CHAPTER- 7
7.0 Introduction

Folk medicine is an important aspect of the Bodo society to prevent different types of diseases. The Bodos do not easily take to the modern system of treatment to cure minor diseases. These are mostly seen in interior villages. “In the Indian society, society of the Vedic times magico-religious beliefs and practices, combined with some empirical knowledge of the medicinal properties of herbs formed the basis of the healing art. The ambit of folk medicine included two branches i.e., (a) natural folk medicine and (b) magico-religious folk medicine. They also use another kind of medicine derived from the animal substances. The first variety carries the ideas of man’s earliest reactions of his natural surrounding and involves the seeking of healings for his ailments in various herbs, plants and minerals etc. This category of folk medicine may rightly be called natural or herbal medicine. The second branch of folk medicine i.e., magico-religious variety is also known as occult folk medicine. The magico-religious medicine is associated with their usual beliefs in the spirits and various supernatural powers. It includes Mantras or charms, incantation, holy words and holy action with a view of curing diseases. The animal substances includes oil, powder of the bone or meat of the animals and birds like cock, owl, crow, bat, peacock, crane etc. Sometime colour of the beast or bird play a major role when it is use as medicine. The parts of snake, fish, fox, mongoose, buffalo, bear, deer, cow, goat, elephant etc are some beasts which are use as medicine by the Ojhas. These are mixing with other materials to make the actual medicine.
A number of other articles like cow dung, urine of cow, placenta of cat, waste of pigeon and peacock etc are used as medicine in different diseases. As for example to stop hair fall people use urine of cow.

In fact, parallel to the more advanced science of medicine at a particular period, there always persisted in India at the village and the tribal level, the folk system of medicine built upon traditional knowledge, beliefs and superstitions regarding the causes and prevention of diseases. Even today when the facilities of modern treatment have become more or less easily available in the villages, including those inhabited by the tribal people, faith in the traditional medicinal lore is fairly widespread and very much deep rooted. The Bodos usually resides in village area and most of them are poor and cannot afford expenses for the modern medicine. They have idea about herbal medicines. This is the cause why they depend on herbal medicine for a long time. At present also they are attached with the use of herbal medicine as immediate treatment of their ailments. They also take help of the medicine man or the Ojha’s who is believed to be capable to cure ailments with herbs, animal substances and Mantras.

The practices of healing various diseases among the non-elite folk which have been transmitted traditionally and almost orally may be termed as folk medicine. Folk medicine is more or less related derivatively to the academic on our forefathers.¹

It is seen from the ancient times that folk medicines are used for both good and bad intentions and motives. The witches, sorcerer or the black magician use folk medicine to harm human beings. And it is believe that the diseases which are caused by folk medicine can be only prevented with the help of using folk medicine. Folk medicine has its own concept about the causation of diseases. It has its own diagnostic tools and techniques which lean heavily on divination. This kind of treatment is based upon removal of causative factor through the propitiation of gods, counters magic, use of charms and emulates.
7.1 Some herbs and plants used as medicine

**Haijeng (Zingiber)**- It is used in stomachic and gastric complaints. It relieves cough. When chewed it is serviceable in relaxed conditions for uvula and tonsils. As a rubevacient it relieves headache.

**Kas Thalir (Musa Paradiciaca)**- Kas Thalir aids in combating diarrhea and dysentery and promotes healing of intestinal lesions in ulcerative colitis. Unripe Kas Thalir fruit and cooked flowers are useful in diabetes. Juice of flowers is used for the treatment of dysentery.

**Khuser (Saccharum Officinarum)**- Stems of Khuser are sweet, laxative, diuretic, cooling and aphrodisiac. Root demulcent, cooling and diuretic.

**Salkuwary (Aloe Vera)**- Salkuwary is a reputed remedy for intestinal worms in children. It is bitter, cooling, aphrodisiac, hepatic stimulant, stomachic, anthelmintic acts particularly on the lower bowels. It is used in skin and uterine disorders. Fresh juice is cathartic and cooling. Useful in fevers. Pulp is used in menstrual suppression and root is used in colic.

