HEALTH DISORDER AND PROCEDURE OF TREATMENT
Tribal people normally live with their surrounding and they try to get each and every thing of life through it. So their life style and concept about various things is directly influenced by their surroundings. They strictly follow their traditions as far as concept of disease and health care practices are concern. They use same methods of treatment, which were stablisted by their forefathers.

The faith of an individual and that of the community largely depends on their relationship with the unseen and supernatural forces, which intervene in human affairs. If man does not offer them, the mystical power punished them through sickness occurrence of various natural calamities, even death. Diseases, in a general references are the disorders of the organisms. Disorder may either be somatic or physic. Among tribal people concept of such disorders not only varies from one society to another, but also varies from one area to the other. Tribal people of the study region have a common belief that disorders are caused by evil spirits and the spirits are annoyed, if one fails to present proper offering regard to them. This is how the tribal people feel, that the real enemies of their health and wealth are the god and the dead. The common concept of diseases in different tribal groups of the region is that they are caused because breach of some taboo or by the influence of a ghost or some evil spirits, they consider any type of sickness as a routine punishment for one's mistakes and/or unlawful acts.

Among the tribal people of the region, diseases are physically experienced and are considered as the abnormal functioning of the internal system of their body in response to weather conditions, physical environment and any other responsible factor is very recently attributed as primary cause. Illness and suffering are usually believed to be caused due to the wrath of Gods and Goddesses, spirits intrusion, sorcery, casting of evil eyes and breach of certain taboos. The basic concept of illness among the tribal people especially among the tribal communities of the study area mainly depends on their magico-religious beliefs.
As per their concepts, evil spirit causes most of the diseases, among the children and women. Epidemic are mainly caused due to the anger of clan Gods and Devas and some of the common disease, are caused due to breach of sex taboos. During the fieldwork the scholar has collected various information/views on the causes considered responsible for the prevailing disease among the tribal people personally. The various causes for sickness as understood by the tribal people may be classified into two broad categories i.e. supernatural causes and physical causes. Both the causes further subdivided according to the type of causative agent recognised by the tribal people.

SUPER NATURAL CAUSES

It is observed that certain supernatural causes are attributed to certain types of illness in the tribal community. These supernatural causes individually or in a group, cause ill health condition, diseases and death among them. To see what particular diseases they are believed to cause, and how they operate, each one of these causes have been discussed separately.

Breach of Taboos

It is a common belief that the magico religious causes of disease have their roots in their culture, considering the historical back ground, breach of certain taboos is believed by tribal people to be responsible for diseases. Illicit sexual relation with a woman of a lower caste is an unpardonable breach of taboo and is considered to be responsible for Sexually Transmitted Disease (S.T.D.), commonly known as ‘garmi’ etc. Similarly, deadly sin such as molestation of a poor weak and helpless person is also considered as responsible for leprosy.

Disease and Goddess

The tribal people of the region suffer many diseases believed to be caused by anger of Goddess. When goddesses are not given proper recognition and reverence they get angry and in their wrath causes disease and death among them.
It is prevalent among the tribals of the region as reported by ‘Parru’ a panda (Priest) of the Vikrampur that the different Goddesses are responsible for different disease. People try to please the Godesses by worship and by offering their favourite items. For example Barimata, or Sitlamata is the Goddess of smallpox she must be given bangles, vermilion, hen annually and a white goat every three year.

As observed during the fieldwork, people of the Junwani narrated about the phas (Measles). It is also considered to be caused by Goddess. Priest of village chants the mantra and worship in the village temple to control and stop the spread of the disease. Certain taboos are also followed by the family members during the occurrence of this disease i.e. they do not fry food in edible oil and inhibit/do not use cosmetics. Drinking of mahua wine, fish and flash food are also avoided.

Natural remedies are applicable in the diseases by supernatural powers. The Goddess that brings diseases death and physical disorders among the people are portrayed practically among all the tribal communities as very touchy, liable to get into a rage soon, and are made with due to reverence and people recognition.

Scholar personally conducted the extensive field survey in the sampled villages of the study area and observed the method of offering and puja as below-
### Table-8.1

**Disease caused by Goddess and Offering**

<table>
<thead>
<tr>
<th>Goddess</th>
<th>Health Disorder</th>
<th>Offering to appease the Goddess</th>
<th>Place of Observation (Village)</th>
<th>Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sitalmata</td>
<td>Small pox</td>
<td>Iron rod, bangles, varmilion, a white hen annually and white goat every three years.</td>
<td>Lakho</td>
<td>Gond, Baiga Pardhan.</td>
</tr>
<tr>
<td>Chhotimata</td>
<td>Chicken pox</td>
<td>White hen annually and a white goat in every three years.</td>
<td>Dadi Bhanpur</td>
<td>Gond, Baiga Kol</td>
</tr>
<tr>
<td>Maraimater</td>
<td>Cholera</td>
<td>A black chicken and a coconut</td>
<td>Lalpur</td>
<td>Baiga, Gond</td>
</tr>
<tr>
<td>Chandi Mata</td>
<td>Cholera and vomiting</td>
<td>A black hen and black goat</td>
<td>Tarach</td>
<td>Baiga, Gond</td>
</tr>
<tr>
<td>Joginimata</td>
<td>Typhoid</td>
<td>Hen and brown goat</td>
<td>Padmi</td>
<td>Gond Baiga, Kol</td>
</tr>
<tr>
<td>Chilkpinpiri</td>
<td>Abdominal colic</td>
<td>A black pig three chicken, coconut, incense</td>
<td>Sijhora</td>
<td>Baiga, Gond</td>
</tr>
<tr>
<td>Dispirimata</td>
<td>Syphilis</td>
<td>Ears of buffalow, coconut, incense</td>
<td>Oghat</td>
<td>Baiga Kol, Pardhen</td>
</tr>
<tr>
<td>Mirgi Devi</td>
<td>Epilepsy</td>
<td>Tongue of horse, coconut, incense</td>
<td>Gata Kheda</td>
<td>Kol, Pardhan</td>
</tr>
</tbody>
</table>

