Chapter 7
HEALTH SEEKING BEHAVIOR DURING MATERNITY AND CHILD-CARE

The Central and State Governments in India along with the international organizations like UNICEF and WHO, have been undertaking various programmes for the betterment of mother and child health. To facilitate the economically poor people, the medicines are supplied free of cost and Crores of rupees are being spent by the Government and other organizations for all these programmes. But the health planners have not yet been able to reach their targets in eradicating deadly diseases and in reaching zero level of mortality and morbidity of mother and child. One of the reasons for this is, India is a country with diverse cultures and each of these cultures has varied ways of looking at illness and diseases and the indigenous health practices, which act as hurdles in accepting the modern health system completely. Myadpur is no exception.

In Myadpur, a healthy person is one who does not have any kind of worries cinti or physical body aches or pains mai kai nōvu. If a person is not feeling well he says āramba illā literally āramba refers to health or well being and illā means not that is, “I am not well”. And a healthy child is a child, which eats well according to its age when it is fed, sleeps properly that is, two to three hours in day time and ten hours in the night and does not cry without reasons and also is not lean tellaga.
7.1 Etiology

People believe that health of mother and child are affected by body elements, environment vātāvarana, supernatural causes and body constitutions parkurti.

The body elements are ‘air’ vāta, ‘bile’ pitta and ‘phlegm’ kaphā that are found in balance in a healthy body and are inherited from parents. These elements are imbalanced in the body due to the nature of foods, which may cause increase of any one of these elements. For instance, fat content foods such as ghee and fried foods, which are considered as vāta, when consumed by a person in excess, vāta in his body is believed to be increased.

The environmental factors are, climate, which become ‘hot’ or ‘cold’ according to the seasons and invisible worms hulā, which are present in the environment. The change in the climatic conditions cause ailments to the mother and child and worms in environment, which are invisible, when enter into the body of the mother or child; may be through food or through water cause ailments.

The supernatural causes are, flaws in one’s horoscope kundli, evil-spirits gāli, evil-eye nedaru, wrath of deity dēvara kāṭa and troubles of dead ancestors hirēra kāṭa. The problems due to evil-eye, evil-spirits and wrath of deity affects mother and child more frequently compared to that of flaws in horoscope and troubles of dead ancestors. As the puerperal woman becomes physically weak asakta and cold-body constituent hasi mai, she is more vulnerable to effects of evil-spirits. And child, which has tender or delicate body midakla or sūkasmi is
vulnerable to evil-eye and evil-spirits. The health of mother and child is also affected by ‘hot’ kāvu and ‘cold’ tampu body constitutions parkurti. These body constitutions are inherited by the nature of foods, which a pregnant woman consumes during her pregnancy.

Apart from body elements, body constitutions, environment and supernatural causes, mothers are also affected by physical disturbances in the body such as doing strenuous works, not taking rest in postnatal period and by malnutrition. The health problems caused due to body elements are more in antenatal period, where as, ailments caused due to environment and physical disturbances are more in postnatal period. But the problems due to supernatural causes, body constitutions and malnutrition are equal in both antenatal as well as postnatal period.

The woman’s body is considered as ‘hot’ during antenatal period and ‘cold’ during postnatal period. Therefore, a pregnant woman should eat cold producing foods during the antenatal period, otherwise it leads to miscarriage. She should avoid the works, which create ‘heat’ in the body and indulging in sexual intercourse. She should not do any kind of hard works or lift heavy objects as they may also lead to miscarriage. Pregnant woman should not eat excessive vāta producing foods, because it causes swelling. This swelling in turn leads to difficulty during childbirth and resulting into cesarean operation, which may lead to death of mother. The pitta creating foods result in indigestion ajirña and acidity pitta, and the kaphā creating foods lead to phlegmatic body constitution, causing
breathing problems to the child-to-be born. Likewise, in her postnatal period, as the body becomes 'cold' due to loss of energy during childbirth, she should eat 'heat' creating foods. Otherwise, she is affected by ailments like common cold or cough, which in turn affect the child to such an extent that the child may die due to cold. She should take complete rest at least for three months, otherwise she gets back ache bennanōvu, loin ache tonkanōvu and body weakness asakta. She should avoid vāta, pitta and kaphā creating foods as they cause health problems to mother and child. The woman in her postnatal period is affected by fever jarā, indigestion ajirna and respiratory problems, due to excess of cold in the body.

