

Chapter -3

Health and Disease

Traditional way of Treatment

Introduction-

The concept of health, disease and treatment vary according to the culture. Moreover, a particular culture of a tribal area is guided by traditionally laid-down customs. Medicine and disease have an undeniable effect on the history and culture of man. Since human is a social and cultural being, every known human society has developed a pharmacopoeia and a therapy, be it magico-religious, secular, empirical or scientific (Chaudhuri.B, 1986). But the traditional system of medicine or treatment pattern is disappearing in many tribal societies. However in our country this system is still survived in some tribal societies and in others societies it has emerged as an alternative to modern medicine. A substantial number of people in different communities, especially in rural and tribal areas are still dependent on this traditional system of medicine.

The World Health Organization (WHO) has defined health as a state of complete physical, mental and social well-being and not merely absence of disease or infirmity (WHO, 1948). Health of any community, by and large, is a function of interaction among the socio-cultural and biological practices and environmental conditions. Health conditions widely vary depending on the prevailing health practices of the individual and community at large. Many studies (Basu et al, 1990; Rizvi 1986; Sahu 2001) reveal that the socio-cultural variables are interrelated along with socio-biological norms such as age, marriage, childbirth and treatment procedures. However the meaning and perceptions of health, illness and health seeking behaviour are not the same across the culture. Some Scholars have postulated that among the tribal population, health is seen as a functional rather than a clinical concept

(Mahapatra, 1994). Sachchidananda (1994) observed that tribal health aspects as a concept as well as a part of social structure and organization which is continuously changing and adopting itself to changes in the wider society. Health and treatment also reflect the social solidarity of a community. In a tribal community, illness and the consequent treatment is not always an individual or familial affair but the decision about the nature of treatment may be taken at the community level (Chaudhuri, 1986).

Despite remarkable worldwide progress in the field of diagnostics, curative and preventive aspects of health, still there are people living in relative isolation, in natural surroundings, maintaining a socio-cultural distance from others. Owing to their unique traditional life, the concept of health and well-being of tribal people also differs from rest of the non-tribal population. The health problems of tribal communities are influenced by interplay of various factors including beliefs, customs, practices related to health and disease including health seeking behavior of that community. There is a consensus agreement that the health status of the tribal population is very poor in condition and worst among the PVTG because of their isolation, remoteness and being largely unaffected by the developmental processes going in the rest of the areas among all the communities.

Medical system is one of the central aspects of any culture. The field of art and science of medicine “is a culture, an island of cognition, affect social structure and institutions, languages, it has boundaries that include members and exclude others. As an information system, the field of medicine is a relatively closed

system of knowledge; it has many vested interests in remaining that way”(Romanucci-Ross and Moermann, 1997:281).

This chapter is very important in concern of my research topic. This research work intends to assess the attitude towards health practices among Hill Kharia tribal group- their faith, beliefs and health seeking behavior, as well as available health care facilities and their utilization. In this chapter I have emphasis on the traditional medicine and traditional health care system. How this system is still practicing by the Hill Kharia tribal communities. Traditional Medicine or Traditional System of Health care, refers to the indigenous system of health care found in Hill Kharia communities as well as in every tribal communities more or less. These medical systems are intimately linked with the wider dimensions of the nature. The World Health Organization (WHO) has referred to these system as “Holistic i.e, that of viewing man in his totality within a wide ecological spectrum, and of emphasizing the view that ill health or disease is brought about by an imbalance, or disequilibrium of man in his total ecological system and not only by the causative agent and pathogenic evolution (WHO). The treatment strategies used in traditional system of health include the use of herbal medicines, mind /body approaches such as meditation, massage, acupuncture and exercise programme.

The Traditional health care practices are prevalent in every country since the beginning of the civilization. The knowledge of the medicinal value of plants and other substances related to health care system and its uses go back to the time of the earliest settlers. The vast amount of traditional medical knowledge that has come down to modern times is the result of long evolution through trial

and error methods. The process of exchange and assimilation continues and today traditional medical practices are obliged to accommodate to the norms of the modern medicine. Today tribal peoples are the best knowing group of traditional or indigenous medical practitioners. According to World Health Organization (WHO 2012), traditional medicine is the sum total of knowledge, skills and practices based on the theories, beliefs and experiences indigenous to different cultures that are used to maintain health, as well as to prevent, diagnosis, improve or treat physical and mental illness. There are two types of traditional health system- the naturalistic system and personalistic medicine. The *naturalistic* system are those which are natural sciences with controlled investigation of documented material-medica having a comprehensive theoretical framework against which treatments are tested and new treatments are generated. The *personalistic* system has been described as those which have the knowledge of healing, possessed by an individual either selected by someone in the community or by process of divine revelation, or revelation of some form (V.Bhasin 2007). The cause of ill health perceived by the tribal communities can be divided in to two categories, namely, known and supernatural. Thus Choudhury (1994) and Lewis (1958) stated that the study of tribal health should be with reference to their distinctive notion regarding different aspects of disease, health, food and faiths as well as in the process of interaction with modern world.

Singh (1994) indicates that nine factors to examine and assess on the tribal health which is ultimately related to their economic pursuits, nutritional availability, medicines etc. it has also been emphasized that ecology and tribal

health is intimately related. Tribal communities possess a unique health care approach concerning the acceptance and rejection of modern medicine. It is very difficult to address the tribal health care scenario only by providing health care set up, modern medical practitioners, equipment's and medicine to tribal peoples. Inadequate service facility and western model of modern health care services fail to meet their acceptance. Till now the tribal societies is guided by traditionally laid down customs and every member of society is expected to conform to them. Tribals have retained much of their traditional health care culture. Therefore tribal health care system is based on herbal as well as other related systems like *sidh*, yoga and rituals along with a strong leaning towards magico-religious practices. However, it has also been observed that there is a keen inclination among studied tribal population towards modern medical facilities if accessible. In recent decades the tribal people have witnessed an unprecedented wave of non-traditional elements entering into their social and cultural life. The concept of health and treatment is no exception. The flow of western concept of health care system of tribal group is in a complex situation. The tribal people are exposed to medical pluralism. But the acceptance of health care practices depends on its availability and accessibility in their local area. Education has also played a very important role to determine better health care practices. It also reveals that education has been able to heal the traditional inhibition of the tribal people to attend PHCs without ignoring the importance of traditional healing practices.

The Hill Kharia people inhabit closest to the nature and their health care practices are influenced more by the socio-cultural and environmental factors.

Like other tribal communities, the Hill Kharia communities of Purulia and Bankura, West Bengal also has some traditional health care practices and traditional herbal medicine which they have utilized in their traditional way treatment procedures. In this context this research work is an attempt to know the traditional health care practices and the role of different traditional healers among Hill Kharias in the selected villages in district Purulia and Bankura West Bengal. The ecological factors, geographical settings and usage of indigenous herbs, taboos and superstitions or beliefs systems are also responsible for determining the health care practices and health status of this tribal population. In this context health care practices may be categorized into primary, secondary and tertiary preventive behaviors.

Primary health care practices include self-care that prevents beginning position of diseases. Secondary prevention practices include those activities that lead to the early detection of diseases. Lastly tertiary prevention methods include the actual treatment seeking behavior to prevent further complications. These three types perception regarding treatment pattern are very much concerning among this vulnerable tribal group. Hill Kharia has their own cultural and social practices to treat various illness and diseases. This tribal community has their specific herbal medicinal practices and this herbal medicine is collected from their nearer forest areas. It was observed that this tribe still adhere to indigenous rituals, behavior, belief and practices for general illness and diseases through their own perception.

The Hill Kharias believe in folk medicine. But they are very conservative to discuss their folk medicine to the outsiders. They have their traditional healers

upon whom they have considerable faith and confidence. Like many of the tribal communities, they also attribute a lot of disease to the wrath of God, mischief of evil spirits and magic of human being. Treatment is based upon the removal of causative factor by appeasing God, controlling evil spirits through magico-religious practices and uses of herbal medicine. The religious practices are deeply rooted in their health care practices.

3.1- Treatment of Traditional Medicine **(Selected case studies)**

-Category of Village-

Type- ONE

Name- *Rahidi*

3.1.1.1- Case Study-1-

Sital Sabar, Age- 42, resides at *Rahidi* village in Purulia district. He is a head man of the family and his family consists of with a wife and two daughters. His elder daughter was suffered in few months ago due to some unknown disease. She was in good health and fit and not suffered by any serious diseases. But at a primary level she was suffering from fever. After two week, she became weaker and felt severe body pain. After that she was taken to a village medicine man or *Kabiraj* in their own village. Though the village medicine man had given some paste of medicinal plants to his daughter on first day of treatment. For this treatment he was paid of Rs. 50/- to the *Kabiraj*. After 3 days she was taken to an *ojha* for the magico-religious treatment. He claimed that somebody has done black magic on him and as per his advice *Sital Sabar*, has performed a *puja* on

the *tulsi pinha*. The headman of the family has also sacrifices a black fowl under the supervision of the *ojha*. The meat of the sacrificed fowl was eaten by the patient. According to the *ojha*, this is the main medicine for this disease. At the meantime, the *kabiraji* treatment was not continued by them when second line i.e, treatment by *ojha* was running. After the treatment of *ojha*, she felt to be cured. The total cost of this treatment was Rs. 100/- and paid to the *ojha* in addition with rice beer or *mahua liquor*. However, as a result of the fact in the village, the others peoples has shown strong faith on *ojha* and their treatment.

3.1.1.2- Case Study-2-

Chumki Sabar, Age- 23, resides at Rahidi village in Purulia district. Since one year her attitudes towards is quite different. She tries to scratch all her family members due to her ill mental health. Her parents performed lots of *puja* to their ancestral deity for her curing. In the meantime, her family members consulted with the village medicine man or *Kabiraj* first. There after they took her to *aojha* assuming that she is being crushed by some black magic. As per the advice of the *ojha*, they scarified a black fowl and performed some *puja* near village deity. For the last few months they are taking her to the same *ojha* in a routine basis. They have strong faith on the *ojha* for the curing of this disease. After few months, she felt better and behaviors become change but not fully cured. Some local non-tribal villagers have advised to the parents to take her daughter to *Puncha* block hospital. But they have not been taken due to financial crisis. They live with an expectation that supernatural being will cure her in one day, if God does not want she would not be cured.

3.1.1.3-Case Study-3-

Puspa Sabar, Age- 42, inhabits in the village of Rahidi, Purulia. She is the wife of *Lalit Sabar*. She was suffering by skin disease or *Kush* from last one month or more. From 10-15 days before this infection had been spread over her 70 percent of body surface. She has a confidence regarding preliminary traditional treatment. Then she goes to the nearest forest for searching some medicinal plants. Actually she knows about the name of herbal medicine which is more effective for this particular of disease. After that she had collects *Akashmoni* shoot from the nearby forest. She also knows the process how to treat with this medicinal plant, at first she burned the portion of shoot; as a result some secretion comes out from there. This secretion was applied on the infected portion of the skin twice a day. She had also used a *neem* leaf juice and applied on the infected portion. These traditional practices were continued for 7 days and got a positive result through this treatment. After 10 days of treatment, she was mostly cured from that skin infection. But she was not depends on the village medicine man throughout the treatment process but sometimes consulted with the other village persons. Because, she had knows some medicinal herbal plants and their uses for such type of diseases. She had strong faith and belief on the traditional medical practices. She has also postulate that modern medical treatment is costly one and location of the village is created a barriers to gets modern medical facilities.

Name- *Ladda*

3.1.2.1- Case Study-1-

Dinesh Sabar, Age- 52 years old and lived with his family of six members. He was working as a food gatherers and hunters and also collecting *jungle* fuel. He

was the most experienced person of the family in regarding collection of *jungle* products. Around 6 months back. One day suddenly he was in severe disease and that was unknown to him. But he did not consult with any medical practitioners. Because he thought that it would be cured automatically. After passing several days, the situation had same and he felt very weak. At that time he thought that it was because of hard labouring in *jungle*. Within a few days later, he was again fall down in severe illness. The fever was still continued for 7-8 days. Then his family other members suggest him to go to the village medicine man or *Kabiraj*. After that he followed the suggestion of his family members and went to the *kabiraj* house. In first day of treatment, the *kabiraj* said that it was very late to come to here. The *kabiraj* gave him some leaf juice to drink at the front of the *tulsi pinha*. He was suffered by the Tuberculosis after the diagnosis by the *kabiraj*. The medicine man had been given some paste and tablets which prepared by different medicinal plants and advised him to continue it for one month. But he could not continue for long times due negligence and unawareness. According to his wife, ‘this disease may only be cured by the treatment of the traditional medical practitioners of the village and if we can satisfy the deities by performing some ceremonies, in which his family offered things like black fowl to the respective deities and after giving these offerings and performance of *puja*, that *kabiraj* medicine will definitely respond’.

3.1.2.2- Case Study-2-

Kakoli Sabar, age- 35, resides at the village Ladda at Bankura district. She was suffering from a white discharge problem from last 2 months. But at first stage,

she ignored this matter due to embarrassment factor. Even at initial stage, she did not discuss that she was affected by this type of problems. After the severe stage, she consulted with the old lady of Hill Kharia community of the village (Ladda). *Roti Sabar* was not a traditional medical practitioner but knew something about the herbal medicine regarding with the women's health related matter. Then she sougheed out the problems and offered him a juice of flowers of *Shet simul* as well as also she advised him to continue this flower juice for one week. After that she had collects some bunch of flowers from the forest. Luckily, that was a flowering time of *Shet simul*. She had been taken that leaf juice for 7 days in twice a day and later, she felt well. She thought this type of female disease will be cured through the treatment of the herbal medicine. No modern medicine is substitute against this herbal medicine. According to her statement, in this village most of the Hill Kharia women have suffered by this white discharge problem.

3.1.2.3-Case Study-3-

Uttara Sabar, Age- 25, one month ago she was affected by the *Jaundice*. Without any hesitation, her father was taken to a village medicine man '*ojha*'. Because he thought that it would be cured with the treatment through the magico-religious processes. No modern medicine will help to make well from this disease. At first *ojha* was chanting some *mantras* in front of the *tulsi pinha*, sitting with *Uttara Sabar*. Then he applied some medicinal plant leaf juice on the forehead and throat and provides 10 herbal tablets in which 2 per day bases. But it was not cured properly. Then she had again re-visited to *ojha*'s house and *ojha* was very angry on her. He thought that those medicines have not worked

properly, if deities not satisfied by their offering during *puja*. Then *ojha* suggest him to offering colourful fowl to the ancestral deity on full moon night. Then it will be cured. On next day, her husband called up a *laya* (priest) for performing ritual ceremonies. But she was not cured after that.