**Source**—Based on Field survey

Besides the above treatment procedure, the views of tribals regarding health disorders are as follows --
Worship and place of treatment (Madai)
### Table 8.2

**Goddess and their offerings**

<table>
<thead>
<tr>
<th>Goddess</th>
<th>Health Disorder</th>
<th>Treat/Offering</th>
</tr>
</thead>
<tbody>
<tr>
<td>Durpata Mata</td>
<td>Obstructs delivery and thus kills both child and mother</td>
<td>A black chicken and coconut.</td>
</tr>
<tr>
<td>Mauramata</td>
<td>Gives children fit</td>
<td>A black chicken and coconut</td>
</tr>
<tr>
<td>Ghat chindanmata</td>
<td>Catches cattle by the throat</td>
<td>A chicken, coconut, incense, vermilion</td>
</tr>
<tr>
<td>Baihi, Baurimai</td>
<td>Man become mad cannot speak, bites his hand and feet</td>
<td>Spotted goat and black she goat</td>
</tr>
<tr>
<td>Kapani Devi</td>
<td>Ague</td>
<td>A coconut and incense</td>
</tr>
<tr>
<td>Chingan Mata</td>
<td>Cripples a man's hands and feet with rheumatism</td>
<td>Five chickens of different colour, a young pig, coconut and liquor</td>
</tr>
<tr>
<td>Dahu Dhukan</td>
<td>Chest Pain (sudden)</td>
<td>Black chicken and coconut</td>
</tr>
<tr>
<td>Raksin Mata</td>
<td>Causes itch with large sores.</td>
<td>Chikens of seven different colours</td>
</tr>
<tr>
<td>Gata Devi</td>
<td>Mumps</td>
<td>A black she goat</td>
</tr>
<tr>
<td>Churelin Mata</td>
<td>Goes to young man and labs then of their manhood</td>
<td>Chicken with a black bangle red saria.</td>
</tr>
<tr>
<td>Jappimata</td>
<td>Sleeping disease</td>
<td>Demands ghee and little gur.</td>
</tr>
</tbody>
</table>

**Source** – Based on field survey

### Sorcery

Sorcery is a very common cause of the disease and tribal common. Tribal people always have a fear of the magic being used by their enemy. An enemy could be a neighbour or a relative, through magic of his own or with the help of a sorcerer can bring disease and destruction upon the person/family. If the condition of the person remains unchanged and undiagnosed and is not properly treated sometimes this can lead to death.

It is reported by 'Gudda baba', Gunia of the Dadi Bhanpur, that if someone is jealous of other to observe higher prosperity and happiness. He/she puts an iron nail in their entrance or main door on new moon or full moon. It causes disease among the family members. Anyone of the
family member shall frequently suffer from illness sometimes it causes quarrel among the members. It is also pointed out that sometimes nails are made by iron, mixed with other metals and vary in size, which is responsible for the causing different type of diseases.

There are some of the imitative methods which also prevalent to transfer the disease from one person to another. During the discussion, about the causes of disease, tribal people of the Baklehta village narrated in detail and as follows- one who wishes to transfer sickness to another person obtains a cloth belonging to the related person and draws two human figures on it in lampblack. After saying charms over the clothes, he puts it back stealthily in the owners house. The owners get sick immediately. Regarding another method to cause disease, sorcerer draws a small image, which represent the victim. This image is then transfixed with arrows, burned or otherwise ill treated, accompanied by suitable incantations.

According to the tribal people of the study unit ‘Sodhan’ (witch) a woman sorcerer, will known for her magic of causing disease. The witch not only foresee the future but enjoys the power of converting them into desired life i.e. cat, mouse etc. It is believed that the eyes of a sorcerer are so powerful that as soon as she looks at a child the latter starts loosing its senses and within a short time even dies.

**Spirit Intrusion**

Tribal people believe that after death the soul turns into a spirit. As it do not like to remains outside the body. It keeps hovering about finding a suitable abode here and there, amidst the cemeteries and burial places, trees, stones, crossing and occasionally if offended take possession of a man and then does him harm the severity of which depends upon the spirit inherent nature. These spirits in study area are called ‘Bhut-praits’ and ‘Churial’ etc.

All the tribal people believe in ancestor’s spirits, that they hover on their house always. These relative ancestral spirits do harm, if they are not properly remembered. If they are not given their due, they harm the family members, if offering are ignored again, the angered ancestor creates
serious consequences such as disease and death. The ancestral spirits are not very difficult to please. When they are offered and worshipped they can easily appeased. After that, they help the living relatives in avoiding dangers, by given them prior information of event to come.

