APPENDICES

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Glossary of Native Terms
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Case study of Renowned Indigenous Healer of Purulia

Name of the informant- Mr. Thakur Prasad Murmu

S/o- Late Lalmohan Murmu and Likhoni Hembrom

Village- Hatsara, Block- Tundi, P.O. - Chepkia, Dist. - Dhanbad

He has been working as an Assistant Professor of Santali in Sidho-Kanho-Birsha University, Purulia. Thakur Prasad Murmu is also an indigenous healer. Two patients from Darda come to him for treatment. Chronic and critical diseases like Gout, Stone (Gall Blader, Kidney), Sugar, Mirgi, pressure have been cured by him with folk treatment. He caters his treatment to a large number of patients in remote villages as well as towns like Dhanbad, Ranchi and Purulia. He preached a large number of indigenous healers of Dhanbad, Dumka, Ranchi districts. He is active in a still functioning broader network in indigenous health care.

It is privilege to me to get an indigenous healer in our academic sphere and utilize the advance technology and rational thinking in his activities.

“\textit{I was a child. I used to people came to my mother for treatment. She gave them medicine and when they cured and happily came to mother and praise her for her knowledge, I was feeling very happy. That time I also gave interest to learn this treatment and go with my mother to collect medicine from the local forest. By the time I was growing up and help my mother to give medicine to people. I have completed a traditional course for indigenous treatment under a guru. Then I started to give medicine to the needy people and when they got cured, I felt very happy and also earn some money. I can’t say exactly how many people came to me before but most of them relieved from their diseases. If I felt that this patient would get no relief from my medicine, I frankly said to them to take treatment from Allopathic Doctors. But it can be said that most of the patients got cured. Generally I have given medicine to people who have some diseases like- Gall Bladder stone, kidney stone, belly stone, pressure, Gout, Mirgi, Sugar, Waist pain, cholesterol. Gall Bladder stone- 3 months to take cure. Kidney stone- 7-15 days to take cure. Belly stone- 7-15 days stone to take cure. I collect the medicine from nearby Ajodhya Jungles and some are from different places of Jharkhand.}
1) **Gokhra**, a special type of small plant is very useful for Gall bladder patients. This plant’s fruits, leaves, roots, stems, flowers are very useful for the patients suffering from gall bladder. The raw juice of patharkuchi leaves is very useful for stone patients.

2) A special type of pulse, kuthhi is very useful. Water soaked with kuthhi during night should be taken. The curry made from kuthhi is very useful. for gall bladder stone, Gokhra is applied more. High Blood Pressure - 21 days to take cure.

For high blood pressure I give medicine for 21 days. The leaves of Sajna leaves are very useful. Actually pressure is not a disease. We call it a disease. If a person walks in green grass at dawn with bare feet in every day, he or she would have been completely normal.

**Low Blood Pressure**

Sankhahuli, a type of grass is very useful for low pressure patients. The root of the grass is taken and made it a paste. The paste is then made into small pills. It should be taken for five days consequently in empty stomach.

**Gout**

For gout I make special medicine for both eating and smearing. He makes a special paste with Bhuikamal, Chorcha, kedar, Kamraj, Muthhoghas, Nagarmuthha. With that wine is mixed and then it is ready for use. He makes pills with that paste. The oil of kusum, karanja, kachra and til are very useful for gout patients. Bichhuparni oil is also very useful for the patients.

**Mirgi (Hysteria)**

Sahadeya, a small type of grass is very useful. The root of the grass is taken and made it a paste. The paste is then made into small pills. The pills should be taken every morning in empty stomach for 2 months. This disease will be cured.

**Sugar**

Fig curry is very useful for sugar patients. Though Raipan, a type of jungles creeper is very useful for sugar patients. Its root is taken and boiled. The boiled water is the medicine.
Normally it has seen that sugar patients cannot continue this medicine. If anyone misses a day without taking the medicine, everything goes wrong. It freezes and no medicine then can control it. So most of the time, I told the patients that if they can continue with the rules to take the medicine, then only he gives medicine. If a patient suffers much, with the use of herbal, it can be controlled within 4-5 days.