If there are flaws in her horoscope, during her antenatal period it leads to miscarriage, birth of malformed or unhealthy baby or stillbirth, and even death of the mother and child during postnatal period. Wrath of deity causes measles gobbara, small pox maili or chickenpox gaṇajali quite often in children and very rarely in mothers. The people believe that, the effect of evil-spirits cause miscarriage or mental problems like abnormal behaviour, like a woman starts crying or laughing without reason and mental dullness or going out during night which may lead to miscarriage in the antenatal period and mother may also become mad hucci or mentally dull mabba in her postnatal period. The troubles of dead ancestors cause ill-health to mother, like severe fever jarā, body weakness asakta and lack of secretion of breast milk, which in turn results in health problems to the child due to lack of food. The dead ancestors get angry, when their death anniversary tīthi is not performed or if their name is not given to the child.
Ailments, which affect the child, make the child to cry continuously without reason or it gets boils *gulli* on the body or it does not drink milk and sometimes it dies suddenly *sāyatta*.

The people of Myadpur give more importance to the first pregnancy than the subsequent ones. A woman in her first pregnancy follows more restrictions and precautions in order to prevent miscarriage or any health problems, which may result in the death of the child. More concern and care is taken by a pregnant woman as well as by her family members. If she experiences miscarriage or any health problem leading to the death of the child after birth, she is talked about as having basic physiological problem. Doctor is consulted soon for the health problems like body ache, swelling of the body, bleeding and acidity. A woman takes all care till the end of the postnatal period. Once she gives birth to a normal healthy baby, such concern is not shown later, as she has proven her fertility.

![Diagram No. 1](image-url)
7.2 Treatment

The treatment seeking behavior of Myadpur people encompasses both indigenous and modern health care systems. They consult priest *aināru* or astrologer *jyūtishi* or *bhavishya hēlavru* for the health problems, which they believe are due to supernatural causes. There is a difference in the behaviour of the people who are uneducated and lack awareness about modern health care system and those who are educated upto high school and college possessing awareness about modern health care system. The former initiate treatment with the warding-off of evil-eye, indigenous home remedies and in case they fail to cure, they shift to modern medicines, where as, the latter directly approach modern doctors for the treatment as they do not believe in the indigenous treatments. For them, the indigenous treatments are ineffective, and hence people in the past suffered from severe health problems with high death rates compared to the present days. Now people can consult the doctor, when there is no cure from indigenous treatment. But these people also go to indigenous treatment, when they do not get relief from modern treatments for ailments like, *muṭṭdōsha*. Those who have gained awareness about modern health care system use modern medicines at home which were prescribed at an earlier date by the modern doctors, for ailments such as headache *talimōvu*, slight fever *mai beccaga ōgadu*, common cold *negadi* and stomach ache *hōṭṭi nōvu* as they are seen as common ailments and not so serious to demand doctors attention.
Those who are uneducated and lack awareness about modern health care system, start the treatment of each and every ailment with indigenous home remedies and thus wait for two to three days to get relieved. If not cured, the treatment is shifted to the modern medicine. In the meanwhile, they also consult the priest to know, whether the health problem is due to adverse effect of supernatural powers. Both modern and religious treatments are taken simultaneously. Because, modern medicines alone may not be effective as supernatural powers can make the treatment to be ineffective. There is no harm if both the treatments are taken together. For instance, when a child falls down and gets an injury gāya, turmeric powder is applied on the injury. It dries up within two to three days. If it does not, then child is taken to the doctor for treatment. Meanwhile, they consult the priest to know, whether there is any defect in the child's horoscope or whether the time at which the child has fallen down is inauspicious. If it is so they seek solution from the priest. Usually the priest gives an amulet tāyata to be tied around the arm of the child. Various amulets are given for the health problems. People say that, if ailments can be treated by the materials, available at home without spending extra money, there is no necessity of going to hospital and wait for the doctor.
The treatment seeking behavior among the people who are uneducated and lack awareness about modern health care system -

![Diagram No. 2](image)

Treatment seeking behavior among the people who are educated and have awareness about modern health care system -

![Diagram No. 3](image)

7.3 Major and Minor Ailments

On the basis of duration of the ailment and treatment, the ailments are categorized as major *doḍḍa* and minor *saṇṇa*. The ailments, which last for shorter duration that is about seven to eight days and which are treated by indigenous home remedies, are considered as minor ailments *saṇṇa jāḍḍu*. Where as, the
ailments, which last longer and are treated by modern doctors or indigenous medicine men are considered as major ailments rōga or byāni. For instance, a woman gets backache benna nōvu after delivery takes rest for a day and massages the back with coconut oil kobri enţi. If she is relieved from the pain, it is seen as minor otherwise it is considered to be a major problem. Likewise, fever, cured after six to eight days of indigenous home remedy, is perceived as minor, considered to be a minor fever mai beccaga āgeti, (literally meaning, body has become slightly warm), otherwise it is a major fever jarā.

