INDIAN TRIBAL HEALTH CARE SYSTEM OF THE SANTAL PEOPLE OF MAYURBHANJ DISTRICT OF ODISHA: A RECENT STUDY

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ABSTRACT

Mayurbhanj is the largest tribal district of the state of Odisha in Eastern India. The status of health and sanitary condition of the Santal people of Mayurbhanj is an important aspect of tribal health care system of the state of Odisha. Health is one of the significant parts of human existence and civilization. The wellbeing capacity of society isn't just about clinical consideration however of generally incorporated advancement of social, financial, instructive, social along with political. Initially, there was an overall conviction that living near nature the people delighted in a climate, which is helpful for acceptable wellbeing. The 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 have endured monstrously. The aim of this paper is to highlight the health care system of the Santal people of the Mayurbhanj area of Northern Odisha in India. The customary wellbeing organization of Santal community has to be managed by the Ojha. In fact, the Ojha is acting as seer as well as medicine man of Santal community and he is the pastor of white wizardry. Ojha is a doctor on account of his insight about the remedial estimation of plants, spices and other normal roots. The Santals of Mayurbhanj believe in supernatural power and disease or illness caused due to super natural entities. The Santals believe that medicinal plants have certain intrinsic qualities such as hot, cold, bitter, sweet, sour, pungent which are the effective active principles for healing diseases. Certain plants are interpreted among the Santals to have supernatural powers to cleanse impurity and remove evil effect. Present day wellbeing organizations have been set up in Mayurbhanj District as indicated by the arrangement specification of the State Government. The Santal people are becoming more conscious for their health care practices such as sanitation, hygiene, food and nutrition. They have now started consulting doctors for the treatment of various diseases. The change is however, confined to few elite and educated section of Santal community of Mayurbhanj district.

Keywords: Indian Tribal, Health Care, management, Santals , Mayurbhanj, Odisha.

INTRODUCTION

The Santals are one of the largest tribal groups of the state of Odisha in Eastern India. They are largely found in the Mayurbhanj district in the Northern part of Odisha. The status of health and sanitary of the Santals of Mayurbhanj district is the fascinating feature of tribal health care system of Odisha in East India. Really, health is one of the significant parts of human existence and civilization. Odisha is viewed as the state of various kinds of tribes, which have been well thought-out as Scheduled Tribe numbering 62. Every tribe has its particular character in the type of social association, culture and language. The communicated in language of every tribe is unmistakable and not the same as each other. Out of 62 tribes found in Odisha, 55 tribes are noticed in the area of Mayurbhanj (Karua, 2014, p.1). The district of Mayurbhanj lies in the middle of 210 17’ North and 220, 34’ North latitudes and between 850, 40’ East and 870 10’ East longitudes (Senapati & Sahu, 1967, pp.1-2). Mayurbhanj was the biggest feudatory state of northern Odisha. The Kings of the Bhanja dynasty were ruling over Mayurbhanj and they had been administering since the 9th Century A.D. Thereafter, Mayurbhanj region came under the British rule in 1803. After India’s independence on 15th August, 1947, the Mayurbhanj became an independent state. A State governing body was planned by the declaration of the ‘Maharaja’ on the 9th December, 1947, who officially
transferred most of his powers to this representative body. Maharaja had initially hesitated the Sardar Patel’s proposals for merger of Mayurbhanj state with India. In fact, the administration of Mayurbhanj state was getting disordered in the meantime, the state was on the brink of bankruptcy. A great popular resentment was growing in the Mayurbhanj region / state. All these led the ‘Maharaja’ to understand his blunder and he signed the tool of amalgamation on the 17th October 1948. The Mayurbhanj state was taken over by the Government of India with effect from 9th November, 1948. Consequently, Mayurbhanj merged with the state of Odisha. In fact, the district of Mayurbhanj is a dominating tribal region of the northern Odisha (Mishra, 2011, pp.95-96). The present paper attempts to highlight the health care system of the people of Santal tribe of the Mayurbhanj district of Odisha in Eastern India.

METHODOLOGY

In the present article, the primary as well as secondary source material are fundamentally examined and utilized. 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 field survey by the first author. The overall field study has been embraced for the assortment of information identifying with the medical services frameworks of the Santals of Mayurbhanj area of the state of Odisha in East India.