Waist pain

Waist pain is a common disease in modern times. For waist pain he gives a special root, now I cannot remember this herb. This root should be pasted and warm with ghee. This paste should be applied on that pain place for four days once in a day.

I have not treated all the diseases, but few. I have affective medicine for these diseases. Basically have poor diagnosis power and get references of modern pathological test, whether patients have made before meeting with me. After discussing I consult zodiac time to preparation of medicine if time and situation is permit. I use worshipping of Goddess Kali as earning religious affiliation for purpose of treatment. Beside these applications of medication, I know a few performances with mantra and tantra but have not applied. I used the medication without supernatural actions. There are two different way of human welfare.

In course of time I have learned different communities live by side by side of us have different type of herbal medicine and apply in various ailments with less similarity. Seasonal variation in plant morphology has a relation of diseases occurrences are also observed. Availability of medicinal herbs is also an important regulator to practice ethno-medicine.

Preparation of medicine is not mere a mixture in indigenous medicine but the guru seriously teach their disciple to make a perfect indigenous medicine. As an example I want to state that if we mix up 50% Kuruchi bark and 50% Tejomala it come as medicine of Gastric problems. If we made the medicine 70% Kuruchi and 30% Tejomala and get remedy of Ulcer. When this proportion became change and mix up 30% of Kuruchi with 70% of Tejomala then it turns as medicine of Appendices.

Sometime in sake of treatment I consult the booklet series of P P Hembram (Horopathy) and many books and booklets written in indigenous as well as Hindi language. In serious
treatment I also communicate with my friends and relatives having the knowledge of indigenous treatment. I always observe the forest, bushes, grassland and other places for information of availability of herbs for medicines and apply in need. I get the help of internet to know about the symptoms, phases and pathological connotations of diseases and apply indigenous medicine.

Some of my notable treatments

1) A professor of zoology dept. in SKBU has come to me with his problem of having some stone in his abdomen. He suffers from belly pain. He visited to a doctor and got to know that he has some stones. Doctor advised him to have a surgery. When he told this to me, I gave him some medicine for 15 days. After taking the medicines regularly for 15 days, he got cured.

2) A student of SKBU, dept of Anthropology and Tribal Studies, Braja Mohan Samal suffered a lot by waist pain. He visited doctors and they advised to take medicine and do exercise in morning and evening times. But could not recover from his pain, he came once and said that. I gave him a medicine and to make it a pulp with ghee for 4 days at night where the pain is more. After using that medicine, the pain has totally gone.

3) One of my colleagues of our institution named Jagdeep Oraon, aged 34, suffers pain in his waist. I suggested him the above medicine for this pain, after using the medicine, he was totally cured.

4) A lady retired teacher of somewhere in Ranchi once knew about me and contact me for treatment. She had gall bladder stone and it was of 24 mm. she was afraid to take a surgery. I gave her medicine made of Gokhra, a small plant’s paste. She used it for 3 months as said to her. I was in Mysore that time; she phoned me and said that she got cured totally.

Still beside my professional work I am preaching few healers to transmit the age old heritage and cater services through them. I am satisfied with the skill of treatment by
indigenous method which I carry forward from my mother and expect this system will have survived by many future years.”

Few Brief Case Studies of Patients

Case study-1

Year of the case: 2012

Name of the patient: Kedar Dahei

The name of indigenous healer: Yadebendra sahu.

Age: 73

Sex: Male

Name of the diseases: leg caused by thorn wound on

Vill: Ful Daha

Post: Jamira pal (neighboring area of Bhaliaghati)

Dist: Jargram

“At first I went to hospital for treatment but the wound of the leg was not cured and the doctors drove him away after suspecting it to be cancer. Later I came to grandfather. Grandfather disclosed the wound to be “Banmara” and I was suffering from them who knew the technique of Banmara. Dadu used different types of shrub and herbs on my wound as smearing and the wound completely cured during 25 days”.

Case study-II

Year of the case: 2002

Patients name: Gour Gopal Das.