The people, who depend on modern treatments, consider ailments, which are cured by modern home remedies, as minor, otherwise they are seen as major problems.

7.4 Diagnoses and Treatments

Usually a pregnant woman in the village does not consult the modern doctor until an ailment is considered as serious. The problems like swelling of the body, backache, acidity, indigestion are considered as minor ailments and hence do not go to the doctors, where as, bleeding, abdominal pain, and swelling of the body are considered as major and in such situations they consult the doctors. Likewise in the postnatal period bleeding for more than fifteen days which is not normal during the puerperal period, unhealed post delivery wounds and lack of secretion of breast milk, are considered to be serious when home remedies fail to cure. When there is bleeding they avoid ‘heat’ creating foods such as kobri kāra
and for stimulants secretion of milk ālwi pāyasa is given to the mother and wait for two to three days if no improvement is seen then they go to doctor.

The home remedies given, for the ailments of mother and child are as follows.

7.4.1 Stomachache hoṭṭinōvu

The stomachache of baby is believed to be due to, indigestion ajirna, drinking of contaminated water anthintha nīru, contaminated food and eating of green chillies by the nursing mother. The symptoms are, constant cry of the baby after feeding and lack of sleep. Pain in the stomach is known by pressing its stomach. If it is a child when it has pain in the stomach usually it tells to its mother.

Treatment 1: Funnel seeds baḍēsōpu and a kind of aromatic seeds (Carum Coptic) ajwāna are munched by the mother and exhaled in the ear and mouth of the infant or baby thrice a day and then spit on the stomach of the baby.

Treatment 2: Couple of drops of pomegranate juice dālimbi rasā is fed to the baby. If the child is above three years wherein it can eat ajwāna, they are given to the child to swallow.

When the ailment is accentuated and there is difficulty in eating food, the child is taken to the doctor for treatment.

7.4.2 Common cold negaḍī

It is caused due to cold climatic condition or when the nursing mother eats cold creating food like cucumber sautikāyi or curds masaru. When she is in
contact with water continuously, common cold affects the infant. The symptoms are: running nose and deposition of mucous in the chest region of child or mother which can be known by hissing sound *gosa gosa anteti* during breathing.

Treatment 1: Mashed garlic *ballolli* is put in cotton *alli* and placed on the caput of the baby and tied with a cloth. Garlic is considered as heat creating and hence reduces coldness.

Treatment 2: Mashed garlic is mixed with turmeric *arisha na beru* and made into a paste in breast milk, which is considered as semi cold. This paste is put on cotton and tied on the caput of the infant. The garlic extracts the coldness from the body and turmeric is heat creative which keeps the body warm.

Treatment 3: Garlic pulses are tied in a thread one beside the other and tied around the neck of the child for a day. Garlic extracts coldness from the body and makes it warm. When the nursing mother suffers from cold she avoids working in water continuously and consumes heat-producing foods.

7.4.3 Cough *kemmu*

It is caused due to cold climate or when the coldness in the body increases or when fried foods are eaten in excess during winter season. The baby is made to stay indoors and dressed in thick cotton clothes or sweaters. Mother remains at home and avoids working with water as much as possible since it increases coldness.

Treatment 1: The nursing mother is given to eat or drink ‘heat’ creating foods like turmeric powder and chutney of garlic is eaten by mother. A pinch of turmeric
powder and salt are mixed and given to swallow, after which a glass of hot water is taken. This is given before going to bed, for mother and for children who are above three years as they can swallow the powder and drink hot water. The powder takes out the coldness from the throat and hot water makes the throat warm.

7.4.4 Headache talisūli

It is caused due to worries cinti, physical strain danivu, and severe hunger hasivi or due to increase of cold in the body. Usually headache affects adults due to physical strain. Symptom is pain in the head.

Treatment 1: Powder of mustard sāsvipūdi is applied on the forehead and forehead is warmed with the help of a cotton cloth. Since the mustard is 'heat' creator, it extracts coldness from the body through forehead. Warming also increases heat.

7.4.5 Haitigi

Haitigi are big size boils on the body and red in color; caused due to excess of heat in the body. These are common usually among children, especially to those children who have 'hot' body constitution.

Treatment 1: The child is bathed in cold water, after applying castor oil audleṇṭi. Cold creating foods like, roṭṭi, buttermilk majjigi and lemon juice nimbihāṇṇa pānaka are given to eat. The child is made to sleep on the woolen bed sheet kambli. The boils have itching or burning sensations. The rough surface of the bed sheet soothes the itching sensation of the boils.
7.4.6 Vomiting kakkoladu or vānti

Vomiting among children is caused due to two reasons. One due to indigestion and another due to effect of evil-eye nedaru. Sudden vomiting which contains undigested food that is milk like vomit in case of infants and toddlers and in case of children food items which is eaten by the child coming out as it is. This kind of vomiting is caused due to indigestion. Curd like vomiting in case of infants and vomiting soon after eating food are said to be due to evil-eye.