**Dubri Hagra (Cynodon Dactylon)**- The juice of this plant is astringent, used as application to fresh cuts and wounds. Decoction of root is used for stopping bleeding from piles. It checks bleeding from cuts and wounds and is useful in fever, burning sensation and eye affections.

**Dumsu (Leucas Aspera Spreng)**- It is reputed home remedy for warms, fever and insentinal catarrh in children. It is used in cough, fever, and jaundice and skin diseases. Juice of leaves is applied is scabies and chronic skin eruptions and Chinese, flowers are used in cold.
Guphur Sambram (Allium Sativam)- It is used in fevers, coughs, intermittent fever with hot mustard oil. Juice used as rub efficient in skin diseases and as eardrops in earache.

Padina (Mentha Advensis)- Infusion of leaves of Pudina is used in rheumatism. It relieves cough and pains. Dried plant is antiseptic, carminative, stomachic, stimulant and antispasmodic. The juice of leaves relieves urine problems. It also stops vomiting. Juice of leaves is given in amoebic dysentery. The juice of Pudina is also uses as eardrops to kill earworms.

Pategaja (Bryophyllum Pinnutum)- Pastes of leaves of Pategaja is used as an application to wounds, burns, boils and bites of insects.

Geder Manimuni (Centella Asiantic)- Juice of leaves is useful, which is used as eye drops for eye troubles also given in fever, in diarrhea among children. Leaves are used to cure severe headache. Plant is useful in alternative and tonic in diseases of skin for nerves and blood. Leaves are taken as tonic and for improving memory.

Brahmi Ongkhri (Bochopa Monnici (L) Pennel)- Brahmi helps in cooling, astringent, heating and improves intellect, useful in bed ulcers, enlargement of spleen. It is used in the treatment of asthma, cough, fever etc.

Masandari (Houttuynia Cordata Thunb)- Juice of Masandary leaves relieves dysentery and is useful for treating cronic dysentery and indigestion. It is also used to dry up the cuts and burns on the skin.

Jari Bibar (Drymaira Cordata Willd)- Flowers are chewed to relieve from boils on tongue. Leave paste or crushed fresh leaves applied to wounds rheumatic pain, itch and insect bites.
Undwi Manimoni (Hydrocotyle Rotundifolia Roxb)- The paste of leaves and twigs is used to cure diarrhea and dysentery. Leaves are used in menstrual problems. They are useful in fevers. They are used as a cure for cuts and wounds. Juice of leaves mixed with honey relieves cough.

Haldoi (Curcuma Longa)- It is useful for wounds and all kind of poisonous affections due to strong antiseptic properties. It is useful in cold and cough and liver affection. It purifies blood juice of fresh rhizome is applied to recent wounds and bruises. Oral administration of powdered rhizome gives relief in case of asthma and cough. It relieves various skin diseases and makes skin smooth and glowing.

Ashok Bifang (Saraca Indica Linn)- Powdered seeds is useful for skin. The juice of bark relieves piles and problems arise from menstruation.

Golnemu (Citrus Limon)- Juice is used in cough, cold, dysentery, diarrhea. Rind of ripe fruit is stomachic and carminative and used to stop vomiting. Infusion of juice with water and sugar is taken as energy drink.

Kajinemu (Citrus Aurantifolia Swingle) – Ripe fruit is stimulant and tonic. Juice is expellant of poisons. It is useful in vomiting and urinary calculus. It is digestive, stomachic and useful in asthma, blood purification, cold, cough, fever, thirst. It cures flatulence, piles, dysentery, diarrhea and menstrual disorders. Fruit juice is astringent and digestive.

Sirota (Swertia Chirayita)- It cures urinary calculi asthma and cough and specially used to cure or relieves from warms. Plant extract is used as effective remedy for chronic fever and is used as special remedy for bronchial asthma and liver disorders.
Jenthokha (Lawsonia Inermis)- It is used in calculus affections; as alternative in skin diseases. They are used as external application in headache and rubbed over soles of feet in burning of feet. The application of paste of leaves stop hair fall. Women and girls use Jenthokha leaves to color their nails and palms. Paste is applied to scalp for curing dandruff and falling hair. Decoction of leaves is used as astringent, gargle in relaxed sore throat.

