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Indian Tribal Health Care Management of the Hill Kharia People of Mayurbhanj District of Odisha: A Psychosocial Analysis

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Abstract

The health care system of the Hill Kharia tribe of Mayurbhanj district of Odisha is an important aspect of the whole primitive tribal health care system of Odisha. In fact, Mayurbhanj is the largest tribal district of the state of Odisha in Eastern India. Among the total existing 62 Tribes of Odisha, 13 tribes are the Primitive Tribal Groups (PTGs). In the later, these 13 Primitive Tribal Groups (PTGs) have been identified by Government of India as PVTGs. Initially, there was an overall conviction that living near nature the people delighted in a climate, which is helpful for acceptable wellbeing. The primitive tribal people are viewed as not truly amiable to the Western arrangement of medication. With the genuine corruption of climate, the eco-soundness of the tribals has endured monstrously. The Hill Kharias are mostly living Jashipur as well as Karanjia Block areas of Mayurbhanj district of Odisha and they were residing many years ago in the Similipal hill range after movement slowly they spread to other Blocks of Maryubhanj district like Bisoi, Baripada, Suliapada, Shamakhunta, Morada, Udala, Koptipada, etc. The health care practice of Hill Kharia people of Mayurbhanj district is prescribed by its local traditions like beliefs, customs, practices, literacy and prevailing health care facilities. The traditional health care system of the Hill Kharias is found to be changed due to the introduction of different Governmental health programmes. The aim of this paper is to focus on the medical services arrangement of the Hill Kharias of the Mayurbhanj area of Odisha in Eastern India. For the composition of this article, both the essential and auxiliary sources are methodologically utilized by the authors.

Keywords: 1 Indian. Tribal, 2 Health Care, 3 Management, 4 Hill Kharias, 5 people, 6 Mayurbhanj 7, Odisha

I. Introduction

The study of health care system of Hill Kharias and Lodhas of the Mayurbhanj district is the important aspect of the tribal health care system of Odisha in Eastern India. Odisha is the State having the 3rd major number of tribal people inhabitants in the entire state and is considered as the Homeland of 13 different primitive tribal groups/communities. Odisha has the unique distinction of having as many as 62 Tribes including the 13 Particularly Vulnerable Tribal groups (PTGs) spread over different portions of the Odisha state (Ota, Mohanty & Patnaik, 2008, p.2). The Primitive Tribal Groups (PTGs) are certainly prone and techno-economically backward since in a few years ago. Also now a days few are additionally backward. Their habitats are environments and serene. Development of infrastructure of their environments is genuinely insufficient. They have flawlessly adapted to their eco-system and lead completely normal life styles like simple men. However, it's far ridiculous to emblem them as primitive. This nickname is value-loaded and manner primeval, or aboriginal and ancient. When the menfolk is at beginning of the twenty-first Century there need to be rethinking approximately those Colonia and imperia jargons. Primitive is the generally used to explain tribes with whom ancient had been historically concerned (Behura & Mohanty, "Vol. XXXVIII, 1998, p.6). Etymologically the tenure 'primitive' as an adjectival one is associated with the earliest level of development, implying vulgar, isolated, archetypical, etc. Denotatively speaking the term 'primitive' (www.phdmaodisha.nic.in) manner ancient, factor of the past, historic, primitive, out-of-date, family, backward looking, etc. Therefore, it's far incorrect and faulty to designate them as primitive. They are truly defenceless in opposition to insatiable exploitation and bad cultural is open-handed and Mother nature will maintain them. The district of Mayurbhanj lies in the middle of 21° 17' North and 22°, 34' North latitudes and between 85°, 40' East and 87° 10' East longitudes (Senapati & Sahu, eds., 1967, p.356).

In the Five-Year Plan during which the notion of PTGs was announced by Government of India. A series of distinctive advance interferences were being drawn-out for the vulnerable segment of the tribes concluded specially set up Micro Projects. ST & SC Development Department, Govt. of Odisha under the agency of Mo TA, Govt. of India have set up 17 Micro Projects in the State for implementation and all round development of the 13 PTGs including the Hill Kharia and Lodha tribe. The present paper attempts to highlight the traditional health care system of the Hill Kharia tribe of the Mayurbhanj area of Odisha in Eastern India.