DISCUSSION AND RESULT ANALYSIS

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. Besides these, the district comprises of one Municipality and three Notified Area Councils NACs. The central administration of the district is looked after by the District Collector and the District Magistrate. Baripada town is the district headquarters from which all the district level administration is monitored. The Mayurbhanj district is divided into ten Legislative Assembly Constituencies, which send members to the Odisha Legislative Assembly (District Statistical Handbook, Mayurbhanj, 1999).

3.1. Topography

The Mayurbhanj district is divided into three distinct topographical zones. The central part of the district is characterized with the hilly ranges running from the north to south. There are two hills of smaller elevations divided the plain areas of the Mayurbhanj district into two parts 1. eastern and 2. western. The eastern part of the district slopes gradually from the foot hills towards the Bay of Bengal and served by a series of hill streams, forms an ideal site for irrigation. It has two subdivisions such as Kaptipada and Baripada. On the western part of the district is mostly a plain rising and falling in gentle slopes covered with many rocky mounds and hills. The soil of northern portion is especially productive and lends itself to general cultivation. Myurbhanj district has Bamanghaty subdivision in the north, and Panchpir subdivision in the south respectively (Senapati & Sahu, 1967, pp.5-6). The two broad soil groups found in the district are red and laterite soil. The red loam soil is noticed near the river banks and laterite soil is noticed in hills and plateaus. Rainfall is nearly uniform all over the Maurbhanj district with average rainfall is 1648.2 mm (Mishra, 2011, p.99).

Mayurbhanj has opulent green plant life, diverse fauna as well as rich cultural heritage. This district has a affluent mineral base and it is the habitat of the Similipal Biosphere. In fact, iron-ore (hematite), vandi ferrous and titani ferrous magnetic, galena (lead ore), Kyanite, asbestos, steatite (soapstone), Chaina clay, as well as quartzite comprise the major mineral wealth of the district of Mayurbhanj, the iron ore deposit of Badampahar, Gorumahisani, as well as Suleipart, have been subjugated for about 50 years back (District Human Development Report Mayurbhanj, 2014, p.11).

3.2. Area Under Study

It has been mentioned earlier that for this purpose of research study six villages from six blocks in Mayurbhanj district of Odisha has been selected. Odisha is situated in the eastern part of India. It is the ninth largest State of the country. The State of Odisha is divided into thirty districts and further separated into 314 blocks for administrative convenience. Mayurbhanj is one of the thirty districts of Odisha (Demographic Profile of Scheduled Tribes in Odisha, 2015).
3.3. Development of Safe Drinking Water Facility for the Santal People

Safe drinking water is the most fundamental element for sound human life (Maharana & Patel, January, 2018, p.91). Since the area is transcendentally possessed by clans whose principle occupation is horticulture, improvement of water asset is vital to the general advancement just as the improvement of the District. The clans live in rough sloping tracks where the pace of surface overflow is high and permeation rate is generously low. In the center uneven field of Mayurbhanj the stone is hard and makes incredible issue in burrowing Wells and Tube-Wells. Waterways and feeders are for the most part non-enduring in character. Subsequently, minor water system and lift water system plans have been brought right into it to build up the district. The Subarnarekha Multipurpose Major Irrigation Project plans to flood 8,900 hectares of land. Delving of dove wells in huge numbers have been financed to meet drinking water needs. In any case, this has been demonstrated of little assistance fundamentally on the grounds that the burrowed wells are shallow and evaporate in dry season as earth water level is much beneath the surface (Mishra, 2011, p.102). Ponds are also there which are used by the villagers mostly for taking bath and drinking and bathing purposes of domesticated animals (Maharana & Patel, 2018, p.91). During the field study the present scholar found that there were 4 tube wells in the village of Bargimara, and 2 open dug wells. This village is huge number of population but they do not get sufficient drinking water. In summer season open dug wells are dry and when tube well is breaking this time poor household, have to depend on the ponds and rivers for the domestic purpose. The villagers are getting motor pump and irrigation facility to the agriculture field.