Mwitha (Hibiscus Sabadariffa Linn)- Juice of leaves increase urine, control high blood pressure. It is useful for skin. It is digestive and very good remedy for fever, cough, piles, colic dysentery, and bronchitis. It is useful as an anti-inflammatory; in urinary etc. leaves are cooked and eaten as curry.

Thulunsi (Ocimum Sanctum Linn)- Juice of leaves is used in cough and fever. It cures skin diseases. Infusion of leaves is given in malaria used as stomachic, in gastric disorders of children. It is very effective in treatment of viral encephalitis in children. Plant is used in snake bite and scorpion sting. Juice of leaves is used in eye problems or catarrh and bronchitis; dropped into ear relieves earache. It improves appetite, afflictions of ear, destroys intestinal warms. Stop bleeding from cutes and wounds.

Dhatura (Datura Stramonium)- Paste of Dhatura leaves is applied to boils and sores and juice of flower is used as eardrop to relieve earache. To relieve eye pain leaves after roasting are applied locally. It is used to relieve the spasm of the bronchioles in asthma.

Nefafu (Clerodendrom Colebookianum Walp)- Juice of Nefafu leaves is useful in dysentery and stomach pain. It is special remedy for high blood pressure. Leaves infusion with garlic controls high blood pressure.
Modumphul (Carica Papaya)- The seeds are used to expel guinea warm. Ripe fruit is stomachic, carminative and diuretic, useful in digestive troubles. Fruit beverage is used for diarrhea and dysentery. Unripe fruit is useful in excretory troubles of children. Latex of unripe fruit is useful against ring warm and is used as cosmetic to remove freckles and other blemishes from the skin. Latex is also used for ulcer and in abortion. It is also used in snake bite, dogs and other animal and insect bites.

Nilaji Hagra (Mimosa Rudica Linn)- Infusion of juice of leaves and milk is useful in piles. Juice of leaves is also relieves diabetes. It is astringent, cooling antiseptic and blood purifier. It is used in burning sensation of body, diarrhea and dysentery. Leaves and roots are used in piles and fistula. Leaf and stem in scorpion sting.

Paduri lewa (Paederia Foetida L.)- Root and leaves is tonic. Seed is useful in teeth ache. A cooked leaf relieves diarrhea, dysentery stomach disorders. Leaves juice is digestive. Infusion of leaves juice of and milk relieved urinary diseases. It is used for treatment of allergy and bone ache.

Kordoi (Averrhoea Carambola Linn)- It is useful in jaundice, cough and cold fever. It is used as tonic. It makes skin smooth and useful in stomach disorders.

Thaikha (Grmicinia Morella Desv)- Unripe fruit is sliced and dried then it is used. The dried slices infusion of cold water is useful for indigestion, dysentery, diarrhea, stomach pain, rheumatism, asthma. It relieves vomiting. It is useful for skin.

Mejenga (Xanthoxylum Oxyphyllum Edgew)- Leave of Mejenga is digestive. It relieves stomach pain, teeth ache and special treatment for leucodherma.
Arjun Biphang (Terminalia Arjuna(Roxb)) - Its bark is astringent, cooling internally and wholesome for heart. It is used in heart diseases as a cardiac tonic, and in bilious affection. It cures wounds and urinary diseases. Ashes of bark prescribed in scorpion sting. Powdered bark relieves hypertension and is given internally with milk in bone fracture's and contusions with excessive ecchymosed. Juice of fresh leaves is used for earache.