Tribal people believe that person dying unnatural death becomes a ghost. Violence, accident, suicide or those who have robbers, notorious evil doers or dreaded for cruelty and violence. The death of a notorious character is a source of terror to all the neighbourhood, as he is sure to become a ghost, a domen as powerful and maligent as he was in life. Their horrible faces are enough to create panic among person.

Churail is a very common and fearful woman ghost of the region. As observed and noticed by the scholar in the field work, all the tribal people of the area under study reported about the terrible woman ghost, the spirit of woman, who has died during pregnancy or delivery. The churail is thought to be the most haunting among all the bad spirits. A churail may change her appearance. To young woman and mothers, she appears as an old ugly woman with protruding teeth and to any woman who has the misfortune to meet her. In the dark of the night, the churail haunts the back yards of the houses and frightens the girls and woman. A menstruating woman or a woman, who has just delivered a child, a bride who is in pollution or a girl who is in puberty, these are the targets of churail. To man she appears as an attractive young woman, backning and enticing those who fall in her teap; she takes their virile strength from them and makes them waste away.

The ghost haunts the places where they had lived and cling to any person, who passes by that place alone in the night hours. Ghosts are also believed to possess of supernatural powers. They may transform themselves, and accomplish almost anything. A ghost may come to a person in the form a fellow human being, even in the form of a relative and ask the person to accompany for certain specific distance for a talk and attack him at a lonely place. As soon as the ghost possess a man his face under goes change and he develop a large appetite so that he alone can eat the entire food prepared for all the members of the family. If a person
become unconscious, immediately, after he return from outside during night hours. It is thought that, he has been possessed by a ghost. Sometimes, a person who attacked by the evil spirit become yellowish and starts feeling weakness looses the power of speech.

**Evil eye**

Evil eye is one of the predominant cause of disease among the tribal people of the study unit. People believe that some individual have the property to case a spell on other by just looking at them. Some do it involuntarily when someone comes in their path, other does it voluntarily because they are jealous of others and desire to possess what others have. These individuals are known to be either very ugly or very beautiful.

As reported by the tribal people of the Mohgaon village, evil eye is a very common cause of disease. It is also observed and confirmed during the various field visits. The thing may perish, the person may get ill or more often have an accident. Children are believed to be particularly susceptibly effected by the evil eye. If a person including a close relative, utters the sentence looking at the child your child is so cute, or “How healthy the child is looking”. The child is bound have to mysterious evil effect on his health. He may suffer from diarrhoea, may develop fever, cry too much and in short time may become weak, all these are common symptoms by which evil eye is recognised.

Evil eye not only causes disease among the children but also in adults, but in a different manner. If a person observes and watches another person wearing fine dress, eating good food and living properly and filled with a desire to live dress as finely and live as happily and eat as nicely as the person observes, the person who possesses it is adversely affected. Indigestion, vomiting may occur and serious diarrhoea may be caused due to evil eye.

**PHYSICAL CAUSES OF DISEASE**

There are some elements other then superstition prevailing among the people. The causes for various diseases are not limited to the
supernatural causes, but include other physical causes also. The exposures of the tribal people with the city people have also taught them number of remedies. Some of the physical causes and their related factors causing illness include following causes-

Weather is responsible for many of the diseases. Specially during transitional period, health disorders have been noticed increased in the people of the region. Because body takes time in adjusting, during this period. Common cold and fever are recognised mainly due to humidity, low temperature or getting drenched in rain for a considerable time Pneumonia is a very common health disorder among the children of the region. Cough and cold bronchitis have also reported. During May and June attack of 'Loo' (dhoop lagna) is common. Bleeding from nose, headache and vomiting are also the problems during summer season. Excessive humidity over the body is considered to be responsible for ringworm although the role of fungus is still unknown in the tribal region.

Tribal people believe that frequent consumption of the hot and cold food by an individual without making a substantial gap many times is also on of the common reason for any form of health disorder. Diarrhoea, dysentery, typhoid and cholera etc. are recognised to be due to eating contaminated food or improper combination of food. Diarrhoea in adults is recognised to be due to excessive heat in the body. Meat, fish, eggs and milk etc. are the example of same hot food while lemon and cow milk etc. is some of the cold food. Excessive use of hot or cold food also causes disease and the people of the region are still unknown about it.

It was interesting to find out that another explanation for the cause of cholera was associated with flies, because flies not only transferred germs, also defect on human food. The germ theory of diseases was still unknown to the tribal people. Snakebite is considered to be fetal in several cases. Interestingly, certain experts treated Snakebite by reciting appropriate mantras. On the other hand, some experts might give the snakebite victim, certain herbs or shrubs as a part of their treatment.

There are many diseases that recognised to be caused by natural forces, yet the tribal people expressed their ignorance about the knowledge
of these forces and are unable to treat them locally. An exorcist removed the poison of the dog bite by moving an iron rod seven times round over the wound reciting certain mantras. Several people in the village because of their age, experience and special interest do have the extensive knowledge of mutual medical treatment; plant or minerals are given, whereas few formulas are used to prepare different medicines for common cold and fever.