-Category of Village-

Type- TWO

Name- Damodarpur

3.1.3.1-Case Study-1-

Sibu Sabar, Age- 35, he was living at Damodarpur in the district of Purulia. His wife was suffered by the skin infection from last 2 months. But he neglected this due to the unawareness and financial crisis in the family. After one month his wife was severely affected by the skin itching and red color patches appeared on the body. Then he directly contact with the non-tribal traditional healer or *kabiraj* in the village. This *kabiraj* (*Ashok Pramanik*) is well-known in their locality and he resides just aside of the Hill Kharia settlement. They were very much relying on the local *kabiraj*. He has an own medicinal plant garden at home. At first he was examines the skin. Then he applied one type of oil which was made up from skin of *sonlaibang* (frog). After 2 days, the skin itching became partly cured.

3.1.3.2-Case Study-2-

Puja Sabar, Age- 15, she was suffered by the severe body pain. Her parents were totally unknown about what disease she was suffering. In one day night,

she was sternly suffered with body pain and could not able to walk and speak. That was a very serious health problem at midnight. All peoples of the villages were sleeping. Then her father was knocking the door of the *ojha* (*Krishna sabar*). After that he was run to patient house. At first *ojha* had been noticed to her face and postulated that she was affected by the *bhoot* or evil spirit. Then he was starting *mantras* and beating with broom or *jhata* to *Puja Sabar*. Subsequently she was becomes senseless and sleep well at that night. Next day morning she was feels much better than those previous days. His father believed that this type of disease has been cured by the treatment with magico-religious practices by *ojha*. The village *Ojha* is very reliable and affective in the treatment like this type of disease. At present his daughter is much better after the treatment by *ojha*. He will revisit in next week for another magical process. At the time of taken this case study, *Puja Sabar* was very weak and not in the condition to postulate details about the feelings. But she symbolized that she suffered by the evil spirit. According to him, she took bath in village ponds at evening without permission of her parents in last week. After that day, she felt not well. *Ojha* had also assumed that the bad spirit had entered into of her body. According to him, this spirit will leave from body after performing some magico-religious activities on her house. Then she will cure from the disease. This case study reveals on strong faith on magico-religious belief system.

3.1.3.3-Case Study-3-

Dhanu Sabar, Age- 48, in a long times ago (approx.- 1 year), he was suddenly affected by penis ulcer. But he had overlooked the matter. After few days, he thought that it was the effect of excessive itching on that region. He washed the

affected region regularly with pond water. But he was not discussed this matter to any one due to some unjustified reason. Then he consulted with the *ojha* at evening because he thought everyone seen him during daylight. Then *ojha* suggested him to control sexual activities with his partner and washed regularly with *neem* leaf juice. After one week of this practice, he turned out to be in better position. He believed that modern medicine is very costly and he has no money in such type of expense. As a result, he gets towards a traditional herbal medicinal facility for this simple disease. He also contemplated that this disease is rare one. According to him, he had tried to appease the deity responsible for the ailment before taking modern medicine.

Name- *Sarasdanga*

3.1.4.1-Case Study-1-

Budha Sabar, Age 45, his younger daughter was suffered by the dyscentrical problem few weeks ago. He thought that it was happened due to consumption of small insects from the open ground. Because his younger daughter age was 2 years lived in very unhygienic condition. But he did not ignore the matter. Then he discussed with the person of non-tribal group (*mahato*) who resides at the side of the Hill Kharia settlement. As I discussed earlier in chapter II, this is a multi-ethnic village. But the person of non-tribal group had suggested to go to the modern quack doctor at neighbouring village. But due to lack of economic situation, he had not gone through that suggestion. At that time, local *kabiraj* comes to the house of the *Budhu sabar*. Then *kabiraj* suggest to her father for collecting bark of the *Indajab* from the nearest forest. After that her father was running to the forest and collects the bark of the *Indajab* plant and applied on

her daughter as a paste mixture. He had been continued this medicine for two days. After that her daughter had been cured from her problems. Actually *Budhu Sabar* believed that *poor* economic condition is the main obstacle to take modern medicine as a result, he was rely on the cheap herbal medicine.

3.1.4.2-Case Study-2-

Malati Sabar, age- 25, resides at the village Sarasdanga at Bankura district. She was suffering by a white discharge problem from last one month. But at first stage, she ignored this matter due to embarrassment factor. Even at initial stage, she did not discuss with her husband that she was affected by this type of problems. After the severe stage, she consulted with the old lady of Hill Kharia community of the village (Sarasdanga). *Parati Sabar* was not a traditional medical practitioner but knew something about the herbal medicine regarding with the women's health related matter. Then she sougheed out the problems and gave him a tablet made by bark and root paste mixture of the plant *Olotkambalas* well as also she advised him to continue this juice for one week. After that she had collects bark and root of *olotkambals* from the forest. She had been taken that bark-root paste juice for 7 days in twice a day and later, she felt well. She thought this type of female disease will be cured through the treatment of the herbal medicine. No modern medicine is substitute against the herbal medicine. These herbal practices are prevalent among the tribal as well as non-tribal group of peoples frequently by the suffered women.

3.1.4.3-Case Study-3-

Sroben sabar, Age- 42, he was a head of the family. Few months ago, his wife had been biting by poisonous snake at home. After that he quickly took a

decision for the treatment of the *ojha*. The *ojha* had chanting some magical *mantras* and fixed the blood circulation on her leg. Then he was applied a root paste of the *Barolalsa* plant with *haldi mixture* and pressure on the biting portion. The *Barolalsa* plant was available at the nearby *jungles*. The patient became in the mood of drowsing. After application of the herbal mixture on the cut portion, a slight a yellow colour poison came out from the biting portion. The *ojha* was continued to chanting *mantras* and applying the mixture gently on the biting portion. After that *ojha* postulate that “the snake was a poisonous one but the patient is now in free from danger”. No modern medicine can gives faster relief than this type of medicine. The *ojha* had claimed Rs.50/ and rice beer for this treatment from *Sroben sabar*. According to him, snakes bites are very common in this village and all the villagers are dependent on the *ojha* for the treatment of snake bites. *Sroben sabar*, hardly stated that snakes bites patient will cured by the treatment of the traditional medicine.

Name- Borda sabar para-

3.1.5.1-Case Study-1-

Bula Sabar, Age- 35, he was a superior of the family. He was traveled for the occupational purpose in Bankura town as well as others areas also. He could not believe in traditional medicine or herbal medicine. He thought that traditional that traditional medicine is available in every place of jungles. But his view was changed when he was suffered by the small pox a few months ago. He had totally stopped his occupation and felt severally illness. Then one of the villagers suggested him to go to the *ojha's* house of neighboring village (*Ambikanagar*). But in this village, there was no such own traditional medicine

men or *ojha*. In this cases they are totally depends on the *ojha* at the neighboring village. After that *ojha* said him, small pox is responsible for the wrath of *maa sitala* Goddesses. Then he also makes a distinction between inside the village and outside the village, where one can get attacked by the by the evil forces. The *ojha* also postulate that it will be cured through the chanting of *mantras* of *Sitala* god. Then *Bula Sabar* requested him to start the magico-religious treatment process as quick as possible. After one week he gets relief from the small pox and then start to belief on the traditional method of the treatment.

3.1.5.2-Case Study-2-

Manbadh Sabar, Age- 45, the age factor has determining the inclination towards a particular health care system. He also concluded that on an average aged (30 and above age group) people were more inclined towards to traditional method of treatment whereas the young generation was heading towards modern medicine system in this village. At present days, it had become difficult to getting herbal medicine from the forest due to rapid deforestation. According to him, people were found having a good feelings or faith towards traditional medicine still now in this village. But most of the younger boys reside in different areas like Chennai, Kolakata as laborers. They had shared their modern urban culture with the local peoples who were lived fully in this village. As a result, local peoples were also found that slightly inclination towards modern medicine. He thought that only some diseases like small pox, attacked by evil spirit, impotency, dysentery and abdominal pain for women. etc. in preliminary level. The informants had also practiced traditional mode of the

treatment one year ago for the treatment of snake bite to her wife. According to the informant, the villagers of Borda Sabar para had been shifting from traditional medicine system to modern medical system, because traditional medicine were not available everywhere.

3.1.5.3-Case Study-3-

Bilasi Sabar, Age- 28, resides at the village Borda Sabar para at Bankura district. She had been worked at nearest brick field (*et-bhata*) in her villages. She was suffering by a white discharge problem from last one month. She believed that this problem occurred due to heavy work load at *bhata* and did not discuss this matter with the husband. She felt very weak and drowsiness. She thought this fact was very embarrassing to discuss with modern doctor. As she contemplated that modern doctor belonging different culture and it was a barefaced to whole Hill Kharia community of the villages. Then she discussed this matter with old lady of own community in the village. The age of the old lady was 68+. According to the informants, that old lady knew something about the herbal medicine of different ailments. After the discussion, the old lady suggested to take *Olotkambal* root and bark paste regularly as a drink. Interestingly, this practiced was similar with the village of Sarasdanga village in Bankura. The informant had continued to consume that herbal drink for one week. But the result was not satisfactory according to the informants. As a result she had lost the faith on the traditional medicine. According to the informants, “*that was inexpensive but time taken treatment. But I have no time in this regard because, I am engaged in bhata*”. So, modern treatment was more effective than traditional methods.

3.2- Supernatural Belief-

Attitudes, beliefs and practices which belie scientific explanations are universally present. It usually assumes the form of oral tradition and personal observation handed down through generation (Murak, 2004).

Like other tribes, the Hill Kharia people are also animistic and nature worshippers. Their belief in supernatural power is absolutely intertwined with the cause and effects of different events in their life. This tribal group has still retained faith in magico-religious practices. As they live in the lap of nature, their beliefs also rest in the nature. The supernatural objects like deities are also embedded around them in the nature. The *Dharam Deota* is the supreme deity of the Hill Kharia and usually they call it *Bhagwan*. For the Hill Kharia, one of the supreme deities is Sun and occasionally they offer sacrifices to satisfy the Sun.

The *Gram Deota* is the village deity and worshipped by the Hill Kharia. It is considered that it protects from different calamities, disease, dangers and difficulties. This village deity is installed in the village itself in the symbolic manner in the form of tree, a stone or grove. Red fowl is offered to propitiate the God or *deota*. Red fowl is a benevolent deity often brings harm when displaced. The Hill Kharia lives in the forest in my studied areas. Their life exists and they survive in the forest. They have strong belief in the spirits of hills and the forest. *Bar pahar* is their hill deity.

Karam is an important festival which was discussed earlier. In *Karam* also animistic beliefs can be seen. It is the tree worship in a symbolic manner to

propitiate the fertility cult. In the form of *Jawa*, the germinating seeds are worshipped. The fertility cult prospers the life of people, they believed. It is also with the fact that the young girl worships the *karma* of their fertility and wish to have progeny. *Makar* or *Tusi* festival is celebrated on day of *Makar sankranti*. It is a harvesting festival. Young girl and boys enjoy at large by singing and dancing and go to fairs. Interaction with the nature and spirits of the Hill Kharia is very high. All the fairs, festivals and rituals evidence their emotional responses to their supernatural. This supernatural belief is common in all my studied villages.

The Hill Kharias have a strong belief in certain spirits and therefore observe rites and rituals to appease these spirits which have been discussed earlier. They have a number of folk-tales which is contradictory about this spirit and rituals. They believed in multiple existences of spirits all around them. Since this belief is prevalent in all the Hill Kharias without exception, it can be assumed that either this belief is due to mono-genesis of the Hill Kharias or due to cultural diffusion. Hill Kharias describe the earth as a square table resting on the shoulders of four big turtles. Below the earth there is an interminable stream of water. Above the earth is covered by air in which different spirits both benevolent and malevolent (*nada*, *churgin* etc) float. In the air there are various bodies like the Sun (*bera*), the moon (*chando*) and the Stars (*tarai*) which are responsible for the division of day and night. According to the perception of Hill Kharias, there are six stars which are generally identified greatly relied upon for judging the length of the night at different season like *Bhurka tarai* (Venus), *chor kheda* (pole star), *jurha khata* (Orion), *sanjha tarai* (Mercury),

dhudi bhaira (Canis Major) and *sat bhaira* (Ursa Major). The supernatural world is conceived of as divided into various spheres, social and natural and each of which is controlled by a particular spirit. Thus, each family has its own ancestral spirits, *Burha-Burhi*, and locality of where a particular group lives has its own spirit too. This spirit is common in all my studied villages. When a man is away from the village for a long time or when a kin comes to the hamlet after a long a time a ritual called *satra* is performed. This ritual is performed due to inhibit a various kinds of malevolent spirit into the village. The ritual is performed with a *sal* leaf is torn apart by two men holding it simultaneously from one end. If this ritual is not performed, the ancestral spirits might get irritated and cause sickness or other harms to the host or the villagers. So, it can call as purification ritual after entering into their own locality. The forest is ruled by a host of spirits but the supply of food is governed by the female spirit called *Bankumari*. The honey production is looked after by another spirit called *Sikari*. The formation of cloud and storms are controlled by the spirits *Lagbir* and *Oranbir*. Child health care perception is very much dependent on the supernatural agencies. Well-being of child is controlled by the *Kandirandhani* spirit. According to them, the embryo will be safe after gratification *Painsa-burhi* and *Piansa-burha* and full gestation in the womb is depends on these spirits. Although the supernatural world is thus segmented the chief of all spirits is thought to be *Dharam* which is very powerful and which is controlled of every spirits related to health and permeates every corner of the earth. Apart from this, all the hills are thought to be symbols of particular spirits and the chief of all the hill spirit is thought to be *Barpahari*. The lighting is controlled by the *Vimli kanya*.

The supernatural belief system is controlled their health perception. It was observed at the villages of Purulia, that before the moment of delivery process, the root of 'apang' [*Achyranthus aspera*] was kept on pregnant women head. From their cognitive point of view it is helpful to relief from the labour pain. But in the villages of Bankura, this perception was not found. The conception is different in terms of cutting umbilical cord of the newborn in Bankura and Purulia villages. In Hill Kharia villages of Bankura, umbilical cord is severed with a knife or blade and it's buried in the compound, very often by the side of hut where the child was born. But in Purulia, the umbilical cord is cut by the bamboo split; they think this bamboo split is more hygienic and safe than blade. They have performed incantation at the time of delivery- "Maagram, maadhrma, maa sakhat kali" in several times. If this incantation is not performed, the newborn will face serious problems. This process is common among all the villages under my study. They have worshipped *Kali* during suffering of serious diseases in their own *Tulsi pinha*. But like other nontribal societies, the god *Kali* is not in the form of traditional structure, where god is in the form of colored fowl (*murgi*) and this will not sacrifices after the puja or during puja. They believed that after this puja the disease will cure. They also believed in imageless supreme deity, they think that the image of their *Deota* is not in a uniform. They are exhibit in different form like fowl, tree, the Sun, the Moon and sky. According to them, the Supreme Being is considered ethereal and formless, the supreme god is located around them and it's infinite and invisible.

