



Magical Religion Practices of Gond community of Kalahandi District of Odisha.

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Abstract:

The magical religion practice study was carried out in some villages of the Gond community in the Kalahandi District of Odisha. To evaluate the plants used and black magic practice by them, the investigation was carried out in ten Gond villages in the district with participant observation and administration of survey schedules, the study enumerated 50 species belonging to 40 families that are used by them for treatment of common ailments and health care. The plants used for traditional medicine are mostly collected from the wild. It has been revealed that although the Gond concept of disease and treatment revolves around their religious beliefs and practices, they depend on plant medicine and magical religious practices. To a larger extent, although they are using modern medicine in the current scenario. it has been understood that some of the medicinal plants and religious practices. In the rural area activity. The traditional knowledge of the magical religion practice uses this plant.

Keywords:- Black magic, Folk medicine, religious practice, Gond.

Introduction:

Health is one of the important and basic requirements for the growth of human society. There are different systems of healthcare practice. Some of which have come as part of great traditions like that of magical religion, black magic, and folk medicine, has remained part of traditional medicine practiced by different society, and cultures in the tribal context, traditional medicines have maintained their supremacy even though Western medicine has reached their doorsteps. However, tribal people especially those living inaccessible pockets, by and large, rely on their folk traditions of health care because on the one hand their magical religious health care system is culturally approved and on the other hand their reach and access to developed magical religious health care system are challenged by geographical barriers. In tribal cultures, there are designated people who have assumed the status of specialists in administering magical religious practices. Those who mainly diagnose the ailments in their own ways and handle the treatment by using local religious practices, including plants. Some of these medicines are administered raw and directly as single or multiple ingredients, some are processed in traditional ways and administered with prescriptions on dosage and restrictions, and some are administered through religious performances using magic and religions as tools for better efficacy of drugs. The tribals have their indigenous methods of curing diseases. They have their own medicine men who have practice-based knowledge about the medicine plants available in their immediate environment and cultural practice Kalahandi district of Odisha is one of the tribal

conquered District inhabited by ethnic Gond communities, these tribes have who handle the folk healthcare and magic religion practice systems in their respective communities.

Magical Religion Practice of Kalahandi District

The religious thinking of the Gonds is saturated with animistic ideas. The Gonds considers the animate objects such as, trees, plants, animals as well as human beings as the abode of spirits. For them the mystery of natural phenomena can be explained with reference to the spirit of world. The day to day happening of the human life are attributed to the spiritual forces. The Gonds of Kalahandi believe that the spirits live in trees. Hence, cutting down trees is against ritual norms. On the other hand, planting of trees is meritorious acts which often bring good luck like getting off springs or increase of wealthy. The spiritual significance of the trees and plants are found in their use in domestic and communal rituals practice of magic cure of diseases. The Gonds honour a Number of trees. Most important among them are Bara or banyan (*figes bengalensis*), Pipil (*figes religiosus*) Am or mango (*magnifiers Indica*), Bel (*Angle marmelos*), Neem (*melia indica*), Panas or Jackfruit (*Artocarpus integrifolia*), Amla (*phyllanthus embilica*), Bahada (*taerminalia belerica*), Barkoli (*Zizyphua jujuba*), champa (*Michelia champaca*), kuchila (*Stryclnos nuxvomica*), Mohua or mahu (*Bassia latifolia*), sal (*Shorea robusta*), Tentuli or tamarind (*Tamarindus indica*), Dimuri (*fiens glomerata*), Kendu (*Disospyros melanocylin*), Harida or Harra (*terminalia chebula*), Baula or Molsuri (*Mimusops elengi*), Asok (*polylthia longifolia*) and karma (*Adina crdifolia*). The Bara (Bayan) and papal (Aswasth) are found in the Gond Community. These trees are most widely venerated since they have been believing to be the resorts of spirits, and gods of the Hindu pantheon. They are also connected with the cult of the dead and fertility rites. Every leaf of these trees is said to be the seat of a god. The plantation of banayan and Pipal trees brings good luck and prosperity. Madanpur Rampur block of Kalahandi District of Odisha. In the religious concept of the Gond, the Bel leaves a favourite of Lord Shiva. The leaves, fruits, and rood of the Bel tree are used in various rituals like marriage birth, and death, in worshipping several of the deities; in magic, and for medicinal purposes. The sterilized flowers of the Boula are worshipped and used in worshipping the Gods. The leaves and twigs of the Asok tree are used for festooning the shrines during festive occasions. Like the above trees, the flower of Champa is also sacred as it is a favourite of Lord Shiva and other gods of the Gond pantheon. Because of their religious significance, these trees are always planted in the precinct of temples and shrines. Various parts of the mango, Karkali, Harida, Bahada, Amla, Jackfruit trees have entered into the Magic- religious and the medicinal usage of the Gonds. The lion is regarded as the “Vehicle” of Durga, the mother Goddess who is therefore called Shimhabahini. But tiger appears more predominantly in their folk beliefs. It often replaces the lion as the vehicle of the mother Goddess. Tiger is also regarded as a totemic animal of the Gonds, persons belonging to the Barga named Bagha (the tiger). The parts of the tiger’s body have various usages. Its fat cures rheumatism and its heart and flesh are used as tonics, stimulants, and aphrodisiacs and communicated its physical strength and courage to those who use them. Its flesh is burned in the cattle shed to dispel cattle disease and, in the field, to ward off disease. The animal’s gall begs, clavicle, lever, fat milk, urine, hair, moustache, teeth, paws and akin are highly valued. The tongue and powdered tooth are administered as a tonic to strengthen weak children. The whiskers and pairings of the tiger’s claws with other components of magical charms are hung as lockets on the necks of children of tied around their upper arms as armlets in order to word off worship Baghia Davta, the “Tiger God”, who can cause storm and cyclone by making the winds to blow faster. He guards the household properties, crops, and cattle it duly appeased which rituals, offerings and animal sacrifices.