Age: 80
Sex: Male

Diseases: A wound on leg

Vill: Paikhala (neighboring area of Bhaliaghati)

Post: Khakurda

Thana: Narayan gang

Dist: Jhargram

“A snake bite me on my leg, so he went to the hospital and the poison of the snake was removed but the wound was not dried up. Later the doctor used a bandage around the wound and released him with some medicine. After long 25 years I visited so many doctors, Ojha but the wound was not cured. At last Dadu told me to cure the diseases and used me Jharfhunk, but it was not successful after 2 days. Next Dadu went to my house and smeared my wound with medicine and used mantra. After 6 days the wound was completely cured”

Case study-III

Year of the case: 2013.

Patient name: Abhijit sahu

Age: 24

Sex: Male

Diseases: Venereal

Vill: Tikra para (neighboring area of Bhaliaghati)

Post: Jamira pal

Thana: Nayagram

Dist: Jhargram
“After being treated with Allopathic/Homeopathic for 5 days in vain I come to Dadu and made a clean breast to him about my diseases. Dadu made him medicine for 25 days for the first term. Next I took medicine for sometimes. After being cured about one third of diseases, 3rd time I took away medicines for more 25 days. Then I was completely cured”.

Case study-IV

Year of the case: 2014

The patient’s name: Rupali Dandapat

Age: 28

Sex: Female

Disease: infertility

Village: Nayagram (neighboring area of Bhaliaghati)

Than: Nayagram

Dist: Jhargram

“At the outset the patient underwent Allopathic and Homeopathic 5-7 years in vain. I came to know that from a reliable source about Dadu’s treatment, so I came to him and was treated from my water at home. I was under treatment of Dadu for 3-4 months. Dadu made his treatment with Mantra and Jharfuk and gave me some medicine. After being treated by Dadu, I became pregnant and gave birth to a male child. Presently I live with her child happily”.

Case study-V

Year of the case: 2012

Patient’s Name: Sumati Paduja

Sex: Female
Age: 35

Village: Kamalpur

Thana: Nayagram (neighboring area of Bhaliaghati)

Dist: Jhargram

“In first time I came to Dadu who gave me some medicines for 15-20 days. He gave some shrubs and herbs and advised to smear it on the womb after crushing the herbs. Gradually the tumor was cured and I was totally cured”.

Case study-VI

Year of the case: 2017

Patient’s Name: piya sahu

Sex: Female

Age: 35

Village: Tikra Para (neighboring area of Bhaliaghati)

Thana: Nayagram

Dist: Jhargram

“After underwent of Allopathic and Homeopathic treatment for six months in vain I came to Dadu and made a clean breast of everything. Dadu provided me with medicine for two months and I completely cured”.
The Case Studies of Midwives Understudy Area

Case Study-I

Name of the Informant: Kanchan Mukhi

Age; 65

Village: Darda

Education: Can not Sign

At present we use blade to cut the navel. The blade is heated with boiled water before use. In old age we used sharp arrow. Then we clear the body of the newly born child with soap. Next the baby is smeared with oil. We were provided with 6 kg rice and 50 Rs for their work whether the baby was male or female. After seven days, we helped the mother in her bathing. On the 9th day, the foster mother offered on the bank of the Ganga means any special pond. We used Atab Rice, vermillion, Basafal, Hadiarshi, sal leaves etc. next the mother dropped some milk from her breast on a small leaf and kissed it. Then she returned to a kul tree. The foster mother gives some vermillion to the tree and the mother dropped some milk on side of the kul tree and kissed it. Next the foster mother would spread some Atab Rice on the cow dung with vermillion. The mother of the baby would spread her breast milk on it for three times and kissed it. After reached home the mother of the newly born baby would be given fried chicken.

Egg is provided in worshipping God for the caste of Mahato. Bengalis do not have such type of Puja. In case of kumar and Bhuiya, Hadis and eggs are not required.

In case of Mahato community, on that day after completing worship, the baby is given bath.