Treatment 1: For vomiting due to indigestion, ajawai ajawain is given to eat in case of children. A pinch of ash of peacock’s feather navil gari is mixed in a spoon of breast milk and fed to the infants. Ajawai is considered good for problems due to indigestion, as it digests the food soon. And for vomiting due to evil-eye, salt uppu is taken in hand and hand is moved from head to feet three times, in front of the child and thrown into the water. As the salt goes on diffusing in the water, the child is relieved. By performing this act, evil-eye transfers to the salt and when salt diffuses in water, the evil-eye disappears.

Treatment 2: For infants, breast milk is taken in a spoon and a thread is tied in three rounds to spoon. Here, breast milk is the food of the infant and thread symbolizes evil-eye. The spoon is held for about thirty seconds on the fire. If the effect of evil-eye is there, thread does not burn. This is done three times a day for three days. The infant gets relieved from the problem after three days. Otherwise, it is taken to the doctors, thinking that vomiting is not due to the effect of evil-eye.
7.4.7 Kāldhūli

It is caused when somebody crosses over the food, when the child is eating, the effect of which is that the child does not eat anything.

Treatment 1: The soil from the corner of the door kiranigi manṭu and three small sticks removed from a broomstick kasabarigi khaḍḍi are taken in hand and sticks are moved from head to foot of the child and thrown in the hearth fire. This act has to be done once in a day for three days. The soil of the corner, which comes along with the feet of the people who come from outside the house, has the power to remove this effect as it has come from the places where evil-spirits are said to be resided that have the power to remove the effect of kāldhūli. And the broomstick, which cleans the house, also has the capacity to remove this effect.

7.4.8 Sore eye kaṇṇa bandra

It is caused due to ‘heat’. The eyes turn red in color and there will be a burning sensation. People say that it is such a contagious ailment that, if somebody even looks at such sore eyes, they too get affected. Therefore, the affected persons do not go out of the house, until they get cured.

Treatment 1: Leaves of neem plant bevu have to be mashed, and its paste should be applied on the sore. After a day or two it gets cured. The same treatment is used for both mother and child.

7.4.9 Ĉēr

It is a swelling of the nerve in the stomach, which causes pain. This is found out by the continuous cry of the child.
Treatment 1: Axe *kodli* and pestle *vonaki* are worshipped together then *vonaki* is kept across the stomach of the child. The *vonaki* should be gently hit with the *kodli*. The *vonaki*, which is heavy in weight when hit by the *kodli*, pushes the nerve inside to its original position.

Treatment 2: Footwear *keravu* is taken in hand and waved to the sun *Sūrya dēva*. By doing so, heat of the sun to ward off the effect of the *cēr* comes into the footwear. Then the head of the child is beaten thrice with this footwear. This is done once in a day for three days.

7.4.10 *Kīrṇāligī*

This is usually seen among children and is caused due to coldness. Child feels difficult to swallow and there will be dry cough.

Treatment 1: One has to rub on the upper part of the thumb *hebbattu* and on the backbone. The elderly women who are expert in this are able to identify the position and do the rubbing by pressure. In Myadpur three women, who have learnt it from their mothers, do this.

7.4.11 *Arivi*

It is an infant ailment, caused due to change in climatic conditions that is when a ‘hot’ climate changes to ‘cold’ or vice-versa. Symptoms are, vomiting and defecation which stinks *hēsīgī nāratta*.

Treatment 1: Hands, back and the groin between the belly and the thigh *gejjyāga* are to be massaged by applying saliva *ugaḷu* and warm water has to be fed to the infant. This has to be done once in a day for three days.
7.4.12 Bālagrāha

It is an ailment of both mother and child. It is caused due to trouble of planets. Symptoms are, fever, vomiting, diarrhea and, startling metti bīḍadu.

Treatment 1: When bālagrāha affects a pregnant woman, her abdomen is tattooed otherwise, the child will die after birth. When children are affected, they are taken to the priest. Priest gives an amulet to be tied around the arm of the child. People believe that for this ailment there is no treatment in modern health care system, where as doctors say that it can be treated by medicines.

Treatment 2: Swelling of breast mali bāyadu: Whenever there is swelling of the breast mali bāyadu of a mother causing pain in the breast, villagers believe that the reason for such swelling is the touching of caput of the infant to the breast of its mother, leading to the pain in breast.

