromatique, ayant la Hongrie pour sujet, et rappelant

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H Kauffman



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