Gulian Fithai (Emblica Officinalis) - Fresh fruit of gulian is diuretic in improving liver function. It is also useful for the growth of hair. Dried fruit is cooling and useful in haemorrhage, diarrhea and dysentery. Fruit preparations are used in indurations of liver. Fruit juice with lemon and sugar is taken for arresting bacillary dysentery. Juice with turmeric powder and honey is used to control diabetes. Root and bark are astringent. Fresh roots are used as a remedy for jaundice. Decoction of leaves is useful for ulcers in mouth. Various Plant parts are used in toothache, sores and fever. The plant including the fruit is useful in gastric, various skin diseases, cuts and wounds, fever, diarrhea, dysentery, jaundice, high blood pressure, eye infection, diabetes and vomiting.

Mahaneem Biphang (Azadirecta Indica) - Neem is a very useful treatment for various skin diseases and fever. It is used in blood purification. Decoction of leaves is antiseptic, used in ulcer. Infusion of juice of leaves and cold water is a very good remedy for malaria. Bark, gum, leaves and seeds are used in snake bite and scorpion sting. It is also used in rheumatism. Flower relieves night blindness. Juice of leaves kills leeches.
Haijeng (Zingiber)  
Jarman Bilai

Gulian Fithai  
(Emblica Officinalis)

Joba Bibar  
(Hibiscus Rosasinensis Linn)

Mwitha  
(Hibiscus Sabadariffa Linn)

Guphur Sambram  
(Allium Sativam)
Jenthokha (Lawsonia Inermis)

Mahaneem (Azadirecta Indica)

Kasanda Bibar

(Averrhoea carambola linn)

Kordoi

Mejenga

(Xanthoxilum oxyphyllum edgew)

Kas Thalir (Musa Paradiciaca)
Mudumphul (Carica Papaya) Narasingha Bilai (Murrya koengil)

Narji Bibar (Tegeteserecta Linn) Pategaja (Bryophyllum Pinnutum)

Ashok Bifang (Saraca indica linn) Golemnu (Citrus Limon)
7.2 Some diseases of the inhabitant of the Bodo villages and remedies taken by them