The concept of purification at morning is executed by the female person of the family. At the time of purification, the any female member of the family gives “*Maruli*” at the side of the *Tulsi pinha*. This *Maruli* is made with cow dung and water mixture and smear on the surface of their courtyard. The purification ceremony is observed during delivering the mother and the new-born baby free from the stigma of the birth process. The processes is depends on their Traditional Birth Attendant (TBA) or *Dai* in their localities. It is observed in villages of Purulia, the ninth day when all the clothes used by them during their confinement are burnt to ashes. The ashes are disposed of in the forest or some of other lonely places by the TBA or *dai*. On the morning of that day, the mother accompanied by the midwife goes to the nearest pond and takes her bath after which he offers sacrificial eggs, vermilion, turmeric powder to the *Pahari Deota (Hill God)*, *Baram* (jungle doctor), and *Basu mata* (God of earth). The midwife has also sacrifices an egg in the name of the water goddesses. This purification ritual will help the new-born from the eye of evil spirits. They have also worshipped the fowl after the birth of new-born. But this fowl has not killed by them. This fowl is not carried by the normal men, except village priest “*Laya*”. They believed that after performing this ritual, newborn will be healthy and not affected by disease.

As it stated that Hill Kharias of all the villages under my study are believed in spirits which control them to recovery from ailments. According to them, the diseases are caused when evil power came down on the victims. If spirits are not worshiped properly at a time, they will suffer from diseases. But with

exposures to modern civilization, some of them also started to forget their ancestral spiritual tradition in regarding health seeking behavior.

3.2.1- Role of Different Deities-

The Hill Kharias believe in a Supreme Being, God is the creator and ruler of everything. They call him *Maha iswar* (Great God). This name has been borrowed from Hinduism. They worship the Sun (Bero), but it is not identical with *Maha iswar*. From morning till night from birth to death every moment of their life they are dependent on spirits. The Hill Kharias believe in three types of *Dubos* (Dubos) namely, ancestral *dubos*, benevolent *dubos* and malevolent *dubos*.

3.2.1.1- Ancestral Spirits-

They believe in the existence of soul. After the death the soul remains as a spirit. The Hill Kharias personify and deify the dead ancestors. The ancestral spirit known as *Burha-Burhi* (old man and old woman). They are the benevolent spirit. They said on this spirit "When well treated, they follow, as a dog would do, the members of the family to protect from harm of illness". It is believed that the ancestral spirits protect the soul while they are in deep sleep or dead. A few days after the death of a member of the family, his spirit is brought back to a house. A place is kept separately in the interior of the house for the ancestral spirit of the family and at every celebration rice-beer is offered to him. It is said that ancestral spirits are offended if any outsiders enter the sacred corner.

3.2.1.2- Raksha Dubo/Spirit-

Raksha Dubo literally means protecting spirit. This is a protecting spirit and protect from the evil spirit to the villagers. It signifies is the protector of whole community. The *Raksha Dubo* is believed have a violent look so that the evil spirits are afraid to enter into the village. He guard at night with a big axe in his hand at times calls people by name. if the any person responds., he is believed to fall sick and die. If *Raksha Dubo* asks for tobacco and obtains it, he does not do any harm.

The spirit or deities are also associated with the safe child birth among them and these are common in all sorts of villages in Purulia and Bankura. The Hill Kharia has believed that successful birth of a child depends on the grace of the spirit, *Panisa-burhi* and *panisa-burha*. Sometimes the malevolent spirit called *Panchua bhut* who causes death of a child either in the womb or after birth. At least five types of *Panchua bhut* are distinguished 1. *Damra panchua*, causes death when the child grows to two or three years old, 2. *Kanchi khaoa panchua*, who kills the develop child in the womb, 3. *Baharupa panchua*, who causes difficulty in the delivery of the child and child, will born in unnatural colour, 4. *Tarpa panchua*, causes the child to fret too much and lastly, 5. *Barma panchua*, attacks the child all on a sudden. For appeasing these spirits prayer is offered at the crossing of two roads (*dopath*) with sundried rice, vermilion, red cloth, red fowl, a small platform of *vela wood* (*Semocarpus anacardium*), a small hand fan, one earthen pot. If the spirits will be satisfied then their child will safe.

There are large number of established gods, goddesses, deities, ghost and spirits in traditional Hill Kharia communities. They believed that these goddesses, ghost and spirits are responsible for the different ailments and those diseases

can only be cured with some ritualistic performance. One of the major diseases i.e., smallpox or measles appeared only because of the pox goddesses' *maa sitala*. When smallpox appears, no medicine is administered, only the rituals are performed with great honor to the deity.

Manasa devi is popularly referred to as a snake goddess. It is believed by them that she can cure snake bites and also bring good luck to the worshiper. Therefore *Manasa dev* worship is widely practiced in all over *Bengalis* in West Bengal.

3.3- Magico- religious performance

Magic is an integral part of a religion. It is said that magic is a part with the religion itself. Unfavorable natural events, inadequate technical means and situations full of danger and uncertainty lead to the belief of magical practices. The medicine man is called in for magical performances and he divine the kind of animal to be sacrificed at the ceremony. They have their own or part time magicians. The magical beliefs present in the Hill Kharia as the strong belief in invisible powers which help in controlling epidemics, making rain, curing an ailing person etc. They are in full magical belief and are influenced by the magical notion. It is the power of nonscientific power that knowingly or unknowingly happens with the patients who have faith in the magico – religious medicine. They believe that the diseases are due to certain evil eye or the work of evil spirits or the wrath of Gods and therefore, firmly believe that the priest physician of the tribe, have the power and knowledge to ward off these evil effects or appease the Gods and thereby affect cures to them. This faith

unknowingly works in their subconscious mind which they give them a confidence and finally get cured.

As observed magico-religious practice is also an important aspect of ethno medicine or folk medicine. Besides using herbal medicines the Hill Kharia try to cure some diseases through magico-religious beliefs and practices. They offer prayers and sacrifices to appease the supernatural beings, which may be responsible for the disease. As believe by the villagers, there are four major causes of illness; namely, (i) anger of god, (ii) anger of ancestral spirits, (iii) breach of taboo and (iv) possession of evil spirits. In their society pox, hysteria, snake-bite, insomnia, convulsion, emaciation of children, mental disease and deformity of limb, congenital malformation, blindness, impotency, barrenness and prolonged illness are some of the conditions supposed to be supernaturally caused. Wrath of deities, influence of evil spirits and evil eye, magic of human being, sin committed and breach of taboo, etc. are believed to be the cause. Such diseases are treated through magico-religious therapy which varies with the type of cause identified. It mainly consists of either the propitiation of respective deities or driving away the supernatural bodies. Both magico-religious as well as herbal therapies are sometimes found necessary by the Hill Kharia to cure certain diseases like pox and snake bite. In most of the cases, the villagers were not able to say the cause of disease. Only some villagers are able to explain the right cause of their diseases. According to their cultural beliefs and view of the villagers and native health care specialists in the Purulia and Bankura, the cases of illness are the hereditary flows, religious beliefs, black magic and manmade seasonal variation.

The Hill Kharia believes that a friendly relationship with the deities and ancestral spirits will ensure good health for the members of their community. So, the villagers, particularly the villagers of Purulia (village- Rahidi and Damodarpur), perform various ceremonies every year during the annual festival to renovate their relationship with the supernatural forces and thus ensure their protection. They also believe that if the deities and ancestral spirits are not satisfied, then they will get angry and inflict diseases and other calamities upon the villagers.

Some of the main magico-religious practices performed by the Hill Kharias are as follows:

It is believed in the Hill Kharia society that evil spirits are a group of supernatural entities which are always malevolent. They do a lot of harm to the people even without any provocation. Young children and pregnant women are believed to be more vulnerable to their attack. The Hill Kharias believe that the spirits of people who meet with an unnatural death, like suicide or trampled by a wild elephant, or washed away by a flood or water fall etc. become evil spirits. Their attack can be averted by invoking the help of some powerful jungle gods which are benevolent towards Hill Kharia peoples. According to the perception of the Hill Kharias of Purulia that if both eyes will become fading and legs become swelling up it suggest that fever will attack the host. They think this is caused by the malevolent spirit. Some of the magico-religious concepts were enters into their society from the other tribal society. The twig of the *Bringel (bichibegun)*, root of *crown flower* plant (*Akanda*) and branch of *Neem* leave are collected from the local

forest and congregate. This bundle has to be hanged over the front door of the hut. This would protect the evil spirit to enter in the room. The Hill Kharia of villages like (Rahidi, Damodarpur, Ladda and Sarasdanga) is believed in magico-religious rituals during affected by the Small Pox. In this ritual, they have placed *Rohan mati* (Soil of agricultural field) at the place of '*Tulsi pinha*' and after that *Rohan mati* is put on the patient body skin with chanting *mantras*. This ritual is continuing for 2-3 days at the same place of the house. According to them, after that ritual, the affected person will be cured perfectly. They also believe that all the fishes of the pond will be dying if dust of the *Akashmoni* plant fruit is spreading on the water of ponds. They think this is caused by the evil spirit bad effect who spreading that dust on the midnight. Indigenous method of treatment is also connected with the magico practices which are observed in Purulia that the locally available Lateritic gravel or *Geru* (*Local name*) stone has been applied to relieved chest or abdominal pain in case of both children and women.

This stone is generally applied on the pain portion of the body after reaching hot state by fire or the Sunburnt. Another indigenous method has been practised by the Hill Kharia till now for the treatment of constipation or *Harsha*. They have consumed a meat of Rat if suffering by the constipation (locally named *Harsha*). According to their perception, cutting portion of the umbilical cord should keep underneath of the soil of the own house and where the rain water dropped. But this rain water should passing through the roof of the house where the baby's born. According to them, this traditional practice will keep the baby fit and healthy. In the villages like Sarasdanga,

Ladda, they have used turtle carapace as a body pain purpose. They have think that if Carapace shell dust of turtle is applied on the pain portion of the body. After 24 hours, that pain will be cured. They have also used *gobor* (cow dung) to reduce the burning sensation. This practice is totally unknown to the Hill Kharia of Purulia.

In addition to the above, magical practices are done to cure disease and other chronic diseases, sudden fever, problems of women like difficulty and pain in child birth, loss in agricultural production etc, either of an individual or in a whole community. According to them, children are more vulnerable to the evil eye. In fact to protect an infant from this, mothers give a black mark on forehead, cheek eyelid or nose of the child. Copper coins are fixed on the threshold of the house to protect the family from the evil eye. The earthen pot painted with white, red and black colors and placed over a wooden pole at the center of the crop to protect the crop from evil eye. This practice was observed in Purulia District only. It was also observed that black and red lines were drawn on the doors of many families to protect the family from witches and evil spirits.

There are large numbers of spirit and ghost prevalent among the Hill Kharia society. People of the Hill Kharia society of my studied villages believed that the spirits or ghosts are responsible for causing diseases. Another form of the god is ghost. They have traveling all over the villages. If the ghost think that this home is empty of god, and then ghost enters into the house. In Purulia, the Hill Kharias believed that if the babies are non-stop crying at midnight in a house which is located in long distance, at that time far away Hill Kharia

villagers think, the ghost enters into the babies' living soul and crying for food. In that time, the magico-religious practitioner has chanting *mantras* and release of air (*Fuk*) from mouth 3 times. After that, the babies will not cry and ghost has left babies' body. This is caused by the ghost who becomes angry and inflicts some punishment to the babies. The Hill Kharias believe that the death occurs only to the body of a person, but the soul always remains alive. The soul of their ancestors roams around their village. If any of them commit any mistake or violate social taboos they used to be punished by their ancestors in the form of ghost. If any person attacked by the ghost, the local *madal* leaf is tied with the hip portion. This leaf protects from the eye of ghost who may cause harm to him/her.

The effect of evil eye is considered as one of the important reasons for illness. There are some male and female in the village, who poses such evil eye. The role of evil eye in causing disease is very common in study area. It is believed that some individuals cast evil spell on others just by looking at them. Children are believed to be particularly susceptible to the effects of the evil eye. According to the illness is believed to be caused by human agents through means. Sorcery is a magical practice and it plays an essential role in the beliefs of the natives as main cause of illness. This act is performed by magicians (*gunia*) upon some individuals to harm by acquiring body parts like hair, nails etc. the effect of these magical as well as paranormal forces leads a man weak, later that resulting in body drying up.

Role of women in decision making for health seeking behaviour is less and most of them are not participating in family decision making. Even in some

houses in Ladda and Rahidi villages, they do not prefer for medical treatment for girls and women. They are think that the girls are the victims of the evil spirits and the period of illness depends on the evil spirit. The benevolent spirits helps people whereas the evil spirits on the contrary harm them and their possession. Yet they offer sacrifice to some evil spirits not out of love but out of fear. They think that by offering sacrifices to them they can pacify them and thus protects from illness and calamities. Among the many spirits considered to be evil are witches, *Chordevan*, *baghia*, *churel*, *mua* etc. some of them peoples call these evil spirits as *bhuts*.

3.3.1- Belief in Witches

The witch is derived from the old English *Wiece*, meaning a female magician or sorceress, but although the term, ‘wizard’ and ‘warlock’ are available for male magicians. Witch and witchcraft are generally applied in both sexes and their magical activities. Among many people have been thought any disease is caused by witches who had magical power which they used for evil purpose.

A practice of witchcraft varies between different tribal groups. Witches are believed to be wicked women who have power to harm others. The Hill Kharia of Purulia and Bankura, the peoples belief the wrath witch in various forms like *Baan mara*, *baan jala*, *basanta baan*, *dain jhara*. *Baan mana* is an invisible arrow. It causes harm to the person in various ways; it causes disease like pain, fever, headache so on. It can be seen only by the witches and their doctors but not by the normal villagers. *Baan janais* is used by witches as the invisible arrow which is sent by her to cause harm. After a while the victim feels fire in his/her body. *Basanta baan*, witches are used this special practices to produce

small pox among the villagers. Lastly, *dain jhara* by which the witches have been trapped humiliated, tortured, punished and finally killed by her society. Hill Kharia believes that they remove lungs of the sick people and thus brings fatal consequences. *Chordeva* is a spirit who steals wealth from others and gathers in his master's godown. *Chordeva* is believed to appear like a black cat carrying a weighing balance. *Baghia* is a spirit of person killed by a tiger. It attacks cattle and other domestic animals. *Muas* is a spirit of peoples dying an unnatural death.