3.4. Development of Health

World Health Organization (WHO) of UNO considered wellbeing as a situation of entire physical, mental as well as social prosperity and not simply the shortfall of infection or ill-health (Chowdhury, 2013, p.155). Health is one of the significant parts of human existence. The Millennium Development Goals (MDG) has likewise underscored ‘wellbeing for All’. This objective has gotten significant taking into account the chronic frailty status of numerous people at the spot of origin (Saren, 2013, p.32). Health does not just mean shortfall of infection and ailment, it likewise alludes to a state of body and brain, which prompts the general prosperity of each person so he can lead an important and beneficial life. Accordingly, it is not, at this point viewed as an end in itself however a way to accomplish over all financial turn of events and production of another social request. The wellbeing capacity of society isn't just about clinical consideration however of generally incorporated advancement of social, financial, instructive, social along with political. The consideration on ancestral wellbeing has not been satisfactory, in light of three factors. Initially, there was an overall conviction that living near nature they delighted in a climate, which is helpful for acceptable wellbeing. Besides, the tribal people are viewed as not truly amiable to the Western arrangement of medication. The 3rd explanation was troublesome landscape, which the tribals involve where it is hard for the wellbeing administrations to attain enough. Nonetheless, these factors at this point do not hold great. With the genuine corruption of climate, the eco-soundness of the tribals has endured monstrously. Their wellbeing position has disintegrated more with the section of untouchables. With the wide spread modify occurring in ancestral networks, they are not, at this point unwilling to current medication. With wide spread foundation improvement occurring the ancestral territories are not, at this point that inaccessible (Mishra, 2011, p.201).

3.5. Traditional Health Care System of the Santal People of Mayurbhanj

A Santal arrives at adolescence his first need is wellbeing. A debilitated Santal can neither furrow his fields nor oversee his development. Celebrations as well as functions continue, weddings break the calm of the village also drums call the craftsmen, anyway the crippled man can simply lie likewise hold on. He isn't simply denied of all that makes him a Santal and he is a drag on his family, a wellspring of melancholy, a completion to punch. Additionally, its unexpected untouchable intrusion contributes all ailment with a component of stunningness and secret. Disease is not just the crippling of a person, an emergency in his relatives. It is regularly a file to a bigger framework, a hint to the rebelliousness of bongas as well as the harmfulness of witches.

The customary wellbeing organization of Santal community has to be managed by the Ojha. In fact, the Ojha is acting as seer as well as medicine man of Santal community and he is the pastor of white wizardry. Moreover his sorcery is valuable as long as he does not utilize it to hurt his fellowman. Ojha is a doctor on account of his insight about the remedial estimation of plants, spices and other normal roots (Mishra, 2011, p.204). Booding records a list of 305 Santal prescriptions for various human diseases and fifteen veterinary medicines (Troisi, 2000, pp.207-208).

3.5.1. Super Natural causes of Disease
The people of the area believe in supernatural power and disease or illness caused due to super natural entities. The Santals have strong belief in supernatural being as seen in their socio-cultural life. The people of Santal tribe also believe in different celestial beings like sun, rahu, ketu, as well as others preserve human life. The Santals say that the disease is caused due to:

- Wrath of some village deities
- Ancestral spirits
- Evil spirits
- Evil eye
- Breach of taboo
- Curse and illness
- Sorcery

3.5.2. Natural / Regular Causes

Individuals of the investigation town have convictions that all infections and affliction don't happen be heavenly causes and human organizations. There are additionally characteristic reasons for sicknesses. There are some basic illnesses like fever, migraine, hack, stomach torment, and so forth that are caused because of some common causes. Regular reasons for illnesses are partitioned into 2 classifications:

- Environmental and climatic causes
- Nutritional causes

3.5.3. Sources of Medicine

Plants, animals, vegetables, and minerals with known medicinal properties are found in every eco-climatic region, from rain forests to desert. They provide the basic ingredients not only for traditional medicines, but also for climatic derivatives for modern allopathic medicine. The Same is also true for the Santals who trace their medicines from their locality.

3.5.4. Preparation of Medicine

Preparation of medicine also has a lot of typical behavior associated with it. The medicine specialist prepares his medicine facing east. It is marked as holy direction. The people of Santal tribe of studied village believe that medicinal plants have certain intrinsic qualities such as hot, cold, bitter, sweet, sour, pungent which are the effective active principles for healing diseases. For instance, cold and cough is believed to be caused due to entry to cold air/water in the body. This imbalance is then corrected by administering medicinal plants having hot qualities or hot diet is recommended. Certain plants are interpreted among the Santals to have supernatural powers to cleanse impurity and remove evil effect. For instance, Chillies are used to ward off evil eve effect. Chilly in this situation symbolizes fire (hotness) which destroys the evil effect caused on the patient.