There are common diseases from which people suffer. They search for herbal medicines to cure them. For common diseases such as cough and cold, diarrhea, worms, fever and headache etc. the villagers usually do not go to specialist's viz., Oja or Bej for these diseases as they have certain herbs which are based remedies for these ailments. They have a strong view that these herb based medicines, popularly known as household medicine, are quite effective in fighting out these diseases. A list of household remedies and ailment is shown below with the help of a table.
<table>
<thead>
<tr>
<th>Name of the disease</th>
<th>Local name of the ailment</th>
<th>Symptom</th>
<th>Traditional healing therapy</th>
</tr>
</thead>
</table>
| 1. Abdominal pain   | Udwi sanai               | * abdominal pain  
                      * swelling belly  
                      * griping inside belly | * Lemon juice is mixed with sugar candy and administered orally  
                      * in case of infant milk of goat mixed with juice of Indian sorrel and give to the patient  
                      * Khansri ha is applied on the navel. |
| 2. Allergy of skin  | Mwdwm mannai             | * colour of skin become red  
                      * irritation  
                      * small boils appeared on the affected area | * Juice of sacred basil leaves mixed with raw turmeric and administered orally  
                      * paste of margo leave applied in affected area |
| 3. Abscess          | Gugla                    | * colour of the skin become red  
                      * swelling skin and boil is appeared  
                      * pain in the affected are | * Paste of leaves of palm, indi and guava is mixed and used in the affected area  
                      * grinding fresh bark of thorny cactus is used in the affected area. |
| 4. Acidity          | Udwi dwnai               | * vomiting tendency  
                      * Burning in chest | * juice of mint leaves mixed with lemon and administered orally  
                      * Juice of sacred basil leave mixed with powdered black pepper and administered orally.  
                      * juice of lime is used. |
| 5. Backache         | Bikhung sanai            | * back pain  
                      * fever | * salt is heated and packed in a piece of cloth and heat is given on the back  
                      * leaves of fern is packed in a piece of cloth and steamed then the heat of steamed leave is used on the back. |
| 6. Bronchial asthma | Haphani                  | * cough  
                      * respiratory troubles  
                      * Weakness and sleeplessness | * Massaging warm mustard oil in the chest  
                      * leaves extracts of baheka is administered |
| 7. Burns            | Khamnai                  | * swelling  
                      * burn and pain in the affected area  
                      * skin colour become red or black | * paste of pategaja leave applied in the affected area  
                      * paste of Nilaji leaves is applied locally. |
| 8. Bleeding from nostril | Gonthonjwng thwi gonai   | * nonstop bleeding  
                      * irritation and pain | * A few drops of juice of Dumsu leaves are put in the nostrils  
                      * Juice of extract of Dubri Hagra is dropped in the nostrils |
| 9. Cold and fever | Goga mwnnai lwm janai | * cough  
* high body temperature and headache | Infusion of Juice of sacred basil leave and honey is administered orally  
* A few drops of mustered oil is warmed along with Sambram Guphur or Ragun (garlic) and massage on nose, neck and on the chest for instant relief of cold fever |
| 10. Constipation | Khi gwra janai | * Stomach pain  
* chest pain  
* bleeding through anus | * alkali curry is prepared with papaya and taken with rice  
* imli is soaked in water for sometime then the water is administered orally  
* massaging stomach with mustard oil. |
| 11. Cough | Gwjwnai | * irritation in the throat  
* sneezing  
* chest pain | * black pepper and sugar candy are powdered and used  
* juice of sacred basil leave and honey is mixed and administered orally  
* ginger is used  
* Dried Golmorish (black pepper) and sugar are powdered and mixed then put on the lounge |
| 12. Diarrhea and dysentery | Gwbanai khinai | * vomiting  
* stomach pain  
* frequent loose motion | * juice of lemon with water and salt or sugar is given to the patient  
* dried pieces of gumbos fruit is soaked in water for some time and the water is administered orally  
* curry prepared with sengri mikhi is taken with rice  
* tea prepared from Dalim leave is administered orally  
* The patient take rice with the curry prepared from the juice of Phisa Manimoni |
| 13. Dog biting | Swima ornai | * bleeding  
* swelling  
* pain | The white latex of Moduphul is applied locally |
| 14. Eye infection | Megonni beram | * pain and irritation in eye  
* eyes become red  
* flow eye drops | A few drops of honey or juice of Kasanda Bibar is used. |
| 15. Fever | Lwmjanai | * body temperature become high  
* headache | * A small piece of cloth soaked in water (Pati) is put on the forehead with frequent changes of water till relief from fever. |
| 16. Headache | Khor sanai | * pain in head  
* griping in the head | * head is massaged with light warm coconut oil |
| 17. Heart disease | Bikhani beram | * chest pain and rate of heart beat is high | * the decoction of bark of arjuna tree is used
|                  |                |                                      | * powder of the bark of arjuna is also administered orally. |
| 18. High blood pressure |                | * vomiting tendency
|                  |                | * feeling of uncomfortliness | * juice of Nepahfu leaves is taken to control high blood pressure. |
| 19. Indigestion | Dwgwn jaywi | * loss of appetite
|                  |                | * abdominal gripping and pain
|                  |                | * swelling stomach | * sacred basil leaf taken with black pepper
|                  |                |                                      | * betel leave taken with salt |
| 20. Jaundice | Gwmw beram | * patient becomes yellowish
|                  |                | * loss of appetite
|                  |                | * feeling of tiredness | * Mescuri leaf is cooked along with crabs and taken with rice |
| 21. Measles | Mwdwmao sithor bernai | * fever
|                  |                | * irritation on skin
|                  |                | * small boils are appeared in the body | * fried Margo leave is taken
|                  |                |                                      | * taken bathe with the Margo leave boiled water. |
| 22. Piles | Khinayao thwi gonai | * bleeding through anus
|                  |                | * pain and burn in anus | * take lots of water
|                  |                |                                      | * boiled papaya is taken |
| 23. Pox | Lwnthi or basanta beram | * boils appeared in the body
|                  |                | * fever
|                  |                | * irritation in the body | * taken bathe with margo leave boiled water
|                  |                |                                      | * paste of margo leave is applied in the boils
|                  |                |                                      | * taken bathe with milk water. |
| 24. Toothache | Hathai sanai | * pain in affected teeth | * lang oil is applied in the affected teeth
|                  |                |                                      | * Milk juice of mandar tree is applied in the affected teeth. |
| 25. Urinary infection | Hasudowi alunai | * pain and burning during discharge of urine | * misiri is soaked in water and administered orally
|                  |                |                                      | * rice is soaked in water for sometime and the water is taken by the patient |
| 26. Worm | Phillw | * gripping inside the belly
|                  |                | * loss of appetite
|                  |                | * vomiting tendency | * juice extract of pineapple mixed with honey is orally administered
|                  |                |                                      | * Shoots of Chirata are kept soaked in a glass of water in the evening. In the next morning the water or juice is taken in an empty stomach.
|                  |                |                                      | * Juice of Neem leaves or fried leaves is taken with rice |
| 27. Wound | Garai | * pain
|                  |                | * bleeding from the injure part
|                  |                | * swelling | * paste of raw turmeric is applied in the swollen part of the body
|                  |                |                                      | * Bruises or juice of leaves of German Hagra or Narji Bibar leaves is applied to stop bleeding. |
Like the other tribes of Assam the Bodos of the Goalpara area have some magico-religious beliefs and practices regarding different ailments. They believe in supernatural forces as the cause of human ailments. They also believe in the evil eyes as the causes of many diseases and that is why they want to seek magico-religious practices for driving out such causes as well as healing of the ailments. For the relief of the diseases caused by the evil eyes and supernatural forces, they perform some magico-religious activities according to the nature of the ailments and go to the ojhas to get relief from the diseases. They also pray too many gods and goddesses to get rid from the ailments.