Treatment 3: Three chunks of mud henti, and three blades of the huriallee grass kariki have to be taken in the left hand and it has to be waved three times to the breast. And then the chunks of mud have to be put into the water. As the henti diffuses gradually in the water, the breast becomes normal.

Villagers consider that, ailments can be treated by home remedies so they depend solely on indigenous home remedies. Only in cases, they cannot find relief, they consult the doctors, concluding that, these may not be minor problems as they were assumed to be and there is necessity of doctors for the cure.

Doctors also opine that, above explain ailments are not serious health problems and can be taken care of, by home remedies. The problems they say
may have been due to unhygienic living conditions, pollution, malnutrition and infection, which villagers cannot understand. Sometimes these problems may be symptoms of major problems, for which diagnosis in the initial stage is necessary, so that, it can be treated earlier. Like, slight fever may be a symptom of typhoid, which villagers cannot identify. Therefore, the doctors say there is necessity of modern treatments for all kinds of health problems.

The following ailments are those which are normally found in children in the village which are said to be treated only by indigenous treatments:

7.4.13 Mutṭdōsha

*Mutṭdōsha* is an ailment, which is prevalent among children between the age group of three years and above, until they reach puberty. The rationale behind the belief is that it occurs due to the touch of menstruating woman. Various possibilities of this contact between the menstruating woman and a child are spoken of. These possibilities are, while children are playing on the road, a menstruating woman may pass by, the contact may occur either by her touching a child or the child touching her accidentally, or even by the touch of the clothes she has worn. While going to the agricultural field in a bullock cart, if one of the women is menstruating and if women are sitting side by side touching each other, the child even though may not be in direct contact with that woman may get affected through person who is in physical contact with such a woman. While traveling in a bus, the child may come in contact with the menstruating woman directly or indirectly that is, the person holding the child may touch the
menstruating woman. While the women are sitting and chatting, the child may accidentally touch the woman or the clothes she has worn. While children are fighting, a menstruating woman may interfere to stop the fight and unintentionally may come in contact with the child.

*Muttdōsha* is believed to be caused by the touch of the menstruating women who are not related to the child. A child is not affected by *muttdōsha* if it is touched by its mother, the child’s sisters, mother’s sisters, father’s sisters, and paternal and maternal grandmother.

Children under three years of age are not usually affected because they usually stay indoors and the women in the family keep away from the child while they are in the menstruating period. It is believed that until the child can pronounce the word salt *uppu* properly, it will not be affected by *muttdōsha*. It is said that, by the time the child is more or less three years old it can pronounce the word *uppu* properly.

It is also believed that, all menstruating women cannot cause *muttdōsha* in children. It is those women whose discharge *mūṭū* is considered as bad *ketta* of cause *muttdōsha*. In order to test whether the discharge is bad or not, the girl on the fourth day of her first menstruation, after taking the purification bath, is made to touch a plant which is small and still growing. The plant is observed for a few days. If the plant gets dried up, then, her discharge is considered as being bad. The other sign of the discharge being bad is based on the smell of discharge *ketta*
nāta and staining of the cloth kale akaiti used by her during menstruation even after washing it.

The symptoms of mutṭdōśha do not manifest immediately after the contact. Further there is no specific period of gap between the contact and the manifestation of the symptoms. It is only after the symptoms occur, it is inferred that they are related to mutṭdōśha. The symptoms associated with mutṭdōśha are fever and green diarrhea in the initial stage and over a period of eight to ten days dullness develops in the child.

If the child has fever, it is suspected to have been caused by evil-eye, and then evil-eye is warded-off. If the fever persists, then home remedies like application of kerosene oil under the armpits, tying a string of garlic around the neck are done. In the mean time green diarrhea appears. For green diarrhea menthol is added in the cooked rice and fed to the child. Inspite of the home remedies if fever and green diarrhea persist, the child is taken to the doctor. Few people, who feel that home remedies are no longer effective in these days, take the child to the doctor directly, when there is fever and green diarrhea. Those who take their children after trying the home remedies are given prescription of tablets to be consumed for the next 6-7 days. Those few, who take the children to the doctor without trying indigenous home remedies, are prescribed treatment for 4-5 days.