Planning techniques for medication incorporate drying, and extraction. Plant implantation/smoke, juice, latex, oil, glue, powder and so forth were applied. Plant juice was most usually utilized, trailed by decoction, glue and so forth. There are numerous structures wherein spices can be regulated, the most widely recognized of which is as a fluid; implantations or decoctions, that is smashed by the patient either a natural tea or a (potentially weakened) plant extricate. Entire spice utilization is likewise rehearsed either new, in dried structure or as new squeeze. Implantations are boiling water concentrates of spices, like mint or chamomile, through soaking. Decoctions are the drawn out bubbled extricates, for the most part of hard or substances like roots or bark. Numerous spices are applied topically to the skin in an assortment of structures. Fundamental oil concentrates can be applied to the skin, generally weakened in transporter oil.

3.5.5. Diagnosis and Treatment of Disease

The most important aspect of the health care system is the treatment. The treatment of illness is primarily a product of socio-cultural phenomenon rather belief about casually influence how the people decide to treat illness (Khatoon, December-2013, pp.94-96). Present scholar observed that in this sample area Santal people are usually go for the treatment of the disease by three method.

- Herbal method of treatment
• Magico-religious treatment
• Modern method of treatment

3.5.6. Diagnosis

Method of diagnosing diseases differ from place to place. Santals identify the disease through different symptoms. And the medicine man/Kabiraj made diagnosis and treatment as per their own traditional method.

A detailed enquiry of the type of sickness or suffering of the patient is done by the “Kabiraj”. The Kabiraj may use one or many of the following during diagnosis:

• Checking pulse rate
• Checking body temperature
• Colour of the eye and body
• Urine test
• Stick method Oil method

The medicine man diagnoses the patient by checking pulse rate. If the pulse rate is normal then the patient is not suffering from disease, but if it is not normal then the patient is suffering from certain disease. In case of fever, he checks the body temperature either by touching fore head or neck. If the colour of the eye and body varies then the patient is ill.

Urine Test: Diagnosis through urine test is a very interesting feature of Santal diagnosis of disease. For a urine test, the medicine man takes the urine of the patient and put it in a piece of earthen pot and then adds mustard oil drop by drop to the urine. If the oil spread in the urine then it is diagnosed that the patient is ill, and if it does not spread then it is taken as indication that the patient is healthy and normal. He also checks the colour of the urine, if the colour in pale yellow then the patient is suffering from jaundice and if the colour is reddish yellow then the patient in suffering from some other type of disease. Diagnosis of diseases includes the culturally prescribed symbolic and normative forms of behaviour and stylized bodily actions, gestures, trance states, chants, prayers, words and use of certain holy objects by the healers to diagnose the origin and cause of illness and then to employ the necessary therapies in order to test or know about the health of the patient.

Sticks Method: The Ojha possess two sticks when he touches the stick to the body of the victims/patients. If the stick expands in length then it is believed that the patient has been inflicted with some disease. The treatment follows accordingly.

Oil Method: Ojha puts oil drop on a sal leaf or in a pot full of water and applies his magical power to know the evil spirit who inflicted the disease. It is believed that, after incantation the mantras, he can see the picture of the malevolent spirit on the drop of oil put either on sal leaf or in water. Based on the observation the Ojha decides the course of treatment.

Diagnosis of the diseases is either psychometric or physical in nature and always involves some of magical performances or rituals. The examination of the patients is not done if sickness is prolonged or severe; the service of the mystic person called Dan or Ojha is sought. The Dan with the help of concerned spirit determines whether the patient is under spell of enemy sorceries or has some sort of actual physical illness. In serious sickness like epilepsy or distress the cultural spirits are called in. There are several processes by which a Ojha performs the ritual based treatment practice (Khatoo, December-2013, pp.96-97).