II. Methodology

The primary as well as secondary data have been utilized for the writing of the present article. The primary data had been gathered from Gazetteers, old stories, classic story, and unpublished thesis, the pragmatic perception, popular sentiments, general feelings and meeting strategies in the time of practical survey by the first author. The overall field study has been embraced for the assortment of information identifying with the traditional health care systems of the Hill Kharia people of Mayurbhanj area of Odisha in Eastern India.

III. Result Analysis and Discussion

3.1. Hill Kharia People of Mayurbhanj

As per the modern administrative convenience, the district of Mayurbhanj has been divided into 4 Sub-divisions such as: 1. Panchpir, 2. Bamanghaty, 3. Baripada and 4. Kaptipada (Senapati & Sahu, 1967, p.4). Further, the district is sub-divided into 9 Tahasils and 28 Police Stations. Moreover, in terms of development of administration, the district has been divided into 26 C.D. Blocks, which comprises of 316 Grama Panchayats and 3945 villages, out of which only 227 are uninhabited. The Hill Kharias are of the primitive tribal people of the Mayurbhanj district of Odisha. There is no time fixed among Hill Kharias for taking food. In the morning, after brushing the teeth and washing the face, they take rice left over from the previous night. When that is not available, fried rice may be eaten before leaving for work. After mid-day, people return home and again take rice. If it is not possible for them to return by mid-day, they carry something with them to eat. They seldom take any curry or other vegetable with rice, but only salt and chillies suffice. Their night meals consist of boiled rice and baked greens or vegetables or dry fish, if available. The Hill Kharias never purchase vegetables or making curry, but now a few Kharias are buying any types of vegetables. Very often the Hill Kharias go to the forest in the morning quest of food and return late in the evening. During this period they satisfy their hunger by taking jungle nuts and fruits (Patnaik, 2003, pp.35-37).

Sag (leaf of various plants)- The Hill Kharias of all the three sections use varieties of leaves as food material to be eaten along with boiled rice we found the following leaves available in the forest and field in different seasons. Among them Matha alsh Saga, Saru sag, *Chkor sag, banpoi sag* etc., grown in the forest. From the agriculture field they collect *tila sag, bag sag, chimti sag, himach sag, Sunsunia Sag, Matha Saga, Baniari Saga, Chatani Saga, Jhinei Saga, Gadri saga, Jali saga, Kundali saga, Kaunra saga*. etc. (Patnaik, 2003, pp.38-39)

A number of vegetable flowers and fruits used as food materials are either collected from the forest or grown in the field and backyard garden in their respective seasons. Among them potatoes, bigan (Brinjal), Bodi (Bean), Sem (bean), Khir (Cucumber), Mircha (Chilli), Khan kanda (type of tuber), Sakarkeanda (a Type of tuber), pechki, Cabbage, French beans, radish, salgam, tomato, pumpkin, snake gourd, bitter gourd, etc., are noteworthy. Sometimes vegetables are fried (Ota. Sahoo, Bhol, Das and Mahanty, 2009, pp.10-15). The Hill Kharia prepared curry using very rarely oil and spices, they sell all their green vegetables the green vegetables are not stored for long but some tubers are kept for days with proper care. In addition to that mushroom and many flowers are fried, boiled or made into curry for eating. These are also dried in sunshine and pounded to be preserved for future use.

A number of fruits are used as food; some in raw form and others after they are ripe. Many of such fruits are grown in the fields or backyard gardens but they are also collected from the forest. Fruits collected from the forest are *dumer, ber bair bhelwa, kendu, char, bel, mahuwa, pijuli, Kusum, Makarkanda, mango, (Amba), Jumun, Date* (Mohanty, January-1982, p.3, and Ota, Mohanty and Patnaik, 2016, p.4). Some of these are used as vegetables, but almost all are eaten raw when green or ripened.