PROCEDURE OF TREATMENT FOR VEROUS HEALTH DISORDER

Health disorders are directly controlled by the living environment and life style of the people as well as their dietary habits. Most of the health disorders are caused by micro-organisms, metabolic disturbance, nutrients deficiency and hormone disturbance. Thus health disorder is a complex affair, which may be a combination of two, three or even more factors, such as adverse temperature, lack of proper foodstuff and proper nutrients, and these factors are responsible for normal functioning of the body. First of all the patient must know the causes of illness or disease. Then the treatment and its success depend upon the faith of the patient. Disorders occur due to many causes, so that the mode of treatment also varies from one disease to another. Similarly for the tribal people of the region, it is important to know whether a particular disease is due to the worth of a goddess, the work of an evil spirit, sorcery, witchcraft or the breach of taboo. The different diagnostic procedures are practiced the tribal people of the region, though they differ in detail but have some basic similarities.

The tribal techniques of preventive and curing disease are based on a faith that almost all the disease are due to evil spirits or the wrath of gods. In both preventive and curative methods, the medicine man attempts to please the god or wrath of evil spirit through magic and sacrificial offerings to the village diety. The quantity and kind of articles differ according to the nature and intensity of the disease. The system of curing disease does not exclude medicine altogether. Beside jhar-phook some of them enjoy great reputation for their knowledge of herbs, roots, leaves and seeds of
medicinal value. These medicine man are called for regular herbal treatment in tribal areas.

**SUPERNATURAL CAUSES AND WAY OF DIAGNOSIS**

It is considered by the tribal people of the region, that the basic reasons for the ill health conditions are supernatural causes. The treatments of disease are based on mostly magic, charms, amulets and sometime on herbs. Baiga, Panda, Gunia, Ojha, (Traditional faith healer) do the treatment of such disorder. It is assumed by the folk practitioners that, whenever a person comes under influence of ghost, evil spirit, evil eye, witchcraft etc. his behaviour becomes unnatural and unusual. This stage of disorder is called as 'hawa lagna'. As per the folk practitioner jhar phook treatment method is the only way of curing this type of problems.

During the field work it has been noticed that different type of methods being attempt by the practitioners, to know the basic causes of health disorder. Medicine man interacts with the patient in order to find out whether he is possessed by a goddess or been caused by ancestral spirits. He tries to find out, if he has noticed any strange objects in his surroundings or recently had a quarrel with a neighbour, wife, father or son or he would otherwise suspect somebody, who could have intended to harm him of illness. He inquires from the patient about his dreams, he also introgets other members of the family to find out, what they all think about the probable causes of the illness, he looks for omens. All this he does to find out the responsible cause of disease. This process is done by almost every medicine man among various tribal groups in the study area. Beside all of these if he failed to find out any clue then he used different methods of divination.

It is believed by the tribal people that different types of disease are caused by different type of spirit. So it is essential to find out the type of spirit, which is responsible for the patient's disease. Medicine man used appropriate remedial rituals. Some time the spirit possessed on the medicine man and ask their demand. But in other method, medicine man inquires using Winowing fan, Chhira grass and several other methods, which prevails in the study unit. Different tribal communities used
different type of methods but have some basic similarities. Among Gond, Baiga, Kol and Pardhan tribes of the study region several method of the divination have been observed during the fieldwork, some of the common are described here.

**Field Observation**

Baiga tribes of the study area have more faith in jhar-phook than other treatment methods. They believe that if the god/goddess become angry from a person, they possess on him. In this relevant condition he/she appears weak, suffer from diarrhoea, eyelid, become heavy. This is an indication of possession of any anger deity. For the diagnosis and treatment, family members consult to Gunia (folk practitioner), who can solve this problem.

During the intensive field survey, scholar personally observed a treatment method in Baiga village Padmi, which is as follows- first of all, Gunia checks pulse (nadi) of the patient, in order to confirm whether he/she is possessed by a anger deity. Who is the anger deity, it is again a problem, to know this, he performed a puja called Sagun. Gunia takes Chirwari ghass (chirra grass), those having approximately one-foot length and sits in front of the patient. Gunia utters some mantra to invite the anger deity. It is also important that for invitation of every deity, he uses different mantras. He asks some questions to the patient and speaks the name of dieties i.e. Buradeo, Mahardeo, Maharani Devi, Deshavari Devi respectively and ask to chirwari grass that- “Chirwari Ghass tum sat niyam se bolo kaun se devi devata hai” or chirwari speak truth who is the deity. If chirragrss moves during asking the name of deity, is responsible for the illness. After this diagnosis system, Gunia suggest the treatment system which varies from deity to deity i.e. Buradeo wants sacrifice of goat, Maharani accepts pig, while Desavari wants hen. After confirmation of deity, the sacrificing animals are called for worship and rice or other grains are given to animal for eating. If the animal eats the grain, illness is curable or patient will become healthy, if not then deity is very angry and again the worship procedure repeated. Gunia touched patient with chirwari
grass from head to feet. Meat of sacrificed animal distributed among the family members and other villagers except women and patient.

