



Traditonal Health Care Practices Among Kondh and Bhuyan Tribes of Odisha

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Abstract

Introduction: *Traditional knowledge which includes both oral and written. It refers to the knowledge, innovation and practices of local communities or ethnic group around the world. It is the component of knowledge system which refers the old age tradition and practices and inherited from generation to generation through folk tales, rituals etc. Traditional knowledge is the knowledge which is unique to a given culture and society. This knowledge is important part of lives of poor. This present study attempts to find out attitudes of people towards modern medicine facilities available in the village. Objective is to explore the traditional knowledge system of health care practices in two primitive tribes.*

Methods: *two primitive tribes of Odisha have been considered for their traditional health care practices. It's a comparative study of health care practices among Kondh of Budrikia village of Kandhmal district and Bhuyan of Talpadar village of Keonjhar district. Total sample 50 Of two villages including traditional health practitioners (THP) and old age persons. Door to door survey, Interview and focus group discussion (FGD) conducted during this field work for empirical data collection.*

Result: *This paper represents that indigenous or tribal people of Odisha in present day sustaining their practices regarding health care; modernity can never change their practices and ruined their identity. Not only they use plants and leaves even also use animal to cure any ailment and diseases. 36 plant species including flora and fruits has been used for medicinal purposes.*

Discussion: *In present scenario the traditional value, faith and indigenous knowledge of health care system of present society are facing challenges due to migration of youths to cities and there urban migrants tend to undermine their own culture belief and knowledge based on traditional health care system. If this traditional knowledge won't be documented, in future this knowledge will be diminished by the influence of modernity.*

Key words: - *traditional knowledge, indigenous knowledge.*

Introduction

Traditional knowledge refers to the knowledge, innovations and practices of indigenous and local communities around the world. Developed from experience gained over the centuries and adapted to the local culture and environment, traditional knowledge is transmitted orally from generation to generation. Every culture irrespective of its simplicity and complexity has its own belief and practices concerning disease.(Negi et.al,2011)

Ethno-medicine is the component of traditional knowledge and became essential for the community. Ethno-medicine refers to beliefs and practices relating to diseases which are the products of indigenous cultural development and are not explicatory derived from the conceptual frame work of modern medicine. It's a sub-field of medical anthropology and deals with traditional medicine, not only those have written sources but especially those, whose knowledge and practices

have been originally transferred over centuries. Ethno-medicine focuses on the nature and illness as it is conceived by the natives, their own method and criteria for classifying disease, the cure and cause, types of therapists and healers who seek to alleviate illness and their skills and social roles, preventive measures, the relationship between medicine and religion, cultural aspects of medicine.

In 1968 the term ethno medicine was applied by Hughes (1968) which refers to “those beliefs and practices are not relating to disease which are the product of indigenous cultural development derived from the conceptual frame work of modern medicine”. It embodies the natives’ perception of health, disease, illness or sickness, their methods and criteria for classifying disease. In a similar view Fabrega (1975) opined that the scope and preview of ethno medicine is vast and challenging as it deals not only with an illness- its genesis, mechanism, descriptive features, treatment and resolution but also with how members of different cultures think about disease and organise themselves towards medical treatment and social organisation of treatment.

Health and disease

The concept of disease usually refers to some deviation from normal functioning that has undesirable consequences because it produces personal discomfort on adversely affects the individuals’ future health status.

According to W.H.O. “health is a state of complete physical, mental and social well being and not merely the absence of disease and infirmity”.

According to K.A. Hassan, “social well being means the absence of such evils from society as addition to vices and of all types of misconduct, delinquency and mental disorder.”

According to Rosenstock (1966) “Health relief model” is another frame work often used to study the preventive aspects of the health behaviour. These are socio-psychological factors which

motives the healthy people to seek preventive care to avoid illness.

Deodhad, 1969: disease is a departure from a state of health and has been defined as a state which limits life in its power, duration and enjoyment.

In general opinion, the occurrence of a disease may refer to certain biological conditions of the disturbed functions of the body parts or the system of body. This may be manifested in the form of various symptoms. Besides biological or physical causes, illness is also believed to be caused by the aberration of mental, moral or spiritual order of the individual is the society. Health behaviour is complete and is determined by physical, social, psychological, economic, biological and situational factors.

The concepts of illness among the tribe is defined as a short term phenomenon and a body conditions that require rest and food supplement greater than the usual intake and disease as a short and long term phenomenon which either impairs a part of the human body as the whole body to perform its usual chores and requires the administration of medicines and fortification of mind or soul with the unseen forces the spirits, god and goddess etc. The demarcation line between ill health and disease is being very thin. Aim of this study is to understand their attitude towards modern health care system in present days. Objectives are to explore their traditional practices and to document the species are used for medicines to cure such ailments/ diseases.