People believe that, modern medicine acts fast and cures immediately after consuming the medicines. Their children are given the prescribed treatment for 2
to 3 days. If green diarrhea and fever, persists with the onset of dullness they suspect *muttdōsha*. To confirm their suspicion they pinch the upper part of the ear and if the child does not cry out or respond, the suspicion is confirmed. In that case the modern medical treatment is discontinued because it is believed that *muttdōsha* cannot be treated by modern medicine. Those who have taken the child to the doctor without trying indigenous home remedies observe that there is no lessening of the diarrhea. The elders or neighbors diagnose the *muttdōsha* by observing these symptoms and usually suspect that, it may be *muttdōsha*. So they pinch the ear of the child slightly, the child does not cry out. To be certain the child is usually pinched harder and the child cries out. In such cases, the suspicion of *muttdōsha* gets confirmed. They discontinue the treatment in the belief that *muttdōsha* cannot be cured by modern medicine. They wait for two or three days to confirm their suspicion. For this confirmation the child is this time pinched hard and when it does not cry out and respond, it is recognized as *muttdōsha*. If it cries out when pinched softly and hardly, then the suspicion is cleared and the modern medicine is continued.

Once it is confirmed as *muttdōsha*, the child is taken for the indigenous treatment in the nearby village called Adur. The treatment is given only on Thursdays and Sundays, as these days are considered to be auspicious. The child is taken for the treatment early in the morning before sunrise, without letting anybody other than the family members. Either the grand parents or the father usually take the child. They do not let any body to know about going for the
treatment because they fear that their neighbors' children also might have
get affected by *mutṭdōsha* and they may join them. It is believed that if two
children are taken together for treatment one of the children will die. If it is a girl-
boy combination, it is believed that the girl dies.

Treatment 1: While going for the treatment of *mutṭdōsha*, puffed popcorn *maṇḍāḷu*
and few paise are taken to offer to the medicine man. The treatment is given in the
temple of *Hanumappa* or *Esappa* in Adur. The child is made to sit on the lap of
the person who takes it for the treatment. Then medicine-man pierces the ear of
the child with a copper wire and while coming back home the dress worn by the
child is thrown away on the outskirts of the village believing that whatever *dōsa*
has remained on the clothes would go along with it. The child is bathed on the
threshold of the house and then taken to the temple after which the child can enter
into the house. It should not come in contact with other children for three days in
order to prevent them from getting affected.

7.4.14  Jaundice *kāmani*

According to the people, eating contaminated food *mannāga, allīlle bidda, hoḷasāda tinasu tindra* such as food fallen on the ground and food kept for two to
three days which is spoilt and drinking contaminated water *hoḷas nīra kuḍadra*
like pond water in which cattle bathe and water collected in unclean vessels. This
leads to increase of *pitta*, which in turn results in Jaundice *kāmani*. In the initial
stage the child does not eat properly, it feels weak *asakti* with slight fever but one
cannot come to know that it is jaundice up to a week or so. After a week, the child
might takes food normal but it will have fever. When urine, eyes and nails slowly
turn yellow in color, they doubt it as jaundice. For confirmation, nails of the hand
is pressed and tested. If it is yellow in color, it is confirmed as jaundice.

People say that, there is no treatment in modern medicine for jaundice.
One has to depend on indigenous treatment. Child has to eat more sweet foods
like jaggery bella and sugarcane juice kabbina hālu. It has to eat only jwālada
roṭṭi and togarībyāli tavi, which cools down the heat in the body. It is believed
that, diet is the best medicine for jaundice.

Treatment 1: The treatment is given in Adur, a neighboring village on every
Thursday and Sunday as both these days are considered auspicious. A person
belonging to Baḍīgēru caste treats it, which is being practiced in his family from
generations. People take fried items kāradāni with them. This food along with
few paise is offered to the medicine man. The medicine man sits in the temple of
Dyāmavva in Adur. An oil lamp dīpa and turmeric arishiṇa bēru will be at his
side. When people come for treatment, first they offer some money and kārdāni to
him. He burns the tip of the turmeric by holding it on lamp and with this he burns
the upper part of both thumbs and centre of the caput of the child. The kārdāni is
given to the child to be eaten. Here, the turmeric, which is antiseptic, does not
allow pus kīva to be formed on the wound instead dries it up soon. Burning on the
thumb and netti, which have nerves directly connected to the brain, expels out the
heat quickly from the body. Within a week or fifteen days child becomes all right.
Doctors say that, jaundice is cured by diet and medicines. The indigenous
treatment which villagers resort to is of no use. Since they follow the diet, ailment
is controlled and but cure is associated with indigenous treatment.