In the study region, the most common method of divination is known as 'Winnowing fan-guard' method or 'Supa tuma' method. In this method the medicine man (Gunia or Baiga) takes a handful quantity of urda waves them with a circular motion over the head of the patient and pours them into a winnowing or (Supa). Then he burns incense (hawan) and prays that his divination may please be successful while he rubs the palm of his hands over the winnowing fan, covered with urda, another man, as his assistant, who sits facing him and holds a bowl shaped guard locally known as tuma (lauki) containing a few grain of wheat and rice in his hands, looks with attention at the medicine man later on, after addressing his God and reciting certain invocations, starts asking question in order to discover, which God or spirit has caused the illness or sent the misfortune. Then he tries to find out how the offended spirit can be appeased or supplicated for help. As soon as the medicine men mentions the name of the God or spirit responsible for the patients sickness, the guard in the hand of the medicine mans assistant receive a jerk and a rattling sound can be clearly heard.

Another important type of divination prevailed in the study area, which is common in the region and personally observed by the scholar in Indrana village. An Ojha gets into a trance and throws his limbs and hand about. The God speaks directly through the mouth of the Ojha. At such moments he reveals secrets not ordinarily discovered by other methods. This method of divination called 'Dhami' and practiced as a regular procedure.

In order to diagnose the diseases, different type of methods are prevailing in the region. As narrated by the traditional faith healer of the JhinJhira village- 'Lota pirha' is one of them. In this method, medicine man makes a small pile of kodai on the flore. On the pile, he places a vassel (lota) full of water, on the lota he places a wooden stool (pata/pihra), on which his assistant is advised to sit. To put him into the right mood, the assistant turns round and round the pata rotating easily on the lota. The medicine man prefers to take some rice (grains) and throws it on his
assistant and ask questions. He inquires about the God, responsible for the disease and begins him questioning. He inquires which god is responsible for the disease and quickly recites, the name of number of gods. The man on the pata receives a jerk and starts trembling, when the god responsible for the complaint is mentioned. The same happens when the kind of offering, which the god demands for appeasement, is mentioned in the process.

It is indeed remarkable, how often the patients are treated from these divinations. Some get instantly well after a component medicine man has diagnosed their case and has advised the offerings. There are of course, many cases when a divine fails to ensure the cure of the diseased person. In the description that flows different approaches of the tribal people, with regards to the treatment of diseases are described, but it is also important to keep in mind that in actual practice all these procedures are mixed with magical charms with the prayer and herbals. Sometimes it is difficult to separate one from another, even for the sake of description.

**AMULETS**

It is also one of the way to remove the causative agent. It is entirely depends on their faith. An amulet is a material that worn or carried by the person or preserved in some other way, for magico religious reason, to cure disease, to give strength, luck or general protection, to defend him/her, from specified dangers or misfortune.

The materials used to make the amulets, are depends upon different factors, one among which is availability of some particular material in a particular area. Some of the natural and artificial objects used generally as amulets are as describe.

1. Stones especially those of a curious shape or naturally performed.
2. Various vegetable products used as amulets are-branches, leaves, fruit, flower etc. Scared basil, the Bel, the Bamboo are common.
3. Animal parts also used as amulets i.e. horns, teeth, claws and insects too.
4. Medical substances believed to have been extracted from the sick in magical cures-iron, gold, silver, rock crystal, strings, threads and rings.

Specially, childrens of the tribal people wear amulets around their neck, arms or loins, because they are suspected to supernatural causes more than that of others. Some of them have upto half a dozen amulets, each one for a particular purpose. Both man and woman wear amulets in the form of neckless, girdles, bracelets or anklets and attached to there as pendants.

**Field observation**

It is presently observed that wearing of amulets and threads are very common. To get detail account of it, scholar personally discussed Gunia, Panda, Ojha and residing people too, in villages of the area under study. When an evil spirit possesses a person, the folk practitioner (Gunia, Ojha etc.) takes him and his relative to a place of worship. Gunia recites some incantations there, and performed religious activities. The Gunia prepare a thread to tie it around the neck, wrist of the patient. He uses kumkum and haldi also to make the thread more effective.

Sometime Gunia makes three to seven knot in a string. After each knot, he recites an incantation adding some hearty cures. Then an offering is made the diety worshipped and the string tied round the neck of the patient, yellow, red and black colours are said to be obnoxious to evil spirits so three colours string, thread and knots are used as amulets to bar the entry of hostile spirits.

A woman health healer 'Sampat' of the Anjania village (Bichhia-Mandla) reported that she uses different jungle herb and vegetable to avoid forth coming health disorder. In detail some of the method are mentioned here.

1. A jungle herb- 'Buch' is worn round the neck tightly wrapped into a little bundle, with a bit of cloth, to check fever.
2. For preventing cough, some smoke black from the kitchen roof mixed with turmeric and tied up with a rag, and put around the neck.

3. In different method- Tikari (tiny, scales) made from guard, is tied over the door with the idea that when the churel or other spirits enters the house, its attention is caught by the toy and it begins to weigh itself in it, and soon forget all about its original purpose.

A Gohana (a round spiked ball, like a great thistle) over the door is believed to prevent fever entering through the door. Other herbs tied over the door such as Chula kanta and Satbella are believed to prevent arthritis, the bones of eagles tied around the neck is believed to world of magic and disease among children. A woman who wishes to suckle her child on a journey can protect it by squeezing out a little milk and spiting on it thrice.