Witches are trained by an old person well-known for his proficiency in witchcraft. Both the sexes married and unmarried becomes his apprentices. These apprentices go to an isolated place on the side of the pond or in the forest or in the village burial ground, at the midnight. Then a broom stick hanging at their waists and burning wick kept placed on their heads and dance. This dance, they believe brings spirits under their control and after that return to the house.

Diagnosis process from this evil eye is quite different in Hill Kharia society. When a woman is identified as a specified witch, then action is taken against her. The nature of punishment depends on the condition of victims. If the victim alive or in a stage of recovery, then nothing is done against the witch. If the sickness continues witches themselves made to intervene, confess her crime for taking measures.

We know that death of Hill Kharia society is due to hunger, epidemics, non-availability of pure drinking water and improper availability of health facilities, ignorance, negligence and also illiteracy. In addition to that the women are getting victims of superstitious beliefs which label them witch or *Dyne*.

3.3.2- Belief in the Life after Death

The Hill Kharias believe in the existence of soul. The Hill Kharais have conspicuous believe in the life after death. For them death takes place the moment, the *atma* or soul leaves the body. They bring the shade of their dead back to the family a week after the burial. After taking the body for burial they also keep some food in the place where the dead used to sleep while living. But in Rahidi village of Purulia, they have buried the death body in nearest ground. At that time they provide the dead body with all the daily requirements i.e, rice, oil, comb tobacco etc. beside grave. This practice is only observed in this village. It is also observed that if any person was dead by the effect of the evil spirit like pox, TB, jaundice etc. the *Tulsi* plant is implanted at the side of the dead body.

For the Hill Kharias death is the beginning of new life. They bury their dead north-south and turn the face of the deceased towards the east. Their oral tradition says that they had glorious kingdoms ion the Gangetic valley which they were forced to leave. About the turning of the face towards the east, it is believed that intensely looking towards the God (Sun).

3.4- Disease Etiology

From time immemorial, human diseases and illness are said to have originated out of discrepancies related to religious beliefs, magical mysteries and supernatural dogmas and that too having a verities of references in different cultural domain. The Hill Kharia were beliefs that the reason of the disease that the surrounding environment, seasonal vary and black magic. People mostly prefer to go local traditional healers (*gunia*) treatment rather than modern

medical practices. In all studied villages (*Bankura and Purulia*), the Hill Kharias mostly use herbal product, local medicine and indigenous medical practices for the treatment. During my research I have taken in-depth interview and it was found that some peoples were unable to express the reason for different diseases and they don't know how to get treatment for a particular disease.

Role of women in decision making for health seeking behaviour is less and most of them are not participating in family decision making. Even in some houses, they do not prefer for medical treatment for girls or ladies of that house. It was observed that around 62% of household are not allowing women to participate in decision making for health seeking behaviour.

The natural environment plays an important role in the formation of tribal culture in different eco-setting (Sarkar and Dasgupta, 2006). So the health seeking behavior for diagnosis and treatment of various diseases is related to the cognizance of their environment.

In most of the cases, Hill Kharias were not able to express the cause of disease in all my studied villages. Only some of the villagers were able to explain the right meaning of their diseases. According to cultural beliefs and view of the Hill Kharia peoples and native health care specialist at villages of Damodarapur and Rahidi in Purulia, the causes of illness are occurred due to hereditary flow, religious beliefs, Black magic, man-made and seasonal variation.

3.4.1- Religious Beliefs-

The Hill Kharias have a strong belief that the supernatural being may bring disease to them if it agrees with their daily life activities. According to their perception regarding disease and illness, local deities and intrusion of evil spirit is considered as important reason for various illnesses. As per their perception some religious belief like mythological, supernatural or spiritual aspects of a religion are the cause of illness. If someone indulges in bad deeds, God becomes an angry and inflict some diseases as punishment. There are some common diseases illness found in all of my studied villages via, impotency of women, tuberculosis, sexual problem, pox, continuous fever etc, these disease perception are common among all the Hill Kharia's in the villages of Purulia and Bankura. They have also believed that the death occurs only to the body of a person, but the soul (*atma*) always remains alive. If any of them commit any mistake or violate social taboos they used to be punished by their ancestors. The effect of evil eye is considered as one of the important reason for illness. There are some male and female in the village, who poses such evil eye. The role of evil eye in causing disease is very common in my studied areas. It is also believed that few individuals cast evil spell on others just by looking at them. Some do it because of jealous of others and desire to possess what other have. According to them, children under 5 years are more vulnerable of evil spirit because they have no such protection power against the evil spirit.

3.4.2- Black Magic

Black magic is very common among the Hill Kharia in Purulia and Bankura. The occurrence of any unnatural thing is caused by the effect of the black magic. They have their own perception regarding illness and disease other than

the religious sentiments. Illness is believed to be caused by human agents through magical means. Sorcery or *gunia* is a magical practitioner and plays an important role on the belief of the natives as main cause of illness. According to the Hill Kharia of Purulia, the act perform by the *gunia* upon some individuals to harm by acquiring bodily parts like hair, nails etc. The effect of these magical as well as paranormal forces leads a man become weak, later resulting in body drying up. But this concept in villages of Bankura is quite different and they have conceptualised that without religious performance the black magic does not affect on the body and they also think that not only *gunia* but others normal villagers can do harm to others by magical performance. This magical concept is deeply rooted among the distance villagers from urban center in both Purulia and Bankura districts.

3.4.3- Man –made

The Hill Kharia have various notions regarding the food habits as they think that taking more food causes stomach pain. The consumption of alcohol or country liquor are common among both men and women. This maximum percentage of liquor creates adverse effect on stomach and liver as well as women's health. According to them, new water in the beginning of rainy season may cause some illness like cold and cough. It is also believed by the Hill Kharias's that some kind of pulses create high temperature in the body like potato.

Behind all these above mentioned perceptions regarding disease etiology, another factor has also come out. The Hill Kharia lives in forest areas in Purulia and Bankura.

3.5-Traditional concept of Ante- Natal, Natal and Post-Natal care-

Antenatal care refers to pregnancy related care provided by a health worker or by family members with some local medical knowledge either in medical institution or at home. The major problems were facing by the Hill Kharia pregnant women viz. indigestion, vomiting, weakness and body ache. Some home remedies are practiced including usages of medicinal plants to cope up with vomiting and general weakness. If problems persist for a longer duration, then they would consult the Traditional Birth Attendant (TBA) or locally called *Dai* who perform some massage for reducing the ache. In this case some homemade tablets have been used for the purpose to reduce the pain of pregnant women. These tablets are generally made by some local plants *Chitchat* to reduce a labor pain, giving a warm water and liquor tea (*legal cha*) continuously to the pregnant women. The habit of taking alcohol during pregnancy has been found to be usual among the Hill Kharia women and almost of all of them is observed to continue their regular activities including hard labor even during the advanced stage of pregnancy.

The significant problems during childbirth are identified as excessive bleeding and weakness following the delivery. The home remedies for these include a glass of sugar water. After the delivery, the mother was also given a warm shake with the help of local *Gub* plants leaf and cow dung (*Gobar*). They believe that this method would help to get rid of the post pregnancy pain of the mother. Locally available 'Arum' (*ool*) is used as pain killer. After the third day of delivery, the women allowed to eat food item like rice and

boiled vegetables. They believed that having food and water just after delivery is considered to be harmful for the health of mother.

The child is also given a massage with locally available mustered oil and kept warm through indigenous method. Most of children are put on breastfeeding after 2-3 days but colostrums are usually not discarded. Pre lacteal like goat milk, sugar solution with warm water are common method among them and sometimes mother also put their babies on other women's breast before initiating their breast milk to baby.

Apart from their indigenous health care practices the status of ante-natal care provided to the pregnant women in that area was very poor at both of villages. Most of the Hill Kharia women did not utilise maternal and child health (MCH) services provided at Government health services. Ill equipped communication to sub-urban centre, absence of private doctor, poor economic condition and absence of knowledge to taking facility of modern health services are the main cause of lacking towards utilization of Government health services as well as pre-natal, natal and post-natal services was very irregularly available to them.

3.5.1- Delivery System

Pregnancy is considered as normal phenomena among the Hill Kharia and no such special care or rest is taken by pregnant women. Delivery place is one of the most important factors affecting the total health system i.e, maternal health as-well-as child health. According to them, if married women lost her menstrual cycle, then they treated as pregnant. The delivery mostly are takes

place at home in all my studied villages in Purulia and Bankura. But it is quite different from district wise. In Purulia, most of the deliveries were considered by Traditional Birth Attendant (TBA) or locally called *dai* and assisted by mother-in-law, sister-in-law and other elder women of their communities.

Before the moment of delivery process, the root of '*apang*' [*Achyranthus aspera*] was kept on her head. From their cognitive point of view it is helpful to relief from the labour pain. These indigenous practices are common at Rahidi and Damodarpur in Purulia. Deliveries are mostly conducted in lying condition on a cot. The umbilical cord was tied with white thread before cutting. After the delivery, the umbilical cord is cut with Snail (*Jhinuk*). TBA or *dai* provide help to pregnant women at the first stage. After 5-6 hours of delivery, the baby is given bath with warm water by TBA (*dai*). Mustered oil has been applied on the entire body of the new born followed by hot fomentation to keep the baby away from cough and cold and to keep baby healthy. But no specific precaution has been reported at the time of conducting deliveries which resulted in an increased susceptibility to various infections. As the experiences of TBA (*dai*), they give some massages to the pregnant women and refer to the Pancha or Manbazar Hospital in Purulia and Khatra or Ranibadh Block hospital in Bankura in serious cases.

In of the both TYPE – I and TYPE- II villages most of delivery cases occurred at home (TYPE-I- 92.22% [Rahidi], 98.68% [Ladda], and TYPE-II- 87.95% [Danodarpur], 96.26% [Borda Sabar para], 91.67% [Sarasdanga]) and at the same time very less cases of institutional delivery took place at the Government Hospital. Choice of are clearly made on the basis of perception

of care, as-well-as on cultural comfort. According to them, Women prefer for deliveries at home for the reason of familiarity with local tradition as-well-as the feelings of natural and psychologically supportive environment. The local peoples are very much dependent on local “*dai*”, who is generally inhabited in the close vicinity of the villages. So the peoples could access them whenever they needed their assistance

In the villages of Bankura (Ladda, Sarasdanga and Borda sabar para), the practices are quite different from the villages of Purulia. Before the time of delivery, the *dai* gives a tablet which made up by the paste of root of *Aknada* plants with mixture of *golmirich*. This tablet is helps to expand the Fallopian tube as a result babies comes out very easily from mother womb. It is also observed that the leaf juice of succulent plant is applied on the portion of the vagina (*joni*) of the pregnant women. According to their conception, this practice would lead to normal delivery.

3.6- Life Cycle Rituals

3.6.1- Birth

The successful birth of a child depends on a grace of spirits, *Painsa-burhi* and *Painsa-burha*. According to them, the *pancha bhut* causes the death of a child either in womb or after the birth.

When women stop menstruating (*dangua*) it is taken as symptoms of a conception. She is then place under seven kinds of restrictions: 1) should not eat from the end of her *sari* or *khari chenga*, 2) should not eat rat, 3) should not eat *dhamna* snake, 4) should not go to a hut where death has occurred, 5)

should not cross any stream or drain by leaping over it, 6) should not eat fishes caught by trap, net or rod and line, 7) should not buy any new pots from the potter's hut.

The umbilical cord is cut by means of bamboo split or sharp blade by local Traditional Birth Attendant (TBA) or *daior* any elderly women of the hamlet. The placenta is disposed of by depositing it in a hole dug underneath near the own hut. The pollution period is observed for three, five or seven days but it varies village to village. The length of the period depends on the ability of the new mother. On the appointed day the new born child's father gets up clearly in the morning when nobody in the hamlet gets up early in the morning when nobody in the hamlet gets up and goes to a pond and brings full pot of water and it's kept on the *tulsi pinra*. According to them, the *Painsa-burhi* and *Painsa-burha* will give blessing to the new born babies. In the morning the *tulsi pinra* is smeared with mud water and then one kilogram paddy is poured on the *tulsi pinra* and pot is placed. A little turmeric is mixed with the pot water. After that a fowl is sacrificed in the name of *Painsa-burhi* and *Painsa-burha*. The child is bathed in the water of the pot and its mother takes her bath in the pond. The family member has also taken a birth in the pond. But this practice is going to disappear among them.

3.6.2- Marriage

To a Hill Kharia, die before marriage and without a family means to die without attaining the full stature of manhood. It has a two clearly delineable part, the socio-cultural aspects and the rituals. The mate selection procedure points out the value of the women in Hill Kharia society. The following

brides and groom party conversation is established in the villages of Purulia. The preliminary contact has been established through a go-between (*Raibaysha*) the groom party would come to the brides place. In that time bridal party's spokesman would ask of the groom's party in the following manner, 'so many decades have elapsed but we have not seen so many people coming together. What for have you come?' the groom party answers, 'one bird has come to your hamlet which causing great deal of destruction in our hamlet, killing fowl and destruction of seeds'. The bride's party would then say, 'Yes there are some birds on the trees. But what kind of birds are you looking for – *mayurchanda*, *bheladagi* or *banshita*?' The three birds named and represent three age groups. *Mayurchanda* refers to a bride whose age falls between 18-22, *bheladagi* 14-18 and *banshita* 10-14. The groom party would answer according to the age of the bride they are looking for. Then the selection process is completed. Then the negotiation is carried out in terms of rupees. Now-a-days the usual bride price is depends on the economic situation of the family but generally varies from Rs. 1000-1500. After this is done, the brides party place a small quantity of rice, oil etc. on a *sal* plate and request the groom party stating that they have collected a few fruits which they may kindly cook and eat. After this customary, the grooms has to undergone a test of ability to demonstrate whether he is capable of looking after his wife by taking the prospective bride with him in the *jungle* accompanied with few relatives from each side.

On the appointed day the grooms party accompanied by the groom's maternal uncle, arrives at the bride's village and are given a place to stay well away from the brides hut. In an open space, preferably near *tulsi pinra*, a sacred

shrine is established where various ritual elements symbolizing the deity called *marua* are placed. This deity is placed under the *chamra* which looks like a kind of sun shade having four upright poles on which rests of *mahul* and *sal* leaves covered roof. Underneath this roof a few articles like sundried rice, sacred grass (*durba*), paddy, betel nut, a copper coin and vermilion are tied together in a *sal* leaves and then placed in a hole and then covered with earth. Then two branches of *mahul* are planted by this side. Two earthen pots with water are placed on the sides of those branches. The grandmother accompanied by other women of the hamlet, goes to a natural pool singing marriage songs (*bihar geet*).