The Hill Kharias are very fond of fowl, meat, eggs, and fish. In addition, they eat tortoise, snakes and various birds, Hill Kharias could eat beef also, sometimes they prepare meat by boiling it in water

and adding salt (Mohanty, January-1982, p.7 and Ota, Mohanty and Patnaik, 2016,p.4). They take the meat of *rats, squirrels, godhi, Jhinka* and *Baga, Para, Chilo, Kisini, potam bird, Tih-toloh bird, maskal bird* other wild animals and different types birds. They collect the fruits like *kendu, chara, banicha, bhudur, mango, jamu* along with various roots like *pitalu, ramalu, panalu, mahualu, khamalu, chimalu, churkalu, kandalu*,etc. The Hill Kharia people are very fond of *Kalei poki, tasar poko, Kurkuti and Bardi poko*. The Hill Kharaias collect *fish, crabs, genda, samuka, kuchia* from the river beds and Mushrooms like *Rutka, patal, kukuda, kamar, maudhal kath, bali* for a side dish(Upadhaya, 2000, pp.133-134).

Hill Kharias drink two varieties of liquor i.e. rice beer (*handia*) and Mahua liquor (*mohuli mad*), Liquor is first offered to the deities, spirits and ancestors to satisfy them during festivals and rituals. Tobacco is very popular among them. It is smoked and chewed with lime. This is their social and ceremonial drink taken on all their festive occasions and celebration. It is used also as offering to their traditional deities. They always offer it to their ancestors before drinking on any occasion. It has also got some medicinal use, especially for abortion and stomach aches. Rice beer is prepared by almost all the experienced females. A quantity of rice is boiled and the gruel is drained out. The boiled rice is then spread out on a mat for drying. When it is completely dry, it is collected and mixed well with some jungle roots medicines that have intoxicating property. Some water is added to this mix and then the solution is boiled in an earthen pot. It is then covered with another bigger vessel. It is then again kept in the sun for a day and then again covered for cooling a shady place. The process is repeated for a week when it's ready for use. Beer may also be prepared from *mahuwa* but rice beer is always preferred (Upadhaya, 2000, p.139). Among the Hill Kharias enjoy special food on varicose traditions celebrations in many cases; the same food material is used due to their adjustment with the ecosystem as well as the habit. They take special of food on the all occasion.

3.1.2. Health Care Management of the Hill Kharia People of Mayurbhanj

Health means human natural condition. Living in accordance with natural laws relating to the body as well as mind. The environment health is now recognized as birth right of all citizens. The health care practise of Hill Kharia community of Mayurbhanj district are also prescribed by its local traditions like beliefs, customs, practices, literacy and prevailing health care facilities. The Hill Kharia tribe of people are claimed a common ancestry, sharing a common culture and language. They were an ancient tribal community of Odisha. They mostly live in forest areas. They strongly believe in supernatural spirits and blackmagic for any of disease. They like to worship their home *God/ Jahira Debtaor Than* (Ota, Sahoo, Bhol, Das and Mahanty, 2009, pp.93-96). They sacrifice birds and animal for curing their health problems, another way they went to *Gunia* house for *Jhada phumka* for curing disease (Bhowmic, 2013. pp.128-132). Now a days some people of the Hill Kharia community are going to Government hospital for their treatment of diseases. The Hill Kharia people of Mayurbhanj are not conscious about their health condition. Before taking food they never wash their hands in soap. Plain water and soil is used to wash their hand after defection /urinary use. For curing health or disease they believe in natural medicine or traditional folk medicine or some people believe in superstitions like *jhada phunka*, sacrifices, worship, etc. For cleaning body they use one type of soil (*Chitika mati*) and for cleaning utensils they use mud or ash. They do all types of daily work like bathing cleaning, dress cleaning, and

cleaning their domestic animals in one river. There are no toilets inside their house. The Hill Kharias are knowledgeable about many herbal medicines. The Similipal hills are full of various types of medicinal herbs and the Kharias are very acquainted with these herbs. Being far away from urban centres and having very little touch with the outside world. They make use of the herbal medicine to cure their ailments. The roots, leaves, tubers, herbs, insects and animals constitute their food items. Barks and seeds of a number of trees like *Ashok*, *Sunari*, *Arjun*, *Sal*, *Neem*, *Karanj*, *Bel*, *Hat tree* fruits, etc. are collected in large quantity by them and sold to local businessmen (Roy and Roy, Vol. II, 1937. pp. 404-409). Subsequently different kinds of birds, squirrels and other animals which are in demand in the bordering villages are caught by them and sold to private persons. Various recent restrictions imposed by the forest department in the collection of forest produces have restricted Hill Kharias in their habit of hunting, thereby creating hardship in the life of these people. The Hill Kharias are called as Medicine man, only the elderly people among the Hill Kharias were considered as knowledgeable about the use of medicinal plants. The medicine men of the Kharia villages were a very important person and his knowledge usually remains limited to his family and is passed on orally from the father to the son (V.S. Upadhyay, 2000, pp. 457-460).