Review of literature

A study on medical system and health is very interesting in the Indian context because this country possess an inverse heterogeneity is medicinal belief and practices. Besides the well known and wide spread medical systems, there are various types of localized folk and tribal medical belief and practices often based on magic and sorcery. Since five decades as so there is no death of medical anthropological research in India. This study mainly focused their attention on both tribal and less developed commodities. In this study,

besides illness and medicine; the interaction between modern and traditional medical systems also forms an important aspect.

Thurstan (1907) described the belief in connection with charms, magical spell, witchcraft and sorcery for disease and protecting people from evil spirits.

Jadhav SN et al (2013) reported that traditional healers of Satara district known as Bhagat use the herbal plants to treat 114 types of human ailments. Such as cold, fever, jaundice, bone fracture, diabetes, paralysis to cancer.

Panjiv Goswami et al (2009) his study revealed practice of an age old tradition of herbal medicine for cure and prevention of disease/ailments. 10 medicinal plants used by the Tagini people. All plants are used for human health care as well as for animal disease.

Tapan saika (2013) reported that traditional medicine or ethno medicine is considered as an important aspect and this is the major factor which is discouraging the villagers from going to the hospital. They believe that their traditional system of medicine can cure them from all illness. Moreover, it is locally available and economical.

Monali Goswami et al (2011) in her study she focused on Bhumija tribe of Baleswar district and observed that they use roots, stem, bark, flower, rhizomes, leaves and seeds as the most common plant parts for medicinal preparation to cure different reproductive health problems.

Dnyaneshwar P. Ghorband et al (2012) explained his study reveals that the Gond, kolam, Andh, Naikede and Pradhan tribe of kinwat range forest of Nanded district used 18 plant species to remove kidney stone. This knowledge is co-evolved with human civilization and passed on from one generation to next generation.

Materials and Methods

It is a comparative and explanatory study of two primitive tribe of Odisha as Bhuyan of keonjhar district and kondh of kandhmal district about their traditional health care practices. Two villages has selected from two different district of Odisha. Total sample size 50 from each community.

Various tools are adopted to collect the data. First step, established Rapport and key informant to understand the native language. Traditional healers have been interviewed because their treatments were believed to be very effective. Not only the medicine men but also the elderly persons of community were interviewed for recording the local names, plant parts used and purpose of usage. Data collection was conducted in 2008 and 2010 respectively. Besides interview, door to door survey, participant observation and FGD conducted during this period.

Result and Discussion

India has over one million traditional village healers and several millions of knowledgeable household. The ethnic people use plant extract, decoction and powder obtained from different plant parts like roots, stem, leaves, flower, and fruits to cure such ailments / diseases. The traditional ethno-botanical knowledge plays an important role in primary healthcare needs of tribal people. People preferred to consult the healers to diagnose their problem, despite of knowing some medicinal plants themselves. The Bhuyan tribe and the kondh tribe has utilised such plants species for their medicinal purposes. In this study it has been observed that tribal people they preserve such plants and make it dry but they also believe that some plants medicinal value will be reduced if it would be preserved in dried form. So for example **Indian Gentian plant (kalachitapari) they collect this plant on solar eclipse/lunar eclipse and that day should be Sunday and Saturday.** The indigenous knowledge about medicinal plants and therapies was composed verbally and passed orally from generation to generation (Negi, 2011). But present scenario the traditional values, faith and indigenous knowledge of health care system of present society are facing serious challenges due to migration of youths to cities and then urban migrants tend to undermine their own cultural belief and knowledge based on traditional care. India has a great history of ancient medical

systems such as ayurveda and other similar repositories of knowledge, which represent valuable resource of medicinal plants ². Some medicinal plants name and its uses for such

common diseases, symptom of disease and treatment process of two tribes Bhuyan and Kondh, have given below.