For these magico-religious performances the ojhas or the medicine man use to chant mantras. The mantras are nothing but form of magical words recited in order to cure diseases. The mantras are usually chanted along with other activities in an atmosphere of holiness and silence mostly in a single breath. The ojhas mostly offer holy water which is chanted by the ojha. This holy water is known as dwi jarinai by the Bodos. This water should be sprinkle in the body of the patient or to drink or massage in the body of the patient. The next is the chanting white thread which is known as bwndwng among the Bodos. These should be bound up in the ankle or arm of the patient in one breath. The ojhas also give chanting amulets to the patient. Amulets are known as tabiz in Bodo. These are thing considered to be very sacred. Tabiz are usually hanged on neck, arm or on the hip along with red or black threads or sometimes white thread also. The tabiz works only if it is kept purified, it should not come in contact of a menstruating woman, and the person wearing the tabiz should not go to the cremation ground or to a house where there is a recent birth or death. If it happens than belief is that the power of the tabiz will disappear. It is believed that the tabiz can save a man from evil eyes and ailments. The Bodo people usually for the babies use tabiz to save from the evil eyes prepared by ojha. Another most important activity done by the ojha is called jarinai. Where the ojha take some twigs of leaves and strike the patient from head to feet by chanting some magical word.
The Bodos believe that most of the causes of ailment of the babies are due to the work of evil eyes. A Bodo woman cure her child from the effect of evil eye by drawing dry chili and mastered seed three or five times from top to bottom without taking breath and then let it to burn in the burning coal.

This table showing magico-religious healing therapies of diseases and ailments.