In the evening of the marriage day when the groom's party arrives, the bride is made to sit on a brass plate and is carried to the *marua* by a few people of the groom's party. Then the groom is carried by his maternal uncle and facing towards the bride. After this the presiding deity's *marua*, the *Dharam* and *kandni-randhni* are worshipped. After the marriage ritual, the bride and groom are entertained with *chira* and *gur* separately. The presiding deity of mountain was supposed to provide the couple with food and protection from evil. All the hamlets who are inhabitant are present at the time.

Next day the bride and groom leave for groom village. Before departing two important ceremonies are held. At the time of departing, bride is then asked by her mother, "where are you going my darling?" she then answered "*kamin khatte*" (to work as labourer). Then she throws back the rice which are collected by the groom party. This ceremony is called *khatabara*. On next day bride and groom comes back to the brides village where the marriage ceremony become end by the breaking *chamra* and throwing to the pond.

It also pointed out that the ceremonial system is changeable in village of Bankura due to the influences of the non-tribal communities. In Damodarpur and Rahidi, this whole marriage system was described by the *Krishna Sabar* and his wife and this marriage practices are practiced among the whole Hill Kharia communities.

3.6.3- Death

After a person dies the dead body is carried to the burial place. There the dead body is placed in a grave with its head resting on the southern side. The eldest and youngest son usually does this job. In the absence of sons, daughters may also perform this job. After this the grave is filled up. Previously it was customary to deposit with the dead body food, new clothes and one or two implements. But now this custom is no longer adhered to. While coming back to the hamlet the older member of the hamlet performs a ritual called *kantaduari* at a junction of two roads.

The burial ritual is totally dependent on the family economic condition. The death body is buried under the gravel or burn, has totally depends on the economic circumstances of the family. When I, interpreted it on the basis of the villages, in Damodarpur (Purulia) and Borda Sabar para (Bankura), Sarasdanga (Bankura), the dead bodies are burnt at the nearest funeral ground whereas in Rahidi (Purulia) and Ladda (Bankura), the dead body are buried under the ground and a stone slabs (*menhir*) is fixed on the burial. These practiced are continued in all the studied villages.

3.7- Traditional Health Practitioners: Role and Activity

3.7.1- Type- ONE village- (Rahidi-Purulia)

3.7.1.1- Traditional Birth Attendant (*dai*)-

The problems of access to health facilities and utilization of health service get further compounded in the Hill Kharia villages due to ignorance, illiteracy and difficult terrain. For this reason large number of Hill Kharia of population depends on the TBA or locally called *dai*. TBAs not only provide technical assistance, but also attend to and support the mother during the whole process of childbirth and thereafter. The work of TBAs is adapted and strictly bound to the social and cultural matrix to which they belong, their practices and beliefs are in accordance with the needs of the local community.

Moti Mahato, age-52, residing at the village Maguria which is situated 3 KM away from the village Rahidi. She is the only TBA in that whole area. She has assisted not only the Hill Kharia community but scheduled caste as well as general caste peoples in the childbirth concern. She has been carrying on this practice from last 15 years or more. At the time of the emergency, the Hill Kharia of Rahidi village called to her for assistance during childbirth. Low price, availability of local *dai*, good positive behavior to their culture are the main cause of the acceptance and the Hill Kharia peoples of the village has a tremendous faith on local TBA. According to the *Moti Mahato*, the Hill Kharia women do not receive any medications since they do not have any problems in early pregnancy. She has a concept some indigenous method to

understand the danger signs in antenatal period. Swelling over the legs and pain in abdomen before nine month is known to danger signs during pregnancy. During the time of the delivery, she has been applied mustard oil over the lower portion of the pregnant women. This application will helps reduces the delivery pain. At the time of the delivery, she organized in every matter relating to safe childbirth like, new thread for cord, new blade for cutting umbilical cord etc. the deliveries were conducted in separate room but Hill Kharia's has only one room in their hut. That room has uses as a labour room in that time. The practice of hand washing is common but appropriate timing of hand washing is not known. According to *dai*, prolonged labour and blood loss during delivery are the most common known danger signs among the Hill Kharia. She also postulates that the most of the Hill Kharia women suffer from low body weight and low nutritional status.

She has been supported by the PHC and Sub-divisional hospital at Hura for the necessary instruments required at the time of delivery procedures. The villagers are very much familiar with her regarding delivery and others pregnancy related matter.

Moti Mahato, TBA, Maguria, Purulia

3.7.2- Type- ONE village- (Ladda-Bankura)

3.7.2.1- Traditional Birth Attendant (dai)-

This village is situated near Mukutmanipur dam of Bankura and the interior most village where Hill Kharias inhabit. No such modern health care center or PHC was found in periphery of this village.

Anita Sabar (48), she is the only Traditional Birth Attendant (TBA) or *dai* who is only service provider not only in this village but also neighbouring villages. She is an untrained *dai* in this localities. Actually she resides in this village and has been practicing since last ten years in this locality. The Hill Kharias are also dependent on TBA at the time of delivery. All other *dais* in this locality is passed away. Actually she developed her interest in this medical practice from her mother-in-law who taught her. She used some traditional herbal medicine before and after the delivery. This herbal medicine is prepared by her at home. These remedies are used for menstrual regulation, spacing of children and for permanent contraception. At the time of delivery, there is at least one woman who assists her for maintaining smooth delivery process. She also knows about the traditional medicine for abortion. If a woman wants to get an abortion, a *Jodi-booti* (local herbal medicine) is kept in her birth canal for two to three days, which damage the embryo. This method can be used for a woman who is up to three months pregnant. She has also applied another medicine used as a permanent method of abortion is prepared by boiling roots of *paan* (betel nut leaf). At the time of birth, she has been uses special equipment for cord cutting and cord clamping. The cord cutting was done by bamboo split or Mollusca shell (*jhinuk*) while cord clamping was mostly done with used rough cloths. According to her, these are the natural objects which protect the child from the infection or any other diseases. During the time of umbilical cord cutting, usage of antiseptic properties or turmeric (*haldi*) powder uses by her. The mucus aspiration was done with finger with pinch of salt on it and cloth was used for airway cleaning by herself. In one case the mother and relatives said

that during labor pain *dai* massaged mother's abdomen therefore neonate died. But an extreme trust for *Anita Sabar (dai)* was well evidenced by instances such as if *dai* suggests no need for hospital care then neonate is neither admitted in Hospital nor any other modern health care institution.

Anita Sabar, TBA, Ladda, Bankura

3.7.3- Type- TWO village- (Damodarpur-Purulia)

3.7.3.1- Traditional Birth Attendant (*dai*)-

Damodarpur is one of the studied village which is located nearer to the Purulia town. Only one TBA or *dai* was found in this area. *Malati Sabar (52)*, acted as a *dai* among the Hill Kharia in this village. She is a trained *dai* through the Government to gain more skills and expertise in their work. According to *dai*, the family elders (usually mother-in-law) or sometimes own self identify by checking the stomach and nothing other physical changes. She said that confirm pregnancy based on symptoms like vomiting, desire for sour things (tamarind, pickles etc), tiredness and stopping of menstrual cycle. After all these symptoms, she identified women as a pregnant. Actually the PHC is located nearer to this Hill Kharia settlement of the village. According to her, the mind-set of the Hill Kharia women is changing and pregnant women have started to going to the nearest PHC for TT injection, IFA tablets. He gives advice regarding pregnancy care. Now-a-days the weight of the pregnant women is recoded and information of healthy diet and balanced diet is provided to those found to be underweight. According to the *dai*, most of the women are in underweight condition. TBA was also stated that the Hill Kharia community does not allow a pregnant

woman to cross a river or attend any funeral ceremony. Sour and hot foods are also forbidden during the pregnancy.

The *dai* assists in most deliveries and stays with the mother for a week after the delivery. During this time she is expected to give the mother and baby regular bath and massages and washed the use cloths. In case of post-delivery problems, the mother is taken to the local medicine men or *kabiraj* for a disease locally known as *pet pakano*, as they think it cannot cured by the modern doctor. She took only Rs-150/ for girl child and 200/- for boy child including new cloth or *sari*.

Malati Sabar, TBA, Damodarpur, Purulia

3.7.4- Type- TWO village- (Sarasdanga- Bankura)

3.7.4.1- Traditional Birth Attendant (*dai*)-

Sarasdanga is a multi-ethnic village where Mahato, Pal and other tribal group are lived separately in this village. There is one TBA or *dai* in this village and who does not belong to the Hill Kharia community. All the villagers including the Hill Kharias rely on Sital *Mahato* (45) was only trained TBA or *dai* in this village.

‘I took training from the Governmental agencies last 3 years ago at Khatra Sub-divisional hospital. After that my popularity has increased in this village. I am not only trained but also experienced *dai* in this village. My process is not similar like other TBA in other areas. The pregnant women can continue their routine work till the delivery and no specification in diet. As I belong to the other caste community so the rituals and beliefs are quite different from

the Hill Kharia community. There has to be one assistant at the time of delivery. The mainly family members play as an assistant because they are familiar with the Hill Kharia's customs and rituals. In critical or danger stage, not taken any risk and refer to nearest PHC or Block Hospital. Before the delivery, I apply some massage on the abdomen of the pregnant women and use blade or sometimes knife for cutting umbilical cord'...she says.

According to her, the Hill Kharia people resort to pray and sacrifice hens in case of pregnancy or delivery related complications. She has performed most of the deliveries among the Hill Kharias in this village because till now they rely more on the traditional method of delivery. According to her the Hill Kharia have a strong belief in black magic and spirits and the pregnant women are not allowed to attend funeral ceremonies or to go near the graveyards, as they believe that spirits live there which can affect the baby and mother. TBA postulated that after the delivery, the family prays to god and sacrifices hen. She continues, 'I have applied some techniques that if the child does not cry after birth, whisper in its ear, sprinkles water on its face or hold it upside down by the legs to make it cry'. According to her, the Hill Kharia women are mostly malnourished and frequently drunker which would affect the baby's health and that's why child mortality is high among them in this village. She takes Rs. 200/ for childbirth as a remuneration.

Sital Mahato, TBA, Sarasdanga, Bankura

3.8 Usages of Herbal Ethno medicine and List of Medicinal Plants

‘Medicine has been practiced one way or another since man becomes a cultural animal. These are some evidence that a first aid technique derives from our primate ancestors.... Babons’ (Cuine, 1976). Ethno medicine refers to those beliefs and practices relating to discuss which are tm he products of the indigenous cultural development and are not explicitly derived from the conceptual framework of modern medicine (Hughes, 1968). Etymologically speaking, the terms refer to the medicines that are associated with specific ethnic group. Thus it can also be conceived of as folk medicine, traditional medicine or indigenous medicine. (Mibang & Choudhury, 2003). Herbal medicine is a practice that is as old as mankind. This practice was also found in Prehistoric times on different stages of human evolution. It is older than agriculture and uses of fire. Every human culture on every continent of the earth has practiced herbal medicine of one form to another. Herbal remedies have formed the basis of traditional medicine for millennia and have formed the root of modern pharmacology.

India is the home of several important traditional system of health care like Ayurveda, yoga. But this herbal ethno medial system depends heavily on the medicinal plant. Although this system is not only popular among the tribal but also it is used in the contemporary society. This is age old practices in health care system. Over 900 hundreds of medicinal plant species are currently in use by the Indian Herbal industry. Actually, the tribal peoples are the original custodians of the medicinal plant. Out of 45,000 species of wild plants, 7500 species are used for medicinal purpose. In this reason, the World Health Organization (WHO) has been promoting a movement for saving plants for

saving lives. This is because of the growing understanding of the pivotal role medicinal plants play in providing herbal remedies to health maladies. The WHO, 1978 also estimated that 80% of the population of the developing countries rely on traditional medicines, mostly plant drugs for the primary health care needs. In India, 65% of the population relies on ethno medicine which is only source of their primary health care needs (Rajasekharan, et al, 1996).

The Indian Traditional medicine can be categorized into two streams; one, the classical health traditions like Ayurveda and Siddha which are highly organized, classified and codified and has a sophisticated conceptual and theoretically more sound, whereas the Oral health tradition which is very rich and diverse but not codified and organized. The herbal medicinal plant is comes under both streams. The Ayurveda is determined by herbal medicine which is documented and orals tradition is also determined by the herbal medicine but this is not documented. Tribal herbal medicines are not documented properly at all. It is necessary for future health care management.

The tribal of India have preserved a huge knowledge of traditional medicinal uses of plants growing around them. Since, the Vedic times, importance of medicinal plant always has the same graph. Herbal medicinal plays a vital role in traditional as well as modern medical system. The Ethno medicine (traditional) is the mother of all other system of medicines. Traditional herbal medicine is a very popular treatment pattern in all the tribal communities. These medicinal plants gain further importance in the region where modern health facilities are either not available or not easily accessible.

The subject matter of ethnomedicine, in fact focus on the nature of illness as it is conceived by the nature, their own methods, criteria of classification of disease, the causes and cures, types of therapists and healers who seek to alleviate illness and their skills and social roles, preventive measures, the relation between medicine and religion. Data collected from the field through the ethnomedical approach contribute not only to the understanding of medical system in their cultural contents but also to view insight into the understanding of the interface between the indigenous and western medical systems that effect socio-cultural change. Also by going into an in-depth understanding of indigenous materia medica pharmacopoeia of various traditional cultures, it is possible in ethnomedical studies to culture; it is possible in ethno medical studies to discover the medical value of plants and animals which are so far unknown or least known to modern world.

The therapy in ethno medicine includes both magico-religious and mechanical and chemical procedure. Herbal remedies as a principle means of preventing and curing illness and diseases and has a several advantages to such system: the plants involved readily available, easy to transport and do not spoil quickly. These three factors are the main advantages to using by the tribal. This chapter of thesis is aimed to document the orals traditions of tribal health, identify and documents medicinal plants in those areas where Hill Kharias inhabited.