3.1.3. Folk Medicine used by the Hill Kharia People

There were some traditional /folk medicine used by the Hill Kharias, these were-*Tulushi* leaves and root, *Neem*, *bel*, *Dudura* flower, *Mandara* flower, *Sun flower*, *kusuma tree*, *Chakunda tree*, *sal tree*, *Kendu*, *Gaisira*, *Kalibahu*, *karanj*, etc.

Neem- (*Azadirachta indica*): The bark was bitter and nearly every part is used medicinally in intermitted fever and as a tonic oil from seeds is used in parasitic skin diseases and for dressing foul ulcers, bark, leaf and seed also used in snake bite and scorpion sting.

Bel- (*Aegle marmelos*):- Pulp of ripe fruit aromatic cooling, laxative, unripe or half ripe, fruit astringent, digestive, stomachache and diarrhoea.

Peepal (*Ficus religiosa* (Linn)):- Bark astringent, used in gonorrhoea, fruit laxative, seeds cooling another, leaves and young shoots purgative, infusion of bark given internally in scabies.

Mahua (*Madhuca indica*):- Bark was used as decoction as astringent & tonic. However yields a spirit which is astringent tonic, appetizing regarded as cooling tonic, nutritive, used in coughs in form of a decoction.

Gamhari (*Gmelina arborea*):- Juice of leaves demulcent used in gonorrhoea, cough and to remove foetid discharges and worm from ulcers, plants used in snake bite and scorpion sting.

Jamu (*Syzygium cumini* Linn):- The fruit is eaten and juice of ripe fruit made into a vinegar used as a stomachic, seeds used in diabetes, The bark is also used for diarrhoea and dysentery. *Karanj* (*Pongamia pinnata*):- Seeds used as oil and *Ghee Kannwar*:- The shrub ghee kannwar is used in stomach pain.

Mehendi (*Laxsonia alba*) :- The leaves of this shrub are pounded with castor-seeds, for external application to sore toes. *Tulshi* :- Tushi is used as stomach and cough, dysentery, etc.

3.1.4. Herbal Medicines (*Cheramuli Oushada*) of Hill Kharia People

The jungle provides different type of Herbal medicines and cures to the human being. We can say that Herbal medicines have been used from ancient history period to till now days and also will be used in future through the *Guni Garudi or Ayurveda person*. As they have been living in the mid of forest so that very well squinted with forest each every single things. Mostly these all are collected by them. The Hill Kharias also obtain some shrubs from the forest for use in brewing liquor and making it more alcoholic. The Hill Kharias are knowledgeable about many herbal medicines. The Similipal hill and other forest area of Mayurbhanj district are full of various types of medicinal herbs and the Hill Kharias are very much acquainted with these herbs medicines. Being far away from urban centres and having very little touch with the outside world they make use of the herbal medicine to cure their ailments. The roots, leaves, tubers, herbs, insects and animals found their food items, Barks and seed of a number of trees like *Ashok, Sunari, Arjun, patalgaruda, Sal, kalibuhu*. etc., are collected in large quantity by them and sell to any nearest local market or businessmen (Tudu and Mohapatra, Vol.-24, 2020, p.3024). In the recent time have been found/ observed that by present scholars have been collecting different types of ivy (In the regional language call lat, *Dudhi lata or Dudhi nani*), and sell to the agents. Who is supply to the company? they don't know about that thing how to use in the medicine line only they supply to the agent and get some earn of their industries. *Charkali* fruit (*Tahrav*) is also collected during the month of summer seasons. When fruit is ripe at that time they collect and washed by water then dry in the sun shine after dry that fruit then agent comes to their home and take that fruits they vend per k.g. 200 rupees (Vidyarthi and Upadhyay, 1980,p.31).

