

CHAPTER-5

HEALTH, DISEASE AND TREATMENT

Every society develops its own Indigenous system of Health care. They develop their own diagnostic, curative and preventive measures which becomes an integral part of their belief system. The belief system may be defined as an organized body of ideas, attitudes and manners centered on values or things regarded as important or precious by a group. (Deuschle, 1986). Every Culture believes that disease and sickness may lead to threat to group survival.

Every society has different way of understanding health which often is different for different societies. Their way of understanding is mostly based on their assumptions and experiences over time. The explanation offered by these traditional societies is very different from the explanation by western Medicine. In this chapter the concept of health, disease and treatment as viewed by the people of the five studied village is discussed. Different explanations were given by the respondents to explain why some people get sick and others donot.. These explanations are formed from belief in witchcraft, spirits, a broken taboo, wrath of God etc which exist in their society. Any systematic study on Health includes people's concept on health, diseases, terminologies of diseases and different criteria on the basis of which treatment are sought.

5.1 CONCEPTION OF HEALTH:

According to the people of the five studied villages, the person is healthy if he can do his normal work and activities and can consume normal food. In case of women, who have the capacity to do household works as well as in the fields and can bear children are usually considered as possessing good health.

Table 5.1
Conception of health

SL NO	Conception of Health	No of Person	Percentage
1	Free from diseases	109	43.6%
2	Have the required physique	13	5.2%
3	Can do normal work	121	48.4%
4	Fitness for an active life	7	2.8%
5	Capacity to eat as much as one desires	-	-
6	Any other	-	-
	TOTAL	250	100%

The table 5.1 shows the conception of health as viewed by the respondent of the studied villages. From the selected 5 villages, 250 respondents from selected households were selected for the study. According to 121 (48.4%) respondents, those who can do normal work have good health. Good health is also related free from diseases by 109 (43.6%) respondents.

They believe that good health also depends on many factors like the food habit, disease and illness, and above all, the wrath of Gods and spirit. Though they are Buddhists, still they believe that malignant spirits, black magic, breach of taboo, sorcery etc may cause illness

and affect the health of a person. They strongly believe that if the benevolent spirits remain satisfied one does not suffer from any disease or ailments and lead a happy life.

Health is influenced by many factors- social, cultural, economic, environmental etc. In social factor, religion plays an important role in influencing health and health behaviour of any community. Ellison in a study has shown that in African- American communities religious beliefs and activities tend to developing self-perception, especially among those with physical limitations. Among Monpas also religion has a profound impact on their health aspects. They follow Buddhism of Mahayana sect. Buddhism spread among Monpas in 8th century from Tibet.

Samual Weiser (1984:41), one of the pioneers of Tibetan Medicine viewed that there is a very close relationship between Buddhism and Medicine. He holds the view that “Since body and mind are seen as a composite whole, all manners of diagnosis and treatment takes this into account. On the most physical organic level, the body is understood in terms of humoral theory. The three humors are air, bile and phlegm. The three humoral constituents of the body are understood to have evolved from three primary faults of obscurations of mind: phlegm from ignorance, air from craving, and bile from hatred. On the physical plane it is the balance or imbalance of these which is responsible for health and disease. These humors can be influenced by all sorts of natural factors like diet and seasonal changes. They are also said to be influenced by life activities, psychological conditions, astrological and unseen forces, and spiritual conditions, Karma, existing from the present or previous lives.”

Many scholars also have acknowledged the influence of Mahayana Buddhism on medicine. The Tantrik forms of religion and medicine is believed to have been popularized by Guru Rimpoche (Guru Padmasambhava). He is considered as the Master of Healing. Tibetan medicine is also practised with the combination of tantra with alchemy .It is believed to have linked astrological methods with the existing etiology. (Roy Burman, 2003).

At present, the people of five villages follow the religious practice which is combination of Buddhism and Bon religion. Bon religion is the earlier religion exists among the Monpas before the advent of Buddhism. In Bon religion a large numbers of mountain-gods, water

god and gods guarding their immediate natural surroundings were appeased. They believe that the diseases, calamities and casualties were the handiwork of these Gods. They worship these Gods to protect themselves from any calamities by doing certain rituals including animal sacrifice. Earlier the rituals were done with the help of Bonpu. But now since they started following Buddhism, Lama does the rituals in place of Bonpu. Even the procedure of worship has changed. These Bon Gods are being worshipped in Buddhist style. The animal sacrifice ritual for propitiation of these deities has also stopped. Now though they worship Bon gods but they follow Buddhist way to worship.

Niranjan Sarkar (1980) also mentioned in his book about such practices by the Monpas. He viewed that sacrifice of animals for propitiating these deities were an important practice of the Monpas. After the advent of Buddhism these deities were still worshipped by the Monpas but the ritualistic performance were transformed in Buddhist style and the sacrificing of animals for propitiating these deities were not accepted. But for few deities who cannot be fitted in the new mode of rituals were worshipped by the Bon functionaries by following Bon rituals. The Monpas still pay offerings to some deities and evil spirit like *Braksen* (hill god), *Tsan* (rock), *Loo* (water), *Kelah* (Big hills), *Doot* (forest) etc.