In a big container water, some a handful of Atab rice with sacred grass, raw turmeric and some drops of mustard oil are taken. Now the water is kept in Sun to make the water hot. The baby is bathed with the water. Next the baby is dressed up with new cloth. Thereafter the baby would sit on a deck which is used for catching fish and three plate made of small leaves are kept in front of the baby with 5 gm of rice with turmeric on them. Now an elder women or a woman without issue would take the baby in her lab to recover from
barrenness. The cause to follow this system is to protect the baby from a disease called “Tarka” till today. The above related custom is in vogue in the society of Mahato, Bhumij, Bhuiya, Kumar. The foster mothers are called on in delivery cases. We follow all the rules and regulation. The foster mother does anything for Rs 300/- and three kilos of rice.

Case Study-II

Name of the Informant: Sakuntala Sahis

Age: 65

Village: Darda

Education: Can not Sign

“I am Sakuntala Sahis, age 37 years, my educational qualification is VIII. Tarun Sahis is my husband. I work as a foster mother. I learnt this job from my mother and mother-in-law. I have been working as a foster mother for 10-12 years. We cannot do our work in all villages. We are sent news about the pregnant patient then we take up our activities. We are called on when the patient feels pain. Then we start our duty. We make pressure on the belly when the patient suffers much to deliver. Sometimes mustard oil is used. After the delivery we do not allow anybody to touch the baby even his/her mother till the cut of the navel. Then the mother suckles her child. According to the custom the members of the family do not cut hair/nail in seven days. Our duty is to foment with the burning lamp on the navel area. After seven days we wash the cloth of the mother and her baby. Next we give bath to the baby under ‘Tulsi tala’. Then we give the child to its parent. Next we smear the baby without for 7-8 days and stop our visiting”.

Case Study-III

Name – Bodhan Sahish

Age-61

Education-IV

Village -Darda
“I have been working as midwifery from an age of 42 years, when my mother-in-law was dead. My mother-in-law was popular midwife and had call from most of the houses of our hamlet of this village. People inform her at the time when they came to know about their conceptions by the mother-in-law of pregnant mother. She had invitation to preach the pregnant mother about the life style should or should not. Some people invite her to get more care of their pregnant mother because the male counterpart of those family listen the midwife carefully. Modern facilities were totally absent and midwifery was the only way to safe and healthy delivery. She had knowledge to intensive care of phase by phase, even at the all months from tracing the fact to delivery. She gets some rice for this task. In time of festivals people offer her sweet cake, rice and annually one cloth from the capable houses in the year of birth.

Growing impact of modern health care let me abstain from the interest of learning skills of midwifery. I had less interest upon these medicines and processes. When I was pregnant by second time at the age of 25, I had more trouble in labour pain and request my mother-in-law for help. She applied paste of mug, sugar and honey in surrounding my vagina and get relief. This fact brings me some interest in midwifery. But had not ready to learning but one neighbor family come for help of midwifery skills but I had nothing to help, when my mother in law was serious ill. She began to weep and request me to tell some remedies of described health problems. After returning from that family, I want learn some skills from mother-in-law. It was difficult to learning the skills without the capacity of identifications of local herbs, materials and their habitat for collections. A period of eight month from the fact my mother in was died. But the midwifery is not thought as clinical practices and getting the services like this. These skills bear some ritual role in our society. We can serve the community like santal, Bhumij, Sahish and Kurmi. The demarcations in providing are also gradually blurred.

I stated the task of midwifery at the age of 35. The care of midwifery at the beginning stages of pregnancy is gradually lost acceptability but at the time of delivery, especially cutting of foci is still urgent services in case of home delivery. In these connections I am invited at the time of delivery and I use one new blade in spite of a cord of bamboo of earlier days. I also provide some ritual purity to these families by washing the cloths of children and mother before the purity ceremony.
Now a day the social status and necessities are low. People offer me fifty rupees for disconnected the umbilical cord. I have deep sorrow for not learning the skills from my mother-in-law. Still I would provide services to villagers by that knowledge. Some time modern health care is unavailable to many poor families”.