Gunia/Ojha of the study unit also narrated that the cord of an amulets break -off of its own accord, it is a sign that it has done its work and may be thrown away. But it is dangerous to break an amulet deliberately.

**EXORCISM**

Exorcism is a way of treatment, normally used in the study unit. It is the most potent method of driving out spirits. Medicine man expels, evil spirits from the patient through the magic power of the words. As a matter of fact, all other methods are usually combined with incantations. Certain words have to be spoken at the right moment in the spirit is to yield to mechanical pressure or to let itself be transferred. Either these incantations have the form of commands ordering the evil-spirit to relinquish its host, or they are simply spells, words combined in such a way that a spirit when it takes different forms among the different tribes of the region.

**Field Observation**

Scholar has been observed personally some way of treatment to expel ghost, during the visit of Samnapur (Mandla). When a person possessed by ghost, the relatives and folk practitioner takes him to a worship place. Gunia starts the treatment after diagnosis the type and nature of the
ghost. At first Gunia suggested sitting the patient in front of him. He takes a broom and touches up and down on the patient's body several times. Gunia utters some mantras in very low sound during the whole process. This process is called 'Jharna'. The process continues till the patient not feels better. In another method, Gunia takes a water full vessel provided by patient or his family members. This water filled vessel is rounded left to right over the head of the patient and to be thrown out side of door on the road. This way Gunia ordered to causes fever go out or to leave the patient.

**EVIL EYE**

Tribal people believe that if some one jealously or as sudden spell some words on others by just looking at them, person becomes ill. It is called 'Najar lagna' or evil eye.

**Field Data**

Tribal woman of the Pauri village reported that jhar phook is only therapy for above problem. When a person or child suffers from the evil eye, 'Utara' is performed to check its bad effect. Utara is a traditional process of treatment, prevailing in the region. Which is completed by mainly the oldest or expetience women of the family. During the utara process red chilly, mustered and salt crystal have been placed on betel leaf, dipped in ramtila oil, then those all item are moved over the head of the patient, five to seven times, clock wise. After this all these items are to be put into the fire and produced heat is to senk chest of patient.

Preventive measures are also taken against the evil eye by putting a black dot on the face of the child. It is the most popular charm against the evil eye. Sometime lampblack (Kajal) is smeared around the eyes of a child. This lampblack is prepared in the following way- a small earthen pot (Diya) is filled with ramtila oil. A cotton wick is soaked into the oil and lighted then a brass plate cleaned with ashes is held over the flame. The soot of the oil lamp blackens the bottom of the plate. A finger is dipped into the soot and the lampblack smeared around the eyes the child. But inspite of the above precaution, if a child is exposed to the evil eye, the mother takes
dust from the footsteps of the person, who is responsible for having cast an evil eye on it. This dust is roasted over a fire and then thrown away.

Jhar-phook is also a remedy in such types of problem as reported by the Ojha Phaguram. Ojha recites spells at the face of the affected person and also gives amulets to wear. Sometimes a little water is taken and the Ojha blows over the patient; some of this water is then taken in the palm and sprinkled over the face of the patient. The rest is given to the patient for drinking.

**WITCHCRAFT**

Belief in witches and witchcraft as a cause of illness and sudden death in human being is very common in tribal communities. The belief in witchcraft has been till recently in full force and vigour among the Gonds. The tribals of the region also believe in the power of evil and the terrible effect of its malicious influences upon their life.

**Field data**

In order to catch a witch red handed tribal of the region adopt the procedure describe here. At the time of the new moon, after the festival of Diwali, the witches are believed to go to the shrine of their tutelary goddess, undress there at night and learn new spells by repeating them over and over again. Village people stealthily go to the temple at night and while the witches are dancing, they put burn marks on the clothes cast aside by the witches and then return home. In the morning, when every woman comes to the well or pond to get water, she identified by her marked clothes. The village council is then summoned and the charge against the witches is made. If they deny they are beaten with castor branches other sticks are believed not to hurt them at all till they confess their guilty.

In other cases a lamp was lighted and the names of the suspected persons repeated the flicker of lamp at any name was held to indicate the witch. Two leaves were thrown on the outstretched hand of a suspected person, and if the leaf representing her or him fell above the other suspicion was deepened.
HERBAL CURE AND DISEASES

The area under study is inhabitant by various tribes i.e. Gond, Baiga, Kol and Pardhan. Beside this, also rich in medicinal plant, which normally used for various health care practices by the tribal of the region. As for as their activities are concern, though these plants are available in the bank of Narmada, so automatically these places are rich. Life of the tribals of the region, directly controlled by the surrounding environment, particularly by forest. Their economy entirely based upon various forest products. They collect herbals from forest and use as medicine for the treatment of various disorders in so many ways.

In the study area each tribal community has a self-developed traditional health care system of primary health care method. Some folk practitioners are very famous for their knowledge about medicinal plants. These folk practitioners provide herbal based health care facilities to their people. The information about description of disease and their suggested treatment by folk practitioner discussed here, which are collected through the suitable schedules and intensive field observation by scholar himself. In the present study local folk practitioner i.e. Gunia, Baiga Ojha etc. were the main source of such information.

COUGH AND COLD

Cough is an acute respiratory infection and is predominantly a disease that effect young children. It starts with a common cold and bronchitis, after a few days fits of coughing also occur and there is a whoop at the end of every fit.