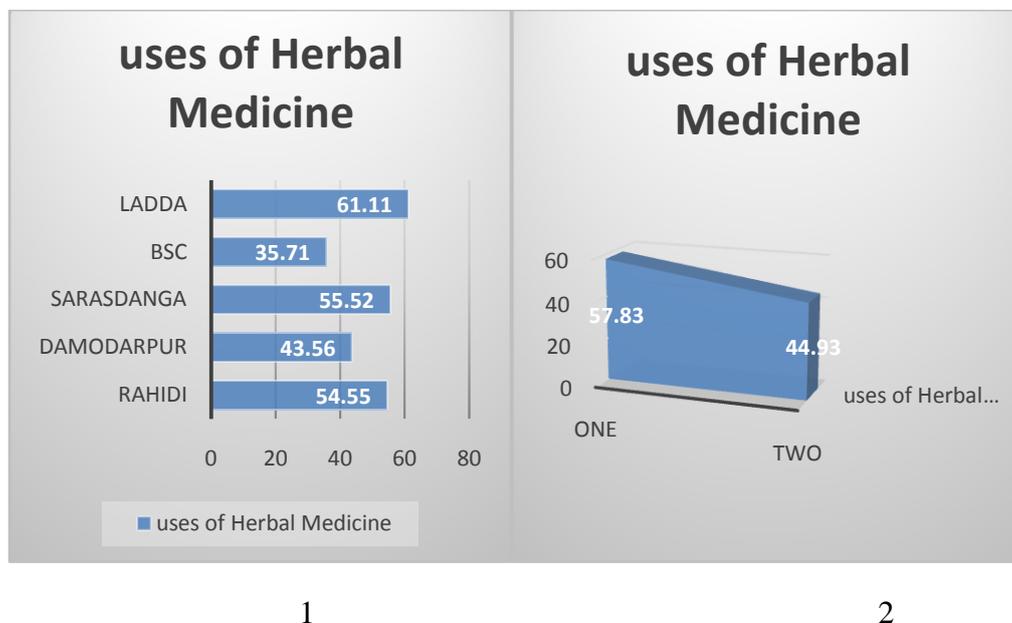
One of the very important methods is very applicable for this medicinal system i.e, Trial and Error Method (TAEM). The Hill Kharia group has practicing this TAEM, conscious or unconscious mind. They are still practicing some new

plants but they are totally unknown about their remedies. According to the informant (Jogen Sabar, M, 58, Rahidi village, Bankura) at SET-I village, 'We are practicing the jungle *osudhi* (Herbal Medicine) in a frequent manner in different diseases at first stage of diseases. After using the herbal medicine, most of the ailments become cured. Interestingly, when are going to forest areas for hunting, our aim is not static. In that time, we are trying to search '*osudhi gach*' (Medicinal plant) and take taste of leafs, shoots and flowers, seeds of different forest trees. We are unknown of their name of its taste or curable properties. But it was found that after taking taste of particular plants, that affects good impact on health and some are not. This is the only way to searching medicinal plant'.

The pharmacopoeia of folk medicine includes *Mahua* (*Madhuca longifolia*) plants which are used by the Hill Kharia to get rid of various diseases. All parts of this plant are used by them in traditional medical system. The roots of *Mahua* plant is used in stomach ulcer. In this case a root paste is given to the sufferer and to take with water mixture. The bark decoction is gargled in care of gum swelling, the parts of flower are also used in bronchial problems, the fruit paste is applied to toothache, the seed oil is used for massaged over the chest at the time of pain, and it's also used in treatment of pneumonia and lastly seed cake is used in the treatment of snake bite which is very common in the areas where Hill Kharias inhabit. This plant is associated with food, economy and religion among the Hill Kharia society.

The Hill Kharia inhabit in the forest areas in all my studied villages. So their health care practices still depend on the forest ecology, which depend on the

herbal medicine. They have their own traditional knowledge about the use of naturally available plants and their products are transmitted through oral communication within the society and passes from generation to generation. The uses of different medicinal plant and their products have been reported for various ailments. From this immense research work, it has been noted that this ethno-medicinal belief and practices are affected by the enormous urban contact. The type-one villages, the peoples are very much concerned about practices of herbal medicinal plant in different diseases. But at the same time, peoples of type-two villages are less concern than type-one about this herbal medicine. The cultural contact with other section is one of the causes of slight diversification regarding use of herbal medicine.



Graph-1. Showing Uses of Herbal Medicine in different villages

Graph-2. Showing comparison in Usages of Herbal Medicine in TYPE of village

Above result shows that the peoples of the Ladda village have more rely on the herbal medicine (61.11%) whereas the village of Borda Sabar para have less affinity towards herbal medicine (35.71%). The results also postulate the fact that Type-one village is more dependable on the herbal medicinal uses (57.83%) than Type-two village (44.93%). There are various reason behind this factor: Type-one village (Ladda, Rahidi) are geographically more isolated than type-two. Transport and communication system is not well to do condition. Modern health care system is far away from these villages. So, at the time of sickness, the peoples primarily rely on the village kabiraj who uses different medicinal plants for different ailments. They also depend on non-tribal health practitioner's i.e, from *Mahato* communities. But in the concern of the type TWO village, transport and communication are better condition. At time of diseases, they also try to treatment with herbal medicine but due to the facility of good communication with nearest urban center, they go to the modern health care practitioners. Secondly, at Damodarpur village, their own herbal medical knowledge person was died in last two years ago. After that no person is expert on medicinal plants. In the village, Sarasdanga, the peoples believed in herbal medicine but due to contact with the multiethnic communities in this village, affected their traditional faith on the herbal medicine. According to the Hill Kharia informant, (Mitali Sabar, F, 38,) of the Sarasdanga village, '*in earlier days, we used herbal medicine in all sorts of diseases which collects from the nearby forest. But now-a-days it becomes very difficult to getting medicinal plant from the nearby forest. All of those things happen because of the extensive*

deforestation. It is also noticed that the direct intake of herbal medicine takes more time to cure any ailments. In due course of time traditional healers are also losing their power because lack of practice and willingness'. They are not interested in sharing their knowledge with outsiders. After developing intimacy with some traditional healers, it is possible to collect the knowledge on herbal medicines used by them.

They use different medicinal plants for various ailments which are discussed on village wise, because below village-wise, because each village has its own ecological set up. The Hill Kharias are also used their herbal medicine which are found only in their nearest villages. This way of method has been slightly indicate about the degree of deforestation of the particular areas. It is also seen that the herbal medicinal practices and usages of different medicinal plant in one village is different in another villages by the Hill Kharias. This ethno botanical survey has been carried out among the medicinal plant practitioners using the questionnaire method and feedbacks are also collected from patients. The lists of medicinal plants used by the Hill Kharias in different villages are follows-

A) VILLAGE- Rahidi (Purulia)

Sl. No	Botanical Name	Family	Name used by the Hill Kharia	Parts used	Mode of Administration	Disease/Ailments
1	<i>Justicia adhatoda</i>	Acanthaceae	Basak	Leaf	Basak leaf juice mixed with <i>ocimum sanctum</i> (Tulsi) leaf juice and takes twice a day.	Cold and cough

2	<i>Centella asiatica</i>	Apiaceae	Thankuni	leaf	Leaf juice take thrice a day	Abdominal problem and dysentery problem
3	<i>Terminali arjuna</i>	Combretaceae	Arjun	bark	Tree Bark (Boiled juice) paste take as a tablet twice	Stomach and chest pain
4	<i>Holarrhena pubescens</i>	Apocynaceae	Indajab	bark	Bark paste is used as a water mixture	Dysentery problem
5	<i>Ambroma auguta.L</i>	Malvaceae	Olotokambal	Root and Bark	Paste of bark & root take twice a day	Reduce white discharge of women
6	<i>Bombax malabaricum</i>	Asparagaceae	Shet simul	Flower	Flower juice is used in water mixture twice a day	Reduce white discharge of women
7	<i>Datura metel</i>	Solanaceae	Dhutura	Leaf	Pasted leaf is applied on the Throat and ear areas. External use only.	Throat and ear pain
8	<i>Azadirachta indica</i>	Meliaceae	Neem	Leaves	Leaf juice is administered to relief body poisoning and skin disease.	Skin disease
9	<i>Mangifera indica</i>	Magnoliaceae	Aam	Bark	Bark paste juice is applied on the skin.	Used as a germicide
10	<i>Euphorbia fustiformis</i>	Euphorbiaceae	Dudhmul	Root	Fresh root stock are boiled and administrated upto 20gm once daily	Poor lactation
11	<i>Andrographis paniculata</i>	Acanthaceae	Laher	Leaf	Leaf part is boiled and that water take two times daily	Fever
12	<i>Crape jasmine</i>	Apocynaceae	Tagar	Shoot, flower	Shoot and flower	used at the time <i>Rukkho</i> or the Sun Heat

13	<i>Piper nigrum</i>	Piperaceae	Kalimorich	Leaf, fruit	Chewing leaf part or fruit daily 3-4 times	Throat pain or tonsils
14	<i>Wrightia arborea</i>	Apocynaceae	Indjab	Bark	Paste of bark and stone apple (<i>bael</i>) mixed with water and take twice	Stool problem
15	<i>Annona squamata</i>	Annonaceae	Madal	Fruit	The dust of dried fruit is applied on the infectious portion.	Infection problems.
16	<i>Bombax malabaricum</i>	Bombacaceae	Shimul	Root	Paste of <i>Shimul</i> root and leaf of <i>Kalmaghna</i> are mixing and this mixture take it with warm milk, twice daily	It is taken when the male members is impotent.
	<i>Hygrophila spinosa</i>	Acanthaceae	Kalmaghna	Leaf		
17	<i>Madhuca longifolia</i>	Sapotaceae	Mahul	fruit, flower, leaves	Paste is made and administrated in an empty stomach	Abdominal worm
18	<i>Saraca asoca</i>	Caesalpinaceae	Ashok	Buds	The single buds are taken with water and continue for 10-15 days.	It increases fertility of women.

B) VILLAGE- Damodarpur (Purulia)

Sl. No	Botanical Name	Family	Name used by the Hill Kharia	Parts used	Mode of Administration	Disease/Ailments
1	<i>Justicia adhatoda</i>	Acanthaceae	Basak	Leaf	Basak leaf juice mixed with <i>ocimum sanctum</i> (<i>Tulsi</i>) leaf juice and takes twice a day.	Cold and cough
2	<i>Centella asiatica</i>	Apiaceae	Thankuni	leaf	Leaf juice take thrice a day	Abdominal problem and dysentery problem
3	<i>Terminalia arjuna</i>	Combretaceae	Arjun	bark	Tree Bark (Boiled juice) paste take as a tablet twice	Stomach and chest pain

4	<i>Holarrhena pubescens</i>	Apocynaceae	Indajab	bark	Bark paste is used as a water mixture	Dysentery problem
5	<i>Ambroma auguta.L</i>	Malvaceae	Olotokambal	Root and Bark	Paste of bark & root take twice a day	Reduce white discharge of women
6	<i>Asparagus racemosus</i>	Asparagaceae	Shet simul	Flower	Flower juice is used in water mixture twice a day	Reduce white discharge of women
7	<i>Datura metel</i>	Solanaceae	Dhutra	Leaf	Pasted leaf is applied on the Throat and ear areas. External use only.	Throat and ear pain
8	<i>Azadirachta indica</i>	Meliaceae	Neem	Leaves	Leaf juice is administered to relief body poisoning and skin disease.	Skin disease
9	<i>Mangifera indica</i>	Magnoliaceae	Aam	Bark	Bark paste juice is applied on the skin.	Used as a germicide
10	<i>Euphorbia fustiformis</i>	Euphorbiaceae	Dudhmul	Root	Fresh root stock are boiled and administrated upto 20gm once daily	Poor lactation
11	<i>Andrographis paniculata</i>	Acanthaceae	Laher	Leaf	Leaf part is boiled and that water take two times daily	Fever
12	<i>Acacia auriculiformis</i>	Leguminosae	Akashmoni	Shoot	After burning of shoot, some secretion comes from there. This secretion is applied on the infected portion of the skin.	Skin infection or <i>Kush</i>
13	<i>Marsilea quadrifolia</i>	Marsiliaceae	Sushni	Leaf	5-6 leaves are chewing by the sufferer	Vomiting and dyscentrical problem
14	<i>Solanum indicum</i>	Solanaceae	Birhati	Leaf, shoots	Used as vegetables and take as a food daily in lunch	Used in cough and cold

C) VILLAGE- Borda Sabar para (Bankura)

Sl. No	Botanical Name	Family	Name used by the Hill Kharia	Parts used	Mode of Administration	Disease/Ailments
1	<i>Acacia catechu</i>	Fabaceae	Laggabati	Bark	Bark powder mixed with water is used in conjunctivitis	Externally applied to eruption in boils and used in conjunctivitis.

2	<i>Centella asiatica</i>	Apiaceae	Thankuni	leaf	Leaf juice take thrice a day	Abdominal problem and dysentery problem
3	<i>Terminali arjuna</i>	Combreteaceae	Arjun	bark	Tree Bark (Boiled juice) paste take as a tablet twice	Stomach and chest pain
4	<i>Holarrhena pubescens</i>	Apocynaceae	Indajab	bark	Bark paste is used as a water mixture	Dysentery problem
5	<i>Ambroma auguta.L</i>	Malvaceae	Olotokambal	Root and Bark	Paste of bark & root take twice a day	Reduce white discharge of women
6	<i>Asparagus racemosus</i>	Asparagaceae	Shet simul	Flower	Flower juice is used in water mixture twice a day	Reduce white discharge of women
7	<i>Datura metel</i>	Solanaceae	Dhutra	Leaf	Pasted leaf is applied on the Throat and ear areas. External use only.	Throat and ear pain
8	<i>Azadirachta indica</i>	Meliaceae	Neem	Leaves	Leaf juice is administered to relief body poisoning and skin disease.	Skin disease
9	<i>Mangifera indica</i>	Magnoliaceae	Aam	Bark	Bark paste juice is applied on the skin.	Used as a germicide
10	<i>Euphorbia fustiformis</i>	Euphorbiaceae	Dudhmul	Root	Fresh root stock are boiled and administrated upto 20gm once daily	Poor lactation

D) VILLAGE- Ladda (Bankura)

Sl. No	Botanical Name	Family	Name used by the Hill Kharia	Parts used	Mode of Administration	Disease/Ailments
1	<i>Acacia catechu</i>	Fabaceae	Laggabati	Bark	Bark powder mixed with water is used in conjunctivitis	Externally applied to eruption in boils and used in conjunctivitis.
2	<i>Centella asiatica</i>	Apiaceae	Thankuni	leaf	Leaf juice take thrice a day	Abdominal problem and dysentery problem

3	<i>Terminali arjuna</i>	Combretaceae	Arjun	bark	Tree Bark (Boiled juice) paste take as a tablet twice	Stomach and chest pain
4	<i>Holarrhena pubescens</i>	Apocynaceae	Indajab	bark	Bark paste is used as a water mixture	Dysentery problem
5	<i>Ambroma auguta.L</i>	Malvaceae	Olotokambal	Root and Bark	Paste of bark & root take twice a day	Reduce white discharge of women
6	<i>Asparagus racemosus</i>	Asparagaceae	Shet simul	Flower	Flower juice is used in water mixture twice a day	Reduce white discharge of women
7	<i>Datura metel</i>	Solanaceae	Dhutra	Leaf	Pasted leaf is applied on the Throat and ear areas. External use only.	Throat and ear pain
8	<i>Azadirachta indica</i>	Meliaceae	Neem	Leaves	Leaf juice is administered to relief body poisoning and skin disease.	Skin disease
9	<i>Mangifera indica</i>	Magnoliaceae	Aam	Bark	Bark paste juice is applied on the skin.	Used as a germicide
10	<i>Euphorbia fustiformis</i>	Euphorbiaceae	Dudhmul	Root	Fresh root stock are boiled and administrated upto 20gm once daily	Poor lactation
11	<i>Aloe vera</i>	Liliaceae	Hitokumari	Leaves	The peelings of the leaves are used in skin burn. The gel of the plant is applied on the oral ulcer	Skin infection and oral ulcer.
12	<i>Madhuca longifolia</i>	Sapotaceae	Mahul	fruit, flower, leaves	Paste is made and administrated in an empty stomach	Abdominal worm
13	<i>Rauvolfia serpentina</i>	Apocynaceae	Sarpagandha	Root	Pasted root is taken with water twice daily	Mental problem
14	<i>Butea monosperma</i>	Fabaceae	Palash	Leaf	The juice of leaf extract is taken before 4 days of menstruation twice a daily in addition with the water of cumin seeds.	It helps to reduce or stop the menstruation.