Objective:

To identify the selected tribal people in the Kalahandi district.

To find out the religious practice of tribal healers.

To study the folk medical practices of the Gonds community and the healing practices.

Methodology:

The present study was conducted with both exploratory and descriptive methods of inquiry. The Case study, observation, and interview methods were also used as primary sources for the collection of data and information. To evaluate the indigenous healthcare practice of tribal people in Odisha Kalahandi District, an interview schedule with both closed-form and open-ended questions was prepared for the respondents

with a structured questionnaire. Special care was taken to cover mostly rural and tribal people as the sample respondents as this is a matter related purely to the rural and tribal populace. Secondary data and information were collected from books, journals, articles, etc.

five village M.Rampur Block of the Kalahandi district of Odisha, which lies in the western part of Orissa, an eastern Indian state. The total area of the district is 8,197 square kilometres and its administrative headquarters is Bhawanipatna. This study is done in Dudukaranja Gram panchayat, which is approximately 80 kilometers from the district headquarters. Gram panchayat is the lowest administrative unit of a cluster of villages and hamlets. Dudukaranja gram panchayat consists of five villages/hamlets (Rangaparuru, Budipadar, Matapadar, Chitra, and Dumeri), which are predominantly inhabited by the Gond tribal community.

The sampling was done by selecting gond families. Four villages exist in the study area, two of which are Dudukaranja panchayat, The criteria for inclusion of families were: male and female, and both should be in the age group of 40-50 years. We selected 60 families to be included in the study. The female and the parents of the male were taken as respondents. The data pertained to various issues of traditional knowledge systems in the family related to the sample respondent's male and female sample respondents were collected from the family. Interviews were also conducted with the group member. The Standard methodology is adopted during the collection of these data.

RESULT ANALYSIS AND DISCUSSION

- The common ailments among the tribal communities such as Fever, Skin disease, cough, cold, Headache, tuberculosis, diarrhea, rabies, etc. People Believe these diseases to be the work of spirits and black magic In tribal society.
- The people depend on the natural environment, magic, and religious beliefs to cure diseases.
- These ritual and magical functionaries are believed to have power over the vision of the deities and spirits and are most knowledgeable about the methods of propitiation for the being of the people.
- This is the common health practice of tribal people in these rural and tribal areas.