Cold is a mild but acute infection of the respiratory tract, primarily involving the mucus membrane of the nose and the throat and usually reported during winter and spring. It is commonly reported throughout the study region. Cold is also generally associated with certain other disease, such as measles, influenza etc.

Due to dense forests and adverse climatic conditions in the study area people suffers from this disease. Tribal people believe that the general causes of cough and cold are the extreme cold weather and further
enhanced due to food. Too much drinking of cold items and use of polluted water also causes cough.

**Field Observation**

Generally Gur, dry ginger and Tulsi leaves are most effective in treating cough. The dry roots and underground stems of Mulethi are useful in cough, soar throat, bronchitis. Flowers of mahua are, also considered beneficial in cough and bronchitis. The powder of fried Harra and Baheda is also advised to the person, suffering from cough by the traditional practitioner.

**PNEUMONIA**

Pneumonia is an acute bacterial infection of the lungs. Weak resistance, due to overwork and under feeding is the most favourable factors. Pain in chest, painful breathing, cough, and rapidly rising temperature are the main symptoms. Fatigue, unsafe water and deficient diet are generally the responsible factors for this disease in study area. Due to the recurrence of cold among the tribal children they suffer from pneumonia. Breathing pain in chest and fever are the main symptoms of this disease. The ribs of the children suffering from this disease move up and down and pain is also reported them.

**Field observation**

In the study region various type of treatment procedures are used to cure this disease. During the field work it is noticed in the Lakho village (Mandla) in severe condition of pneumonia, a piece of intestine of Sehi (one of the wild animal found commonly in the region) rubbed with water and given for quick relief. 'Madar or Akona' leaves are also very effective in treatment of this disease. Ghee is muted with madar leaves and after heating, it is placed on the chest of a child and the process is repeated. Powder of Jalpihari seeds is used, as suggested by the folk practitioners. If a little powder of heeng mixed in tea spoonful milk and applied on the chest of the child gives relief in pneumonia. A chain prepared of lahsun clove (seven or nine) put around the neck of the patient. Performing jhar phook is more effective and beneficial.
SKIN DISEASES

Skin is a natural covering and is an inseparable portion of the body protecting the body from various unfavourable external influences and from penetration of various infectious agents. Scabies, Ring worm, Eczema are commonly reported skin disease in the area under study.

Unhygienic living environment, ignorance, contaminated water, improper facilities of waste disposal, improper drainage of domestic water, lack of ventilation and to a certain extent, social habits of the tribal people all make the environment favorable for the occurrence of various skin disease in the region.

Life style of the tribal people is unhealthy. They are careless about the health. So the most of the people are affected due to various type of disease. Their residual houses, stable for animal, canal system; drinking water, personal hygienic conditions and unhygienic living style are the main causes of disease.

Field Observation

It is reported by Dr. Vijay Thakur (Dindori) during the field work that the Baiga, tribes of the study area are habitual to take both after long interval as well as they not wash their cloth regularly. It may be due to unawareness about health, but it create few health problem particularly skin diseases. In the region under study local people and animals together share the available water from the common sources and proportion of pollutants gradually multiply and the water is further polluted. The use of this water for bathing and other purpose, become the main reason for the abscess eruption and scabies.

The tribal people believe that due to the infection of blood, abscess and eruption appear and to treate this, it is must to eat Neem leaves regularly. Kanji oil is also used on the parts of the body facing the problem of itching. Daruhardra, another medicinal tuber is also used for skin diseases available in sufficient quantity in the study region. As a part of treatment it is also suggested to use Daruharadra powder along with milk to cure the skin disease.
STOMACH TROUBLE

Dysentery, Diarrhea and constipation are the main stomach disorders in the region. Bacillary Dysentery caused by germs, which are transmitted from person to person through contaminated food as well as water. Diarrhoea is spread by fleas, which sit on human excreta and subsequently contaminated food and water. It is also caused by eating unripe fruits and by drinking impure water. Main symptoms are that the stool is semi solid, the patient feel the need for emptying the bowels after short intervals, thirst, fever weakness etc.

Faulty food habits, cooking methods and use of contaminated drinking water are the main cause of the stomach disorders. Generally tribal people buy cheaper food items i.e. fruits, vegetables and sweets etc., which are not better in quality. Poverty is the basic cause and excessive uses of these items are also the main cause of those problems. Taking hot and cold item at the same time is one of the main causes of the stomach disorder. This is all due to ignorance and lack of awareness of about the food and dietary habits, so the food gives them quantity not quality. But the tribal people of the region believe that the stomach problems are due to the use of prohibited taboo food, evil eye and magic.

Field data

The treatment of stomach disorder is done by both methodsi.e. jari-buti as well as jhar-phook. Folk practitioners, for treatment of stomach disorders, give various types of jari buties. Powder of seeds of the Dhaman gives with water, to treat loose motion. The bark of Jamun tree is used in dysentery. Bel fruit is considered beneficial in chronic diarrhoea and dysentery. The gum of Palash is valuable medicine of diarrhoea. The root of Akua (Akona) is reported by folk practitioner (in Belkhadu villager) to be an effective medicine of acute loose motion. Beside these, treatment, Jhar-phook is also opted by the tribal medicine man for curing disorder in the study area.