15	<i>Mimosa pudica</i>	Fabaceae	Sada laggabati	Root	Paste of root is mixed with paste of black piper. This mixture is take twice a day	It is taken when the male members is impotent in sexual behavior.
16	<i>Uraria picta</i>	Legumiosae	Sankarjata	Root	The paste of root is applied on the biting spot where the snake tooth is embedded.	It helps to disinfect the snake biting areas.
17	<i>Aristolochia indica</i>	Aristolochiaceae	Iswarmul	Leaf	The 5 nos. leaves paste is applied on the snake bite areas.	
18	<i>Calotropis gigantea</i>	Apocynaceae	Akanda	Leaf	Paste of leaf and <i>Curcuma longa</i> (<i>Halud</i>) are mixed and applied on the affected surface portion	It helps to reduce the affected Syphilis area.
19	<i>Cissus quadrangularis</i>	Vitaceae	Harjora	Root	The sticks of root are binding with the part of fracture bone and not open until bone are become joint	Bone fracture.

E) VILLAGE- Sarasdanga (Bankura)

Sl. No	Botanical Name	Family	Name used by the Hill Kharia	Parts used	Mode of Administration	Disease/Ailments
1	<i>Catharanthus roseus</i>	Apocynaceae	Nayantara	Leaf	Leaf juice is take as a drink 10-15 days continue.	It helps to reduce Blood sugar level.
2	<i>Centella asiatica</i>	Apiaceae	Thankuni	leaf	Leaf juice take thrice a day	Abdominal problem and dysentery problem
3	<i>Terminalia arjuna</i>	Combretaceae	Arjun	bark	Tree Bark (Boiled juice) paste take as a tablet twice	Stomach and chest pain
4	<i>Holarrhena pubescens</i>	Apocynaceae	Indajab	bark	Bark paste is used as a water mixture	Dysentery problem

5	<i>Ambroma auguta.L</i>	Malvaceae	Olotokambal	Root and Bark	Paste of bark & root take twice a day	Reduce white discharge of women
6	<i>Asparagus racemosus</i>	Asparagaceae	Shet simul	Flower	Flower juice is used in water mixture twice a day	Reduce white discharge of women
7	<i>Datura metel</i>	Solanaceae	Dhutra	Leaf	Pasted leaf is applied on the Throat and ear areas. External use only.	Throat and ear pain
8	<i>Azadirachta indica</i>	Meliaceae	Neem	Leaves	Leaf juice is administered to relief body poisoning and skin disease.	Skin disease
9	<i>Mangifera indica</i>	Magnoliaceae	Aam	Bark	Bark paste juice is applied on the skin.	Used as a germicide
10	<i>Euphorbia fustiformis</i>	Euphorbiaceae	Dudhmul	Root	Fresh root stock are boiled and administrated upto 20gm once daily	Poor lactation
11	<i>Hemidesmus indicus</i>	Asclepiadaceae	Anantamul	Root	Paste of <i>Anantamul</i> root and <i>Thankuni</i> leaf are mixed with water and take as a drink daily.	Give energy to the body.
12	<i>Centella asiatica</i>	Apiaceae	Thankuni	leaf		

3.8.1- Applied by the Herbal Medicine Men or Traditional Healers

The World Health Organization (WHO) estimates (Rômulo R and Ierecê L, 2005) that as many as 80% of the world's population rely primarily on animal and plant based medicines. Of the 252 essential chemicals selected by WHO, 11.1% comes from plants and 8.7% from animals. Traditional human populations have a broad natural pharmacopoeia consisting of wild plant and animal species. Ingredients sourced from wild plants and animals are not only used in traditional medicines, but are also increasingly valued as raw materials in the preparation of modern medicines. In India, nearly 15–20% of the Ayurvedic medicine is based on animal-derived substances (cheese, milk, meat,

eggs, chicken, sea shell and animal parts) (Unnikrishnan, 1998). The Rigveda, the oldest document of human knowledge mentions the use of medicinal plants in the treatment of man and animals. Ayurveda gives the account of actual beginning of the ancient medical science of India, which according to western scholars was written between 2500 to 600 B.C. Charaka and Susruta wrote around 1000 B.C. Charaka concentrate more on medicine while Susruta deals with surgery in details along with therapeutics (Joshi, 2006).

The Traditional Herbal Healer (THH) therapies contain many medicines for one ailment. Out of the various medicines, one is selected by the herbal healer against a particular disease according to the symptoms and secondary effects. Several plants are identified and used against one disease and are used according to their availability in the region. Some of the plants commonly used by Hill Kharia and non-tribal communities (Mahatos) for prominent diseases are recorded during the survey. This is happened due to the cultural contact with tribal and non-tribal communities in the studied areas.

The ethno-botanical knowledge systems among the Hill Kharia have traditionally been very rich and catering to the medicinal needs of the community since times immemorial. But at recent times, the youth in their communities in my studied villages have been losing interest in these plant based traditional knowledge systems. Such traditional knowledge systems are therefore in threat of extinction, much like the plants that make it up. One of the objectives of my research is to document the primitive herbal knowledge of them Hill Kharia's. From my end that it's have not yet validated the formulation

but feedback from various patients of the Hill Kharia communities has revealed that the formulation is really effective in many ailments.

Herbal medicine includes herbs, herbs materials, herbal preparations that contains of plants or other plant materials as active ingredients. Herbal medicine is one of the profitable forms of traditional medicine. I have consulted with the Herbal or traditional medicinal practitioners in all my studied villages at Purulia and Bankura during my research work.

Among the Hill Kharia the traditional or herbal medicine men are known as *Ojha*. With the of two *sal(Shorea robusta)* leaves the Ojha diagnosis the ailment. He rubs oil on the patient and then spirnkles vermilion on his body. Along with chants *mantra*. Finally he looked and read into the leaves. It is believed that he can see the cause then read the procedure to cure the disease by reading into the leaves. According the proceeds with this treatment, the disease will cure or not. Then he prescribed and gives the herbal medicine to the patient. The medicine given by him is two types 1. For external use such as paste, oil etc 2. For internal use, mixture and pills.

Name of the Herbal or Traditional Healers in village wise

Sl. No	Name of the Village	No. of Healers	Name of the District	Name of the Herbal or Traditional practitioners
1	Rahidi	01	Purulia	Bidush Sabar
2	Damodarpur	01		Ashok Pramanik (non-tribal community)
3	Borda sabar para	X	Bankura	Not present
4	Ladda	01		Mintu Sabar

5	Sarasdanga	01		Fulmani Sabar
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They have some herbal medicinal practices in different ailments which are common in sorts of villagers. They have applied different medical plants with performed own way of method and mixture. This may be taken orally applied on external surface. These medicinal plants details are discussed before in this chapter. But few traditional herbal practices were observed during my field works which are very interesting in concern of ethno botanical and indigenous knowledge studies and these practices are common among Hill Kharias villages.

The Hill Kharia of all my studied villages has their own indigenous methods of treating different kinds of diseases. For treating diseases various type of locally available herbs and leaves of wild plants are used by them as medicine. These medicines are prepared by herbal specialists of the village who may be belongs to their own communities or other communities and have considerable knowledge about the herbs and its medicinal use. Of course, it has also been observed in both of the villages that many elderly persons known and prepared some herbal medicines for some common diseases such as fever, dysentery, jaundice, chest pain, stomach trouble, headache, body ache, piles, etc. However, it is discussed before observed that several herbs or various parts of several plants have been used for treating different kinds of ailments. In the following an attempt has been made to enlist some diseases and their corresponding herbs treatment used by the herbal healers of the villages which are not discussed before.

Case Study of Traditional Healers-

3.8.1.1- Case study-1) Type-I, Village- Rahidi, District- Purulia

Bidush Sabar 45, is a Hill Kharia tribal healer, residing at the village of Rahidii in district Purulia. He started his practice about 5 years back and studied the tribal healing techniques from his father and grandfather. He usually visited the forest areas along with his father and grandfather for the collection of number of medicinal plants for the treatment of women related disease, hypertension, infertility, abdominal problems rheumatic disorders, etc. He prepares the medicine in the form of powder, pills and medicated oils. He does his practice at his residence. It is interesting to note that, he is one among the popular traditional healers not only the Hill Kharia communities but also non tribal communities, who is very keen to preserve Hill Kharias age old traditional healing art. At present, most of the individuals and families of the Hill Kharia tribal communities are not showing interest to preserve their traditional healing art because of their changing life style. He is treating on an average 10-12 patients per week and patients.

3.8.1.2- Case study-2) Type-I, Village- Ladda, District- Bankura

Mintu Sabar, aged 55, residing at Ladda village of the district Bankura, is practicing for the last 15 years. The local health practice tradition is very rich, diverse and has strong knowledge base in local tribal medicine. Majority of the plants used for different ailments by Mintu Sabar are location specific and effective. He cures ailments through their traditional healing art, which consists of their own diagnostic methods including pulse reading and application of various herbal drugs. Sometimes he applies customary ritual practices along

with drug administration. He is willing to impart the traditional knowledge regarding treatment pattern to the next generation. He practices his knowledge at his residence with the support of non tribal *Mahato* communities. It was also observed that majority of the youngsters did not show much interest to preserve their traditional healing art because of the changing socio-economic status and life style of the Hill Kharia peoples.

3.8.1.3- Case study-3) Type-II, Village- Damodarpur, District- Purulia

Ashok Pramanik, age- 42, is an only non tribal traditional healer residing at the village Damodarpur of district Purulia. Actually he belongs to the caste *Mahato* communities. But he knows about the culture and practices regarding health, disease and treatment process of Hill Kharia at Damodarpur village. He resides at the corner site of the village. He has a own medicinal plants garden at home. During the time of traditional treatment of Hill Kharia, he gives some medicinal herbs to them as a pills, powder or medicated oils. According to him, Hill Kharia of Damodarpur village mostly relied on traditional treatment process at first stage of disease. If the disease has not become cure then goes to modern medical health practitioners. It was also noticed that young generations did not show interest to the traditional healers at this village. He took amount of Rs. 50.00 for treatment purpose including medicine. Sometimes he gives medicine to them in free of cost but it depends on the family condition.

3.8.1.4- Case study-1) Type-II, Village- Sarasdanga, District- Bankura

Following all the medicinal plant and its process of administration are described by the traditional herbal healers of villages of Damodarpur, Ladda, Sarasdanga and Rahidi. The practices are described below-

A) CHEST PAIN-

Plant- Local Name- *Arjun*

Scientific Name- *Terminalia arjuna*,

Family- Combretaceae

Part used- Bark

Quantity- 05 mg

Process of Administration- The bark is boiled in water and then boiled water has been taken by the patients and this will continue for 10-15 days in twice.

B) EYE PROBLEM/ CONJUNCTIVITES-

Plant- Local Name- *Lao* and *Amla*

Scientific Name- *Cucurbita moschata* and *Phyllanthus emblica*

Family- Cucurbitaceae and *Phyllanthaceae*

Part used- Stem and Fruit

Quantity- X

Process of Administration- the mixture is made with the stem of *Lao* (Pumpkin) and fruit juice of *Amla* then a few drops of milk from lactating mother and few drops of cow urine are properly mixed. Then a 2 drops of mixture fall into the open eyes. This treatment will continue for 2-3 days.

C) Dysentery Problem -

Plant- Local Name- *Kuruchi*

Scientific Name- *Holarrhena pubescens*

Family- *Apocynaceae*

Part used- Bark

Quantity- 2gm

Process of Administration- the paste of *Kuruchi* bark and *Kachibael* are mixing very well and then 1 teaspoon mixture is taken twice in a day with water.

D) Bleeding problems from cut areas-

Plant- Local Name- *Gada*

Scientific Name- *Tagetes patula*

Family- *Asteraceae*

Part used- leaf

Quantity- 5-6 leaves

Process of Administration- the paste of *Gada* leaves is binding with the *Taal* leaf on the cutting edge. After 5 minutes the blood becomes clot.

E) Tuberculosis -

Plant- Local Name- *Basak*

Scientific Name- *Justicia adhatoda*

Family- *Acanthaceae*

Part used- leaf

Quantity- 10-15 leaves

Process of Administration- At first 10-15 *Basak* cleaned leaves are poured down into the empty *Hari* which has contains a small holes under the lower surface. A few stones are kept on the portion of the holes, just like a appliance of filter. Then the *Hari* is burned. As a result that inner *basak* leaves are becomes in the form of ash. Then water is poured down into the *Hari*. This *hari* is kept for 2-3 hours. After that a few droplets of water is fallen into the bowl (*Bati*). This water is the main medicine for the patient of Tuberculosis. This water will takes

two times in a day by the patient. According to the traditional healers, this is the *Mahaosudh* (Great medicine) for the TB patient.

F) Worms -

Plant- Local Name- *Khejur*

Scientific Name- *Datepalm jaggery*

Family-

Part used- leaf

Quantity- 2-3 leaves

Process of Administration- The pasted juice of the *Khejur* leaf is consumed 1 teaspoon in 2-3 times a day. But it is more beneficial in empty stomach.