3.6. Development of Modern Health Care System for Santal People

Present day wellbeing organizations have been set up in Mayurbhanj District as indicated by the arrangement specification of the State Government. Despite western clinical workplaces, Ayurvedic, Homeopathic along with Electro Homeopathic fixes are available to the Santals. Normal for this present reality, in 1998-99 Mayurbhanj was covered by one District Headquarters Hospital, Sub-Divisional Hospitals, seven phenomenal Hospitals, twelve Community Health Centers. Ninety Primary Health Centers and two Mobile Health Centers. Furthermore, there were likewise 36 Homeopathic Dispensaries and 35 Ayurvedic Dispensaries. The Santal will exploit western medication. Truth be told, his best option has to go for the remedial alternatives accessible whether by home grown
medicine man Ojha or the Doctor. Be that as it may, the cutting edge organizations of wellbeing have not had the option to oblige his requirements adequately (Mishra, 2011, pp.204-205). People are becoming more conscious of health care practices such as sanitation, hygiene food and nutrition. People have now started consulting doctor for the treatment of various diseases. The change is however, confined to few elite and educated section of Santal community. Theirs residing in the interior and remote parts are still living ignorant of such facilities. It is high time to find out the reason why these people are abstaining from modern health care services and the modern health care services should be ameliorated in such a way that these people will find it acceptable and convenient. So, to implement public health care services amongst these people successfully, a specific understanding of experiences between the Santals and doctor is a must. In this study areas people are told traditional medicine and modern principle of treatment are necessary (Hemlata & Krishna Kumari, 2004, pp.208-209).

In the present circumstance, there is a critical need to fortify both the customary and current foundations of the wellbeing of the Santal people. Reinforcing of the organization of Ojha would not just oblige the wellbeing need of Santals yet in addition will aid the adjoining clans. There is a requirement for the records of the information on Ojhas despite the mystery, carefulness and secrecy encompassing just about the acts of the Ojhas. This can be accomplished by giving legitimate acknowledgment to them to their support of the local area and through influence. The Ojhas might be monetarily upheld by the state to elevate their own nurseries with therapeutic plants. The ancestral medication needs propagation and in this way there is vital in examination and preparing for their union and protection, there by focusing on the prosperity of individuals and the upgrade of personal satisfaction. Since present day drugs are expensive, it may not be conceivable in the short term for the advanced clinical foundations and current medication to enter into the inside most ancestral regions with the goal that ancestral individuals will get the advantages of current wellbeing administration at the entryway step. Accordingly, taking a gander at the dismal situation of the monetary wellbeing of State of Odisha the recovery and reinforcing of the customary medication man and utilization of ancestral medication won't just add to their wellbeing yet additionally accomplish the twin targets of cost viability and sustainability (Mishra, 2011, p.207).

**CONCLUSION**

We can conclude from the above facts that the customary wellbeing organization of Santal society was being managed by the Ojha. Really, the Ojha is acting as seer as well as medicine man of Santal community and he is the evangelist of white wizardry. Furthermore his divination is critical as long as he doesn't utilize it to hurt his fellowman. Ojha is a traditional doctor on account of his insight about the remedial estimation of plants, spices and other normal roots. It is observed that the Santal people of the Mayurbhanj district believe in supernatural power and disease or illness caused due to super natural entities. There are some basic illnesses like fever, migraine, cut, stomach torment, and so forth that are caused because of some common causes. Regular reasons for illnesses are divided into two categories; one is environmental causes and another is climatic causes. Plants, animals, vegetables, and minerals with known medicinal properties are found in every eco-climatic region, which provide the basic ingredients not only for traditional medicines, but also for climatic derivatives for modern allopathic medicine for the Santals who trace their medicines from their locality. Preparation of medicine has a lot of typical behavior associated with it. Generally, the medicine specialists prepare their medicines by facing to eastern direction. It is marked as holy direction. The people of Santal tribe of studied villages believe that medicinal plants have certain intrinsic qualities such as hot, cold, bitter, sweet, sour, pungent which are the effective active principles for healing diseases. Numerous spices are applied topically to the skin of human body in an assortment of structures. Fundamental oil concentrates can be applied to the skin, generally weakened in transporter oil. The treatment of illness of human beings is primarily a product of socio-cultural phenomenon. Method of diagnosing diseases in Mayurbhanj areas differ from place to place. Santals identify the disease through different symptoms. And the medicine man/Kabiraj made diagnosis and treatment as per their own traditional method. Diagnosis of the diseases is either psychometric or physical in nature and always involves some of magical performances or rituals. Now, the Santals of Mayurbhanj are using western medicines. Truth be told, his best option has to go for the remedial alternatives accessible whether by home grown medicine man Ojha or the Doctor. At present time, the Santal people are becoming more conscious of health care practices such as sanitation, hygiene food and nutrition. They have now started consulting doctors for the treatment of various diseases. The change is confined to only few elite and educated section of Santal community. The traditional as well as modern health care facilities for the Santal people of Mayurbhanj district are the important aspects to know the tribal health care system of one of the largest tribal communities of Odisha in Eastern India.
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