7.4.15 Measles gobbara

Usually children, and very rarely adults are affected by measles. This is
caused due to wrath of deity Dyāmavva. Any lapse in worshipping the village
deity or if anything is not offered to the deity or if the fair is not performed in
usual manner by sacrificing animals, the deity becomes angry. This anger is
expressed by causing measles in children, as they have delicate body compared to
adults, and get affected easily. Symptoms are, high fever for the first two to three
days and then rashes begin to spurt on the body. Small rashes are seen all over the
body. If one child is affected, then slowly other children in the locality also get
affected. To cool the anger of deity, people whose children are affected, go to the
Dyāmavva temple and pour water on the threshold of the temple. Since idol of the
deity is not supposed to be touched by others except priest, the water is poured on
the threshold of the temple. Small branches of neem tree bēvina țongi are placed
on it. Curds, onion and rice are offered to the deity. All of these are said to be
cold foods. People believe that by offering all these, the anger of the deity cools
down and children become healthy.

When the rashes start appearing on the body, they take child to the doctor
to get an injection by which they believe that, heat in the body increases and boils
spurt out quickly on the whole body. Once they appear on the whole body they
start to dry up. So people try to make the rashes spurt out quickly on the body, otherwise, normally they take five days to spurt out.

Treatment: Castor oil, which has cooling effect, is applied to the body before giving bath. Neem juice is mixed in the bathing water. Bitterness of the neem helps in drying-up the rashes and cold effect of the neem helps in controlling the fever. Foodstuffs, that produce heat in the body viz., fried items *karada tinasu* are given with rice, which help in quick spurting out of the rashes by which heat is removed out of the body. Barren woman or menstruating woman should not touch the child and also their shadow should not fall on the child otherwise, the rashes leave behind permanent scars on the body. The child is isolated in the house for five to seven days from other children.

7.4.16 Evil-eye *kaṇṇu* or *nedaru* or *dristi*

It is said to be caused by the vision of human beings. Sometimes, people say, some animals that are considered as greedy *āshāburaka* like dog, fox and pig also cause harm to human beings through their vision. Pregnant women, delivered women and children up to three years of age are vulnerable and get affected more by evil-eye. Rarely adults are affected by it. It is believed that some persons possess this kind of vision and if they look at children, the children get affected. It is also believed that even mother may affect and cause her child with evil-eye. When such a mother looks at her child during breast-feeding, the child gets affected. Therefore, elderly women in the family advice the mother not to look at her child during breast-feeding. Fair complexioned, healthy and good looking
children and pregnant and puerperal women decorated with ornaments and new saree, are more vulnerable to evil-eye, as all of them look good. Usually children, as they always look good, are said to be affected by evil-eye. Any strangers, enemies of the child's family or barren woman looking at the child, cause evil-eye to the child. If any health problem occurs to the child, people associate it with evil-eye, but they cannot know whose eyes have affected the child. Therefore, people are very cautious and take various precautionary measures to protect their children from evil eye.

Adults are also affected by evil-eye on certain occasions; like, bride and bridegroom at the time of their marriage, girls during puberty ceremony and boys during initiation ceremony. Since these people are decorated on such occasions and become the point of attraction and hence are affected by evil-eye. Therefore, a dot of collyrium is applied on the cheek of these persons to protect them from evil-eye. It is believed that the collyrium, which is black in color, diverts the vision of the people and protects from evil-eye.

7.4.1 Precautionary Measures

In their daily life, various precautionary measures are taken to protect the mother and child from evil-eye. Pregnant woman is advised not to wear any kinds of ornaments except tāli, earrings and nose-ring, which are, bare essentials of a muttaide. If she wears other ornaments or a new saree on occasions like festivals and ceremonies, evil-eye is warded-off before going to bed. New dresses are not put-on to the infant and also a puerperal woman follows similar precautionary
measures until the naming ceremony is performed. It is the day on which deity is worshipped by the mother for the well-being of herself and her child. There after, it is believed mother will not get affected. Every day evil-eye is warded-off for the child before going to bed. Black wool ṣoṇi or black beads karimani are tied to the wrist mungai and also collyrium kāḍiɡi is applied daily on the forehead hāṇi, cheek galla and chin gadda of the child to protect it from the evil-eye. People assert that these materials of black colour make the child look odd and hence, child gets protected from the evil-eye. Amulets are brought from the priest and tied around the child's neck.

7.4.16.2 Symptoms of evil-eye

Any ailment of the child is associated with evil-eye. Therefore, if anything happens to the child, evil-eye is warded-off first. Fever, vomiting, diarrhea, continuous crying, loss of appetite, rejection of food and irritability are some such problems.