G) White discharge problem -

Plant- Local Name- *Olatkambal* and *Katanoita*

Scientific Name- *Ambroma auguta.L*

Family- Malvaceae

Part used- Root, Bark and

Quantity- 2-3 gm

Process of Administration- paste of root and bark of the *Olatkambal* and root of *Katanoita* are mixed properly. Then make tablets from mixture paste and drying. The suffering woman takes 2 tablets in each day.

H) White discharge problems -

Plant- Local Name- *Bash*

Scientific Name-

Family- Poaceae

Part used- Leaf

Quantity- 12-15 leaves

Process of Administration- paste juice of *Bash* leaves is taken in empty stomach for 5-6 days.

I) Tonsil or any throat pain -

Plant- Local Name- *Kanakdutura*

Scientific Name- *Datura metel*

Family- Solanaceae

Part used- Leaf

Quantity- 3-4 leaves and 10 gm mustered oil

Process of Administration- *Kanakdutura* leaves paste is mixed with the mustered oil appropriately. Then this mixture is applied on the external surface of the throat and ear.

J) Asthma problem -

Plant- Local Name- *Kanakdutura*

Scientific Name- *Datura metel*

Family- Solanaceae

Part used- Fruit

Quantity- 1 fruit per *Churut*

Process of Administration- the dried fruit of *Kanakdutura* is burned until transformed into a ash. Then *churut* (cigarate) is prepared by the ash of fruit and smoking daily two times (one *churut* in one time).

Table

TABLE: 3.1 DISTRIBUTIONS OF FAMILIES ON THE BASIS OF SUPERNATURAL BELIEF

Category of Villages		No. of families	Belief in supernatural power	
			Yes	No
			Ghost/Witchcraft/Soul/spirit	
Type-I	Rahidi	22 (100)	22 (100)	-
	Ladda	18 (100)	16 (88.89)	2 (88.89)
	Total	40 (100)	38 (95)	2 (5)
Type-II	Damodarpu r	78 (100)	61 (78.21)	17 (21.79)
	Borda Sabar para	28 (100)	19 (67.86)	9 (32.14)
	Sarasdanga	55 (100)	35 (63.64)	20 (57.14)
	Total	161 (100)	115 (73.43)	46 (28.57)
Grand Total		201 (100)	153 (76.11)	48 (23.88)

TABLE: 3.2 DISEASE AFFECTED FAMILIES (in last 3 years)

Category of Villages		No. of families	Affected	Not Affected
Type-I	Rahidi	22 (100)	18 (81.82)	4 (18.18)
	Ladda	18 (100)	16 (88.89)	2 (11.11)
	Total	40 (100)	34 (85)	6 (17.65)
Type-II	Damodarpur	78 (100)	62 (79.49)	16 (20.51)
	Borda Sabar para	28 (100)	20 (71.43)	8 (28.57)
	Sarasdanga	55 (100)	41 (74.54)	14 (25.45)
	Total	161 (100)	121 (75.15)	38 (23.60)
Grand Total		201 (100)	155 (77.11)	44 (21.89)

TABLE: 3.3 VILLAGERS AFFECTED BY DISEASES [last 3 yrs.]

Category of Villages		No. of families	Disease affected		Total population	
			M	F	M	F
Type-I	Rahidi	22 (100)	32 (72.72)	36 (78.26)	44 (100.00)	46 (100.00)
	Ladda	18 (100)	26 (74.28)	33 (80.49)	35 (100.00)	41 (100.00)
	Total	40 (100)	58 (73.42)	69 (79.31)	79 (100.00)	87 (100.00)
Type-II	Damodarpu r	78 (100)	153 (84.53)	167 (79.90)	181 (100.00)	209 (100.00)
	Borda Sabar para	28 (100)	53 (76.81)	51 (78.46)	69 (100.00)	65 (100.00)
	Sarasdanga	55 (100)	48 (76.19)	28 (57.14)	63 (100.00)	49 (100.00)
	Total	161 (100)	254 (81.15)	246 (76.16)	313 (100.00)	323 (100.00)
Grand Total		201 (100)	312 (79.59)	315 (76.83)	392 (100.00)	410 (100.00)

TABLE: 3.4.1 DISEASE AFFECTED PERSONS IN RAHIDI VILLAGE
[last 3 yrs.]

Age Group	Total		Disease affected person	
	M	F	M	F
0 to 4	12 (100)	9 (100)	7 (58.33)	8 (88.89)
5 to 9	5 (100)	10 (100)	4 (80)	6 (60)
10 to 14	2 (100)	1 (100)	2 (100)	1 (100)
15 to 19	1 (100)	1 (100)	-	1 (100)
20 to 24	4 (100)	4 (100)	4 (100)	3 (75)
25 to 29	-	14 (100)	-	11 (78.57)
30 to 34	4 (100)	-	4 (100)	-
35 to 39	4 (100)	1 (100)	2 (50)	1 (100)
40 to 44	5 (100)	5 (100)	4 (80)	4 (80)
45 to 49	2 (100)	-	2 (100)	-
50 to 54	4 (100)	-	3 (75)	-
55 to 60	-	-	-	-
61 to 65	-	-	-	-
66 to 69	-	-	-	-
70 & 70+	1 (100)	1 (100)	1 (100)	1 (100)
Total	44 (100)	46 (100)	32 (72.72)	36 (78.26)

TABLE: 3.4.2 DISEASE AFFECTED PERSONS IN LADDA VILLAGE
[last 3 yrs.]

Age Group	Total		Disease affected person	
	M	F	M	F
0 to 4	-	1 (100)	-	1 (100)
5 to 9	3 (100)	5 (100)	2 (66.67)	5 (100)
10 to 14	6 (100)	10 (100)	4 (66.67)	8 (80)
15 to 19	4 (100)	3 (100)	3 (75)	2 (66.67)
20 to 24	1 (100)	4 (100)	1 (100)	3 (75)
25 to 29	3 (100)	2 (100)	3 (100)	2 (100)
30 to 34	2 (100)	5 (100)	1 (50)	4 (80)
35 to 39	-	1 (100)	-	1 (100)
40 to 44	7 (100)	4 (100)	4 (57.14)	2 (50)
45 to 49	-	3 (100)	-	2 (66.67)
50 to 54	2 (100)	-	2 (100)	-
55 to 60	3 (100)	-	2 (66.67)	-
61 to 65	2 (100)	2 (100)	2 (100)	2 (100)
66 to 69	1 (100)	1 (100)	1 (100)	-
70 & 70+	1 (100)	-	1 (100)	1 (100)
Total	35 (100)	41 (100)	26 (74.28)	33 (80.49)

TABLE: 3.4.3 DISEASE AFFECTED PERSONS IN DAMODARPUR VILLAGE [last 3 yrs.]

Age Group	Total		Disease affected person	
	M	F	M	F
0 to 4	26 (100)	23 (100)	21 (80.76)	19 (82.61)
5 to 9	32 (100)	39 (100)	26 (81.25)	32 (82.05)
10 to 14	20 (100)	27 (100)	17 (85)	24 (88.89)
15 to 19	7 (100)	10 (100)	7 (100)	8 (80)
20 to 24	14 (100)	26 (100)	12 (85.71)	12 (46.15)
25 to 29	23 (100)	27 (100)	18 (78.26)	21 (77.77)
30 to 34	14 (100)	9 (100)	12 (85.71)	8 (88.89)
35 to 39	13 (100)	11 (100)	10 (76.92)	10 (90.91)
40 to 44	7 (100)	10 (100)	6 (85.71)	8 (80)
45 to 49	8 (100)	5 (100)	8 (100)	5 (100)
50 to 54	4 (100)	4 (100)	4 (100)	4 (100)
55 to 60	5 (100)	5 (100)	4 (80)	4 (80)
61 to 65	6 (100)	8 (100)	6 (100)	7 (87.5)
66 to 69	2 (100)	5 (100)	2 (100)	5 (100)
70 & 70+	-	-	-	-
Total	181 (100)	209 (100)	153 (84.53)	167 (79.90)

TABLE: 3.4.4 DISEASE AFFECTED PERSONS IN BORDA SABAR PARA VILLAGE [last 3 yrs.]

Age Group	Total		Disease affected person	
	M	F	M	F
0 to 4	9 (100)	7 (100)	8 (88.89)	6 (85.71)
5 to 9	7 (100)	5 (100)	6 (85.71)	5 (100)
10 to 14	6 (100)	6 (100)	5 (83.33)	6 (100)
15 to 19	4 (100)	10 (100)	3 (75)	7 (70)
20 to 24	8 (100)	12 (100)	6 (75)	9 (75)
25 to 29	1 (100)	8 (100)	1 (100)	6 (75)
30 to 34	8 (100)	5 (100)	7 (87.5)	4 (80)
35 to 39	6 (100)	2 (100)	6 (100)	2 (100)
40 to 44	5 (100)	3 (100)	3 (60)	2 (66.67)
45 to 49	5 (100)	1 (100)	2 (40)	-
50 to 54	2 (100)	2 (100)	2 (100)	1 (50)
55 to 60	3 (100)	1 (100)	1 (33.33)	-
61 to 65	3 (100)	-	1 (33.33)	-
66 to 69	1 (100)	2 (100)	1 (100)	2 (100)
70 & 70+	1 (100)	1 (100)	1 (100)	1 (100)
Total	69 (100)	65 (100)	53 (76.81)	51 (78.46)

TABLE: 3.4.5 DISEASE AFFECTED PERSONS IN SARASDANGA VILLAGE [last 3 yrs.]

Age Group	Total		Disease affected person	
	M	F	M	F
0 to 4	10 (100)	9 (100)	10 (100)	7 (77.78)
5 to 9	5 (100)	10 (100)	5 (100)	8 (80)
10 to 14	5 (100)	6 (100)	5 (100)	3 (50)
15 to 19	1 (100)	1 (100)	1 (100)	-
20 to 24	4 (100)	4 (100)	4 (100)	2 (50)
25 to 29	10 (100)	5 (100)	9 (90)	2 (40)
30 to 34	4 (100)	-	3 (75)	-
35 to 39	12 (100)	4 (100)	10 (83.33)	2 (50)
40 to 44	4 (100)	5 (100)	4 (100)	2 (40)
45 to 49	2 (100)	-	2 (100)	-
50 to 54	5 (100)	3 (100)	4 (80)	1 (33.33)
55 to 60	-	-	-	-
61 to 65	1 (100)	2 (100)	1 (100)	1 (50)
66 to 69	-	-	-	-
70 & 70+	-	-	-	-
Total	63 (100)	49 (100)	48 (76.19)	28 (57.14)

TABLE: 3.5 CONCEPTS OF DISEAS

Category of Villages		Male				Female			
		Natural	Supernatural	Can't say	Total	Natural	Supernatural	Can't say	Total
Type-I	Rahidi	16 (50)	12 (37.5)	4 (12.5)	32 (100)	18 (50)	10 (27.78)	8 (22.22)	36 (100)
	Ladda	12 (46.15)	8 (30.76)	6 (23.07)	26 (100)	14 (42.42)	13 (39.39)	6 (18.18)	33 (100)
	Total	28 (48.27)	20 (34.48)	10 (17.24)	58 (100)	32 (46.37)	23 (46.38)	14 (20.29)	69 (100)
Type-II	Damodarpur	71 (46.40)	38 (24.84)	44 (28.76)	153 (100)	80 (47.90)	56 (33.53)	31 (18.56)	167 (100)
	Borda Sabar para	3 (60.38)	16 (30.19)	5 (9.43)	53 (100)	31 (60.78)	13 (25.49)	7 (13.72)	51 (100)
	Sarasdanga	36 (75)	6 (12.5)	6 (12.5)	48 (100)	18 (64.28)	8 (28.57)	2 (7.14)	28 (100)
	Total	139 (54.72)	50 (19.68)	55 (21.65)	254 (100)	129 (52.44)	77 (31.30)	40 (16.26)	246 (100)
Grand Total		167 (53.52)	70 (22.43)	65 (20.83)	312 (100)	161 (51.11)	100 (31.75)	54 (17.14)	315 (100)

TABLE: 3.6 NATURE OF TREATMENT

Category of Villages		Male				Female			
		T	M	Both	Total	T	M	Both	Total
Type-I	Rahidi	20 (62.5)	6 (18.75)	6 (18.75)	32 (100)	21 (58.33)	7 (19.44)	8 (22.22)	36 (100)
	Ladda	14 (53.84)	7 (26.92)	5 (19.23)	26 (100)	22 (66.67)	3 (9.09)	8 (24.24)	33 (100)
	Total	34 (58.62)	13 (22.41)	11 (18.96)	58 (100)	43 (62.32)	10 (14.49)	16 (23.19)	69 (100)
Type-II	Damodarpur	78 (50.98)	32 (20.91)	43 (28.10)	153 (100)	92 (55.09)	25 (14.97)	50 (29.94)	167 (100)
	Borda Sabar para	28 (52.83)	14 (26.41)	11 (20.75)	53 (100)	31 (60.78)	11 (21.57)	9 (17.65)	51 (100)
	Sarasdanga	22 (45.83)	16 (33.33)	10 (20.83)	48 (100)	14 (50)	8 (28.57)	6 (21.43)	28 (100)
	Total	128 (50.39)	62 (24.41)	64 (25.20)	254 (100)	137 (55.69)	44 (17.89)	65 (26.42)	246 (100)
Grand Total		162 (51.92)	75 (24.04)	75 (24.04)	312 (100)	195 (61.90)	87 (27.62)	81 (25.71)	315 (100)
T- Traditional treatment, M- Modern treatment									

TABLE: 3.7 RESULT OF TREATMENT (TRADITIONAL)

Category of Villages		Male			Female		
		Cured	Not Cured	Total	Cured	Not Cured	Total
Type-I	Rahidi	12 (60)	8 (40)	20 (100)	11 (52.38)	10 (47.62)	21 (100)
	Ladda	8 (57.14)	6 (42.86)	14 (100)	15 (68.18)	7 (31.82)	22 (100)
	Total	20 (58.82)	14 (41.18)	34 (100)	26 (60.46)	17 (39.53)	43 (100)
Type-II	Damodarpur	48 (61.54)	30 (38.46)	78 (100)	72 (78.26)	20 (21.73)	92 (100)
	Borda Sabar para	18 (64.28)	10 (35.71)	28 (100)	21 (67.74)	10 (32.26)	31 (100)
	Sarasdanga	14 (63.64)	8 (36.36)	22 (100)	7 (50)	7 (50)	14 (100)
	Total	80 (62.5)	48 (37.5)	128 (100)	100 (73)	37 (27)	137 (100)
Grand Total		100 (61.73)	62 (38.27)	162 (100)	126 (64.61)	54 (27.69)	195 (100)