Sl no	Disease	Symptom	Treatment	Botanical Name	Dosage
1	Tuberculosis	Continuous coughing from 2-3 months and blood in sputum	Brac powder of kurlei khai plant and 100gm gulochi juice. And make small balls of this mixture.	1.kurlei khai = 2.gulochi-Tinospora Cordifolia	After meal one ball, Everyday.
2.	Malnutrition	Swollen belly due to lack of sufficient nutrition	Put marks of hot copper rod on the swollen belly of afflicted person.	No	No
3.	Affected by sorcery	Abnormal Behaviour	Worship offered with vermilion, dried rice and essence stick to goddess.2. chanting mantras upto seven times and used chamer to remove the evil spirit, 3. Left the spirit in jungle trough a empty pot with vermilion and dhoop.	No	No
4.	Snake bite	Feel weak, and dizziness immediately	Osta leaf to remove poison and take powder of root of touch-me-not plant, white arka and mahakala plant. (each 25gm)	1.Osta(Banyan) leaf- <i>Urostigma</i> 2.touch-me-not plant- <i>mimosa pudica</i> 3.white arka- <i>calotropis gigantia</i> 4.mahakala plant- <i>trichosanthes palmata</i>	Once in a day after removing of poison.
5.	Piles	Getting pain in anus and blood.	Brac pf kochila khai plant, onion and root of akala bindhi. Make juice of all ingredients.	1.kochila khai plant- <i>Strychnos nux-vomica</i> 2.onion- <i>Allium cepa</i> 3.akala bindhi.-	Twice a day after meal.
6.	Jaundice	Loss of appetite, nausea, yellow coloration in body	Boil of mehendi plant root and add rice water	1.mehendi plant- <i>lawsonia inermis</i>	Thrice in a day rigorously up to seven days
7.	Rheumatism	Sever pain in body	Apply paste of drum stick plant's brac.	1.drum stick plant- <i>moringa oleifera</i>	No
8.	Malaria	Fever	Brac juice of ganga siuli, black pepper, honey	1.ganga siuli-Nyctanthes arbour tristis	Half glass daily without taking any meal.
9.	Sickling	Pale skin, dizziness, headache, low blood pressure and high in heart beating	Boil roots of saschina-100g, Brac of kweei-100g, root of ganga-siuli-100g, akatabindu-100g and ankul plant, black pepper and power of nutmeg (jaiphala), black cumin-50g.	1.Saschina- 2.Kweei- 3.ganga-siuli- Nyctanthes arbour tristis 4.akatabindu- 5.ankul plant-alangium salvifolium 6.black pepper- <i>piper nigrum</i> 7.nutmeg- <i>myristica</i>	Half glass of medicine before taking meal.

				fragrans 8.black cumin-bunium bulbocastanum	
10.	Bone setting	Fracture in bone	Boil the sikuli ganthi and paste it.	1.sikuli ganthi	Apply on fracture portion by a cloth up to 4-5 days.
11.	Cold	Sneezing, droplets from nose, feeling fever	Boil brach of ganga siuli, begunia and dhatiki	1.Ganga siuli- Nyctanthes arbour tristis 2.Begunia-vitex negundo 3.Dhatiki- <i>Woodfordia fruticosa</i>	Twice in a day
12.	Cough	Coughing rigorously and feel weakness	Powder of harida, bahada and anala with cold water.	1.Harida – Terminalia chebula 2.Bahada- Terminalia bellirica 3.Anala-phyllanthus emblica	No
13.	Scabies	Rashes and ulcer over body	Clean up wounds with neem water and apply paste of turmeric and neem	1.neem- Azadirachata indica 2.turmeric- curcuma longa	Twice in a day
14.	Dysentery	Get pain in stomach and frequent loose motion	Two leave of masania plant juice	1.masania plant- <i>aporosa octandra</i>	Before take any food.
15.	Fever	High body temperature, shivering and unable to do work	Leave juice of ganga siuli and tulasi leave	1.ganga siuli- Nyctanthes arbour tristis 2.tulashi leave-ocimum tenuiflorum	Until recovery
16.	Headache	Severe pain in headache	Apply fruit or brach paste of samasi plant	1.Samasi plant-	As per condition
17.	Chest pain	Pain in chest, suffocation	Paste of sugandhi plant root over chest	1.sugandhi plant- hemidesmus indicus	Once in a day
18.	Worm	Pain in stomach, feel hungry, eye sight problem	Take Paste of kadrisinga.	1.kadrisinga-	Two times before taking meal
19.	Gastric	Acid formation in stomach	Paste of phenphena plant brach	1.phenphena plant- <i>oroxyllum indicum</i>	Everyday
20.	Menstruate problem	Sever pain in lower part of belly.	Paste of china rose plant and with rashi oil	1.-china rose plant- hibbiscus rosasinensis.	Take three spoon in a day after seven days of menstruate.
21.	Ear pain	Feel pain in ear and not audible anything clearly	Deep fry the fruit of kala dudura and its leave in mustard oil. And put 3 drop of these prepared oil into the ear.	1.Kala dudura- <i>datura metel</i>	Once in a day
22.	Tooth ache	Pain in tooth	Paste kanda and apply it on painful teeth by latakhi gum.	1.kanda-macaranga peltata	No
23.	Wound	Ulcer	Apply paste of duba grass.	1.duba grass-cynodon dactylon	No

Conclusion

Traditional system of medicine is a wise practice of indigenous knowledge system, which has saved the lives of poor people in the region. But in modern society still due to lack of adequate communication remoteness of the villages and unavailable of modern health care facilities the local people use traditional medicine for their common ailment (Panjiv Goswami, 2009). It concluded that finally, anatomically and physically there is no basic difference between the tribal people and us but due lack of facilities and negligence of government we have put them in a dark corner of the same house where we have occupied the lighter corner. If we help them to come out from the dark corner with sympathy and friendly then darkness shall be vanished. Their traditional knowledge can utilise for ayurvedic treatment.

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