7.4.16.3 Warding off of evil-eye nivāḍasadu

The evil-eye is warded off in different ways in their day to day life. They are:

1. Evil-eye is warded-off by different processes. It is removed everyday before going to bed either by the mother or an elderly woman of the family. Left footwear of an elderly man of the family is taken in the left hand, and waved from head to the foot of the child thrice. By doing so, it is believed that the effect of evil-eye is transferred to the foot wear. Saliva is spit
thrice on the child, to remove any remaining effect. The whole process is called nivālasadu or drīsī tagiyadu. While doing so, they utter that evil-eye of the mother tāyi kāṟṇu, evil-eye of the dog nāyi kāṟṇu, evil-eye of the people mandi kāṟṇu, evil-eye of the pig handi kāṟṇu, evil-eye of the evil spirits pishachi kāṟṇu, evil-eye of several others should not affect the child yāryāra kāṟṇu hattabārdu.

2. Left footwear and left hand are used to ward off the evil-eye. Because people say that left is associated with removing of the effect of evil-eye. Otherwise the person who wards off evil-eye himself gets affected. Footwear of men is used because men go out of the house or village for work. Evil-spirits, which reside in such places, gets lodged in the footwear; the power of the evil-spirits in the footwear helps in warding off the evil-eye.

3. Red chillies kempa menasinakāyi and salt are taken in the left hand, waved to the child and thrown into the hearth fire. If the child is affected, then pungent smell ghāṭa comes out from the fire with crackling sound.

4. Salt is taken in the left hand, waved to the child and thrown into the water. As the salt goes on diffusing, effect of evil-eye also goes on reducing and finally disappears.

5. Soil from the corner of the door and three sticks from a broomstick are waved thrice to the infant with left hand and thrown into the hearth fire.

6. Broomstick is waved thrice and touched to the earth with the left hand.
While doing these processes, they utter that evil-eye of the mother tāyī kaṇṇu, evil-eye of the dog nāyi kaṇṇu, evil-eye of the people mandī kaṇṇu, evil-eye of the pig handī kaṇṇu, evil-eye of the evil spirits pishachi kaṇṇu, evil-eye of several others should not affect the child yārāra kaṇṇu hattabārdu.

People say there is no remedy for evil-eye in modern medicine. People who are educated and do not believe in the indigenous treatments also believe in evil-eye, as they have not completely abandoned their indigenous beliefs.

### 7.4.17 Evil-spirits gālī

The souls of the dead persons, whose desires are fulfilled, attain salvation. But the souls of the persons, whose desires are not fulfilled, hover in the form of spirits at the outskirts of the village.

Any person who passes by in the outskirts attracts these spirits. They may enter into the body of that person. These evil-spirits are attracted more by pregnant women and puerperal women. People say, when the pregnant woman is affected by evil-spirits, she experiences miscarriage or stillbirth. Hence, pregnant women are prohibited to go out of the village upto five months of pregnancy.

Effect of evil-spirit on puerperal woman may lead to ailments like poor appetite, inability to sleep or even her death. Therefore, those who come from outside to the house where a woman has delivered, have to wash their hands and legs before entering into the house to ward-off the effect of evil-spirits.

People say that, when a person gets affected by evil-spirits, it is warded-off by the following procedures. Lemon, green chillies and salt are taken in the left
hand and waved to the person who is affected by the evil-spirits. By doing so, the evil-spirit gets transferred to the lemon and chillies. These things are kept at the junction of three roads. When somebody steps over this lemon, chillies and salt, the evil-spirit is transferred to them.

The people who come from outskirts of the village, like returning from fields bring the effect of evil-spirits and it is said that pregnant women, puerperal women and children are vulnerable to such effect. Therefore they are prohibited to go out of the house during dusk as it time that people usually return from the fields.

Treatment: The treatment for the effect of evil-spirits is by consulting the priest or astrologer, who give solutions and amulets for such effects. The doctors say, that it is the wrong belief of the people that the ailments, which are common after the delivery, due to weakness of the mind in this period, are associated with evil-spirits.

These are the ailments, which are purely associated with supernatural causes, for which people depend on indigenous treatments. They consult the doctors when all indigenous treatments fail to cure the health problems. According to the modern health providers, the notions of evil-eye and evil-spirits, and these notions make the mother and child to suffer from various health problems. Though there is a necessity of modern treatment for such health problems the people who are uneducated, orthodox and lack awareness about modern health
care system do not realize the situation and are not ready to accept the modern treatments, which are for the well-being of the mother and child.

Since majority of the people in the village lack awareness about modern health care system, they associate their health problems more often to the supernatural powers and depend on indigenous remedies for most of the ailments including that of mother and child. It is only in the critical conditions they seek the treatment from modern doctors. But the people who are educated and have gained awareness about modern health care system depend more on modern medicines. They too associate their ailments to supernatural power especially when the ailment persists even after the treatment by modern medicines. This lack of awareness is associated to lack of health facilities and educational institutions, which are considered as sources to gain awareness.