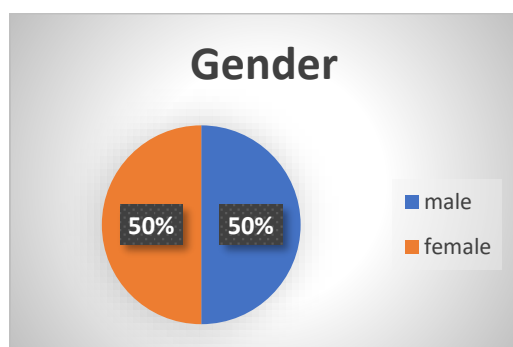
Table 1. Traditional healer practice

Diseases	Traditional practices	Time Spen
Rabies	Fruit of Akhele tree	2 Months used
Fever/Malaria	Gangasiali leaves	4 Days used
Cough/ cold	Tulsi leaves	6 Days used
Head pain	Aloe Vera	2 Time
Tuberculosis	Bata root	4 Month used
Diarrhea	Pijuli leaves	4 Times used
Skin disease	Nima Leaves	3 Days used

Sources: Primary

Table 2. Age Group Respondent of tribal people

Age	Gender		Total
	Male	Female	
30-40	9	4	13
40-50	4	2	6
50-60	8	8	16
60-70	7	7	14
70-80	2	9	11
	30	30	60

**Figure. 1**

The data show on gender basic respondent total male and female 50% and 50%. Madan Pur- Rampur block. The tribal people are local knowledge system,

Conclusions:

We come to know from the above discussion that Gonds of Kalahandi district worship their ancestral gods and goddesses along with some Hindu deities of adjacent areas of the Hindu community. The religious thoughts of the Gonds of Kalahandi district are drenched with animistic ideas. The Gond people of Kalahandi consider animate objects such as trees, plants, animals as well as human beings as the abode of spirits. For them, the mystery of natural phenomena can be explained with reference to the spirit of the world. Like the people of other tribes, the Gonds regard Dharm Devta (the son God) as their Supreme deity. He is venerated with distinction as the most divine and benevolent God of the Dharam (righteousness and virtues) who controls the human as well as the supernatural world. The Basu maata or Dharti mata (the mother earth), is a nature goddess ranked next to the supreme God Dharam Devta. Gonds of Kalahandi consider the goddess Bhagavati is their ancestral goddess Buda Deo and primitive mother. Among the sixteen goddesses of Gond society, five goddesses like Budima, Gundimi, Syarachi, Ghodamata, Podama, and Paya Gharen, are considered as very important from the religious point of view. agriculture. Domestic festivals observed in each family, and public festivals and fairs, white the worship of mother goddess, in her many forms is also popular among the Gond society of Kalahandi district. Goddess Durga is revered as the Adya Shakti Mahalaxmi, the consort of Lord Vishnu and the goddess who grants wealth, fortune and material prosperity, receives special reverence from the Gonds of Kalahandi. In the Gond community of the Kalahandi district, some of the festivals like Chaitra Parba, Bihan China, Akshiya Tertiya, Asadha Khana, Huruali uansha, Kalahandi, Dashahra, Chaul dhua, Charu Puja etc. are found to be observed by their people. It is known from the observation that several religious festivals of the Gonds are associated with then people assemble in great numbers on auspicious days, are the two primary divisions of these festivities. Gonds guard pregnant women against spells and evil influences, and they execute a number of rites once the child is delivered. A baby boy is usually named after the mother's brother, while a girl is named after the father's sister. The common rituals and festivals are performed by Jhakar, the local priest of Gond community of Kalahandi. The religious belief and practices of Gonds of Kalahandi are prayers, rites, festivals, sacrifices and spiritual dances. The specific order of temples for the worship of Gond gods and goddesses are not

found in the Kalahandi district of Odisha. The Gond people worship their gods and goddesses in their sacred places, which are locally called Devata Gudi, Devata Ghara and Duma Kurea. The Gonds are very ritualistic people and they consider their spirits as their Lords and protectors. Different type of traditional rituals and festivals are found to be observed by the Gond people as clearly discussed in the fact. Some of the festivals are found to be connected with agricultural operation and a few festivals are observed by Gonds for other purposes. In Gadi Yatra or Khala Yatra, people of each clan of Gond tribe worship their ancestors in a sacred place called Gadi for wellbeing of their community. It is observed once in a year in some places and a few places in five years of interval period. On the whole, religious belief, the rituals and festivals observed by the Gonds of Kalahandi district are very interesting and curious for study to know the tribal culture of Odisha in Eastern India.

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