FEVER

Fever is generally on indication of many health disorders. This is usually reported in the case of infants and adolescents. Generally the
trouble starts with the tonsils, may be body inflated. Insufficient clothing
due to poverty, inadequate water availability and the ill-built house found
in the region, create a suitable environment for the occurrence of this fever.

Malaria is a protozoan disease, caused by infection with parasite of
the plasmodium. The mosquito first bites a patient and while sucking
blood, takes the malarial germs and infects the same into the other person.
High fever accompanied by shivering is the main symptom. The type of
houses, occupation and diet, determine the living status of the people. The
extent of susceptibility to malaria is widely reported in the study unit. Poor
sanitation and climatic conditions of the study region, dense forests are the
factors responsible for the malarial fever.

Field data

In the study area powder of bark of Girchi advised by the folk
practitioner for treatment of malarial and typhoid. Ark of Gurbel,
Chirayata and Damjari are given to cure general fever. Boiled luke milk,
turmeric and tulsi also gives relief in general fever. Leaves of harsingar also
given in chronic fever. They also use jhar-phook in such type offever.

SNake bite

Snakes are commonly worshiped by the tribal communities. In the
study area various types of snakes are found, the prominent ones are-
Dodia, Parravan, Karet, Kattra, Asadi, Dhaman, Gehuan, Dauri and
Bandan etc. In dense forests snakes are more abundant and the local tribal
people are not afraid of snakes. The frequency of snakebite and other
insect bite is reported high during the rainy season.

According to snakebite curers, snakes always remain calm until and
unless they are disturbed. But few snakes are of angry nature, even
without any reason they attack to the people, Kala nag (Karet) belongs to
this type. After the snakebite if people become unconscious the death may
also occur. As snakes are very agile they move quickly from the place
immediately after biting. In such situation many times people are confused
that whether the bite was of snake or of some other insect.
Field data

To identify the poison of snake biting, folk practitioner applies various methods. The Neem leaves are given to eat in orders to confirm that whether snake has bitten or someone else. They believe, that if snake has bitten then the taste of Neem leaves will be like sweet. In place of Neem leaves chilly powder and salt are also used. Jari-butí and jhar-phook are combined used.

The Gond tribes of the study area believe that snakebite is not just an accident. Some evil spirit or god has sent the snakes. Hence it is important to find out the spirit behind it, how it will be appeased. Otherwise it may be difficult for the patient to recover. For this purpose, Gunia perform magic to find out the diety and the cause of anger and also how can the diety pleased.

According to the folk practitioner, Katku of Bichhia village, after the snake has bitten a person, it is not killed if it is caught. To kill the snake would be equivalent to killing the patient. Ojha can get possess Thakurdeo, the village diety who can cure the patient. Gunia makes a figure of the snake. The snake made of kodai that the mouth of the snake represented by the neckless rested at the tail end of the snake made of kudai. Near by a gurhni (roll of cloth or strings which the woman put on their head when they carry a loads) is placed and a lota (pear shaped brass vessel) filled with water from the spring is placed over it on the top of the lota an earthen saucer (diya) filled with ramtila oil and placed. A cotton wick is inserted in the oil and lighted. It is believed that Thakurdeo takes abode in the lota and the light.

Now Gunia initiates the hum sacrifice inviting Thakurdeo to possess the Ojha. He brings fire in smouldering dung (cake) and placed it behind the lota. He pours gum of the sarai tree (rar) on the fire, reciting as the does so a prayer to Thakurdeo, the text of which remains his secret. The Gunia sings another prayer to inviting Thakurdeo to come and cure the patient. The prayer song is repeated till the Ojha at last begins to shiver and tremble and to roll his head from one side to another. It signs that Thakurdeo is taking possession on him.
The Gunia, now asks the Ojha, whether the patient will recover. If replies that he saw light, it means the patient will recover, if on the other hand he says it is all-dark, it means that the patient will not survive.

In another system Gunia uses a brass plate, which is filled with water and a wooden stick (approximately one feet long) and sits near by the victim. He puts one end of the stick in mouth and another in the ground, and sucks blood and poison; spit outs into the brass plate. This procedure will continue till the person stops curing. If the plate is filled with poison another has to be used. After this treatment the patient becomes very weak and appears an awoken from a deep sleeps, Gunia gives him some jari-buti to recover.

So there are many methods of treatment, available in the study region to cure snakebite, which vary from place to place. Even after the magic cure is applied some of the patients are known to die. Among they survive a large number of those, who were bitten by snakes of a nonpoisonous kind. Many people still believe that even the most poisonous snakebite can be cured by magic.

**SCORPION BITE**

Cases of scorpion bite are generally reported in after summer and begining of the rainy season in the study unit. Scorpion is less poisonous than snake.

**Field data**

During the fieldwork folk practitioner of Sarai village discussed various methods to remove the poison of scorpion; some of them are discribed here. The paste of Chirchita leaves are applied on the bitten place it gives quick relief. The paste of Neem leaves can also be used in place of Chirchita. In another method after boiling water, add a little bit salt and this lukewarm water is dropped slowly on the bitten place considered beneficial. Sometimes paste of red chilly powder and honey is also used. The powder of seeds of Imali mixed with honey is also used to cure this problem. Various methods of jhar-phook, also used by the tribal of the region.