3.1.5. Change in the Health and Hygiene System of Hill Kharia People

In the present study confirms that the finding that their health was very hazards of the Hill Kharias. The Hill Kharia people were an ancient tribal community. They mostly live in forest areas. They were strongly believed in supernatural spirits and black magic. For any kind of disease, they like to worship their home God/goddess or Gram Deota. They were sacrificing birds and animal for curing their health problems. Another way Hill Kharias went in to Kabiraj or Guni garudi, *Jhada Phunka* for curing disease, because they were believing in natural medicine or traditional folk-medicine (Devikaduar, 2014, pp.63-64). Their popularity is low because of more than one element like scarcity, illiteracy, loss of secure consuming water, bad hygienic surroundings, hard terrain, and malnutrition; bad get right of entry to protective and infant fitness care offering, superstition, no availability of ok fitness care offerings and deforestation. The illnesses like top breathing problem, Endemic malaria (*Plasmodium falciparum*), gastrointestinal issues like severe diarrhea, stomach protozoa, micro nutrient deficiency and pores and skin contamination are not unusual place amongst them it's far indicated via way of means of the prevailing scholar. However, unique health care help is being furnished via way of means of the state Government through cellular fitness gadgets to enhance their health conditions (Mohanta, 2014, p.67).

3.1.6. Health and Hygiene Programmes for Hill Kharia People

The foundation experience of hygiene must be inculcated with inside the humans cleaning teeth, taking every day bath, combing the hair, final clean, the usage of boiled water for ingesting functions, etc. a number of the primary vital recurring, which must bead with the aid of using the humans. Health card for every family member indicating the info of preventive and healing remedy such as immunization programmes must be maintained. Each own circle of relatives with inside the village is to be touched with the aid of using a medical doctor or scientific group of workers at the least as soon as in a fortnight in ordinary circumstances. Nutrition improvement programmes for children, women and adults must accept due importance (Mohanta, 2014, p.68). Now a days they started to go Government hospital for their treatment of the health disease. Hill Kharia women are not conscious about their health. Before taking food they never used soap for washing their hands. Although Hill Kharia people are not having a good nutritional supplements for their livelihood. Now a days, they are taking the guidance of health personnel, *Ashakarmi, Anganwadi karmi*, etc. During the time period of field study in village of the Hill Kharias women are founding. For those women Anganwadi Kendra had provided many preventive or health tablets like Iron Folic acid tablet. For them aganwadi Kendra provide *chhatua* time per month, health checkuplike check bloodpresserof pregnant women, check wet or examining the fetus of pregnant women. Anganwadi also provides Iron tablets for Girls during the age of 11-18 and give B.C.G., vitamin 'A' , Antiseptic injections and Polio per 10 month up to 5 years old children(Sinha & Behera, pp.98-99).

IV. Conclusion

It is known that the Hill Kharia people are very fond of fowl, meat, eggs, and fish for their day to day food. In addition, they eat tortoise, snakes and various birds, They could eat beef also , sometimes they prepare meat by boiling it in water and adding salt. The Hill Kharia people take special food on various traditions celebrations in many cases; the same food material is used due to their adjustment with the ecosystem as well as the habit. They also take special type of food on the all occasions. The Hill Kharias strongly believe in supernatural spirits and black magic for any of disease. In the past, the Hill Kharias sacrifice birds and animal for curing their health problems, another way they went to *Gunia* house for *Jhada phumka* for curing disease , but at present some people of the Hill Kharia community are going to Government hospital for their treatment of diseases. There were some traditional /folk medicine used by the Hill Kharias, these were *Tulushi* leaves and root, Neem, bel, Dudura flowers, Mandara flower, Sun flower, etc. The Hill Kharias are called as Medicine man, only the elderly people among the Hill Kharias were considered as knowledgeable about the use of medicinal plants. The illnesses like top breathing problem, Endemic malaria (*Plasmodium falciparum*), gastrointestinal issues like severe diarrhea, stomach protozoa, micro nutrient deficiency and pores and skin contamination are not unusual place amongst them. Now a days, the Hill Kharias started to go Government hospitals for their treatment of the health disease. Although Hill Kharia people are not having a good nutritional supplements for their livelihood. Now a days, they are taking the guidance of health personnel, *Ashakarmi, Anganwadi karmi*, etc. Endeavours have been made to guarantee network and generous accomplishments identifying with arrangement of safe drinking water offices through wells, tube wells

and arrangements of faucet water supply to individuals of Hill Kharia tribe. On the whole, the traditional as well as modern health care systems of the Hill Kharias of the Mayurbhanj district are the important aspects to know the health care system of one of the primitive tribes of Odisha in East India.

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