Case Study-IV

Name – Subhasi Mukhi

Age-65

Education-Illiterate

Village –Nuasai; P.O. –Bachurkhoad

Area of performances: Bhaliaghati

“From very past days our generations act as midwives in this region, I am doing the task of my predecessors accordingly. In the bygone days the modern treatment system was not available in this area then we were the only means for solution of pregnancy and delivery problems. My mother-in-law had profused knowledge about the herbs and process of assist in to a good delivery. She knew the associated health problems of pregnant mothers as well as preliminary problems of her child. Now a day pregnant mother consult allopathic and homeopathic doctors during the pregnancy but in the time delivery they invite me for observe the situation and play the role of traditional rituals. In lack of practice I forget many herbs which we used before. Government opreviously gave remuneration for this task but recently I do not get any help from government”. 
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<table>
<thead>
<tr>
<th>Native terms</th>
<th>Equivalent phrases in English</th>
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<tbody>
<tr>
<td>Akhra</td>
<td>Informal school for learning of skills of indigenous treatment system and spelling</td>
</tr>
<tr>
<td>Baat</td>
<td>Kind of gout</td>
</tr>
<tr>
<td>Ban mara</td>
<td>Application of malevolent power to create an wound in human body</td>
</tr>
<tr>
<td>Bandhna</td>
<td>Rural agrarian festivals especially to worship the cattle during Deepavali</td>
</tr>
<tr>
<td>Dhan Kudra</td>
<td>Spirits with power of creation of wealth, create wealth in exchange of human life</td>
</tr>
<tr>
<td>Halud pada</td>
<td>Intrusion of magical power by uttering spelling</td>
</tr>
<tr>
<td>Haoa chalano</td>
<td>Application of malevolent supernatural power and transport this with air</td>
</tr>
<tr>
<td>Jalpada</td>
<td>Preserve magical power in to water</td>
</tr>
<tr>
<td>Jharpuk</td>
<td>A healing process, is performed by uttering spelling, sometimes with incent stick or smoke</td>
</tr>
<tr>
<td>Jhupan</td>
<td>Temporary possession of supernatural power of a person</td>
</tr>
<tr>
<td>Jirna fever</td>
<td>Fever cause feeble of human body</td>
</tr>
<tr>
<td>Kharimati method</td>
<td>A calculation for determination of facts by using supernatural power</td>
</tr>
<tr>
<td>Kuchia</td>
<td>A snake like fish available in paddy field and low depth water bodies, also known as Kuicha mach</td>
</tr>
<tr>
<td>Kudra</td>
<td>A specific type of supernatural entity</td>
</tr>
<tr>
<td>Nunpada</td>
<td>Induced magical power by uttering spelling into salt</td>
</tr>
<tr>
<td>Rohin</td>
<td>The first day of Jaishtha (Bengali month during May-June)</td>
</tr>
<tr>
<td>Rukshata</td>
<td>Kind of albumenoreia, rudeness of human body caused by lack of sleep, intake rich food</td>
</tr>
<tr>
<td>Sakhan</td>
<td>Women healer skilled with indigenous treatment by using supernatural power and herbs</td>
</tr>
<tr>
<td>Sarisa pada,</td>
<td>Induced magical power in mustard seed by spelling</td>
</tr>
<tr>
<td>Singari Dewa,</td>
<td>Induce some malevolent effect on an wound or sore</td>
</tr>
<tr>
<td>Talan</td>
<td>Ingredients of indigenous medicine are not available in locality, may be herbs or metal</td>
</tr>
<tr>
<td>Tarka</td>
<td>Health problems with symptoms like convulsion</td>
</tr>
<tr>
<td>Telpada</td>
<td>A indigenous method of tracing activities of supernatural powers</td>
</tr>
<tr>
<td>Vatua khabar</td>
<td>The foods cause trouble like increasing of intensities of chronic diseases, digestive disorder</td>
</tr>
</tbody>
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PHOTOGRAPHS

Alter of healer in Nayagram region

Place of treatment of a Santal healer

Hari mandir of Darda village: place of discussion and making vow
Phases of treatment of a tumor by indigenous healer in Bhalighati village

Phases - I

Phases - II

Phases - III
Homeopathic dispensary in Darda Gram
Panchayat office

Healers’ interview by the researcher