<table>
<thead>
<tr>
<th>Name of the ailment</th>
<th>Local name</th>
<th>Symptom</th>
<th>Traditional healing therapy</th>
<th>Healer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Frequent loose motion of the babies</td>
<td>Gothosani khinai janai</td>
<td>* frequent loose motion</td>
<td>Dwi jarinai and bwndwng is given to the patient</td>
<td>Ojha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* sometime belly is swelling</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. gripping belly</td>
<td>Udwi sanai</td>
<td>* gripping belly</td>
<td>gwthwi baonai</td>
<td>Family member</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>* sikhou mwdai baonai</td>
<td></td>
</tr>
<tr>
<td>3. gripping belly of the babies</td>
<td>Undwi gothoni udwi sanai</td>
<td>* gripping belly</td>
<td>Dwi jarinai and bwndwng is given to the patient</td>
<td>Ojha</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. gripping belly of pregnant woman</td>
<td>Mwdwmao thanai hinjaoni udwi sanai</td>
<td>* gripping belly</td>
<td>Jwkhwni mwdai garnai</td>
<td>Family member</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. headache</td>
<td>Khoro sanai</td>
<td>* pain in head</td>
<td>worship the dangai mwdai</td>
<td>Patient himself or herself</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* fever</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. jaundice</td>
<td>Gwmw beram</td>
<td>* patient become yellowish</td>
<td>sacred garland of dwmsw extract</td>
<td>Ojha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* loss of appetite</td>
<td>* jarinai</td>
<td></td>
</tr>
<tr>
<td>7. measles</td>
<td>Mwdwmao sithor onghkarnai</td>
<td>* small boils are appeared in the skin</td>
<td>dwi jarinai</td>
<td>Ojha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* irritation of the skin</td>
<td>bwndwng</td>
<td></td>
</tr>
<tr>
<td>8. night time sickness of the baby</td>
<td>Gothosani horao lwm janai</td>
<td>* fever at night</td>
<td>dwi jarinai</td>
<td>Ojha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* babies feel fear during night</td>
<td>bwndwng</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>chanted master seeds are given to the patient</td>
<td></td>
</tr>
<tr>
<td>9. pox</td>
<td>Lwnthi bernai</td>
<td>* boils are appeared in the skin</td>
<td>dwi jarinai</td>
<td>Ojha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* irritation and burn in the skin</td>
<td>take bathe with milk water</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>* fever</td>
<td>bwndwng</td>
<td></td>
</tr>
<tr>
<td>10. vomiting of the babies</td>
<td>Gothoni golonai</td>
<td>* vomiting</td>
<td>amulet</td>
<td>Ojha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* swelling belly</td>
<td>dwi jarinai</td>
<td></td>
</tr>
</tbody>
</table>
On the above table it have been shown that the Bodos perform some other activities like worshipping some evil gods or *gajri mwdai* or cast spell them for relief of some diseases which are think to be cause by the evil gods.

7.3 *Medicine Man* or the *Ojha*

The man who is expert in magic as well as in folk medicine is called Ojha. He gives medicines for the betterment of the society. They are respected by the people because they perform the role of healer and herbalist. The medicine man or the Ojha play a leading part in healing ailment and in case of using folk medicine. Basically village people mostly take help or go to the Ojhas for relief from ailment. The Ojha provide medicine to the patients. Generally, they treat diseases like fever, cough, jaundice, instruction of evil eyes, evil spirits and any kind of minor problems and capable to save from evil spirits and witches. The Ojhas know the causes of ailment by seeing or observing the symptom of the patient. If the ojha comes to know that the cause of ailments is evil spirit or evil eyes than he performs some magico religious activities for treating the patient. The medicine basically contains, *Dwi Jarinai* (Charmed water), *Bwndwng* (Charmed thread), and *tabiz*. This things are commonly given to the peasants by the Ojhas for relieve from diseases. The Bodo people believe that the Ojha has the capacity to remove the affects done by the evil spirits.

It is a very difficult task to know the result of the traditional healing system within a short period. Nowadays many changes have taken place in medical science. In this modern and scientific era people whether non tribal or tribal depend not only on the traditional healing system, but also avail scientific treatment. This is due to easy availability of modern medicine and treatment in nearby areas. Due to influence of modernization, the traditional treatment system has undergone many changes, but it is still seen that for small problems the Bodo people of this area use their traditional medicines for instant relief. So this system of healing is still prevalent among Bodos.
References:

1. Yoder, Don, “Folk Medicine” in Folklore and Folklife: An Introduction, ed. R.M. Dorson, p.191
2. ibid, p.192