5.2 PERCEPTION OF DISEASE

The people of the studied village believe that disease is viewed as a disturbance in their work or unable to do daily chorus. They viewed the disease hampers their mind and body. They viewed from their own perception which they develop with their long experience with health. The identified diseases on the basis of symptoms. There may be one or more symptoms for Diseases. The Monpas also have some attributes of diseases. They view that some diseases are due to action of some supernatural power and some are due to physical means. According to them when a person suffers from any irregularities relevant to his body, feels weak, and is unable to eat normal food is considered as ill.

Table 5.2
Causes of Diseases

SL No	Causes of diseases	No of Person	Percentage
1	Act of God	73	29.2%
2	Spirit influence, Witchcraft/Black Magic	51	20.4%
3	Dietary habits	57	22.8%
4	Lack of hygiene condition	21	8.4%
5	Cold climate	48	19.2%
6	Other causes	-	-
	TOTAL	250	100%

From the above table it is observed that in the sample villages most of the respondents viewed that act of God (73) and dietary habits (57 nos) are main causes leading to diseases. They fear that if they donot follow social norm or breach of religious duties, God will punish them. In most cases of serious illness, the first consult Lama who suggests special prayer. Religion is viewed as a central source of support in times of mental and physical illness. 57 nos of respondent viewed that change in their dietary habit is leading to increase of diseases among them. They viewed that inclusion of many new food items in their diet also leading to many diseases which was earlier not very prevalent in their society. They believe that some diseases like High pressure, diabetes, liver diseases etc cases are increasing in their society due to food.

The diseases are identified on the basis of symptoms. There are some special symptoms for each disease. They decide the treatment basis on the identification of these symptoms. There are few number of diseases which cannot be identified on the basis of symptoms. They then consult lama who can identify the diseases through the divination. They confirm the cause of such illness and take necessary remedial measures in the traditional way.

Table No: 5.3
Incidence of diseases in the sample villages

Sl no	Name of disease	No of Cases
1	Asthma/ Respiratory diseases	84
2	Body Pain	35
3	Bone fracture	15
4	Burn	3
5	Cancer	2
6	Cold	45
7	Cough	58
8	Cut	34
9	Diarrhoea/ Dysentery	74
10	Epilepsy	4
11	Fever	82
12	Gastric	51
13	Headache	76
14	High Pressure	12
15	Insect/ Dog Bite	14
16	Jaundice	5
17	Malaria	5
18	Measles	3
19	Mouth ulcer	16
20	Nose bleeding	4
21	Piles	1
22	Pox	2
23	Ringworm	23
24	Skin disease	64
25	Toothache	2
26	Urinary infection	74
27	Vomiting	7

The above table indicates that cases of Acute Respiratory diseases are highest (84). Some other common diseases found among the Monpas are Dysentery/ Diarrhea (74), fever (82), urinary tract infection (74), and skin diseases (64). The respondents viewed that their living condition, cold weather etc also responsible for diseases.

On the basis of the respondents of the studied area, the cause of disease can be grouped as – Natural and supernatural.

5.3 NATURAL CAUSES OF DISEASES

Natural causes of diseases are the influence of environmental factors such as heat, cold, diet, wind, accidents etc which affects the normal activities. As the studied area is extremely cold climate, many diseases are caused due to cold weather such as cold, cough, arthritis, respiratory diseases etc .The data show that minor ailments such as cold, cough, headache, fever, dysentery, skin diseases etc are mostly caused due to environmental factors.

The five sample villages have different type of locations. The villages, Sangti and Khassow are located in the plains area. The other three villages- Senge, Seru and Kipti II are located in the hilly slopes.

The studied villages are mostly scattered and are located in different type of location. Some are situated in the top, and some in the valley. The Tawang Monpa term village as *yi* while Dirang and Kalaktang it as *dung*. The villages are to some extent scattered with the houses concentrated on both sides of the road. But there are a number of settlements which are much below the road level and some houses are on the top of the hills. Though the houses are dispersed here and there yet there are some clustered settlements.

It was found that the villages do not have proper drainage system. The absence of proper drainage system helps the germs to grow and leading to spread of many diseases like diarrhea, dysentery etc. Though the Monpas in the sample villages keep their animals in the cattle shed but they are not very far from their houses. Most of the houses do not have boundary fencing and as such, the domesticated animals and birds move around the house; some dropping their excreta here and there. So the domestication of animals plays a definite role for an unclean environment and spreading of some certain infectious diseases.

5.3.1 Housing pattern

Majority of the houses (*Khem* by the Tawang Monpas and *Phei* by Dirang and Kalaktang Monpa) are built with stone and wood. Traditional houses in the sample villages are double storied with few rooms and wooden roof. The houses are mostly built of wood resting on stone pillar and plinth. In terms of population the villages are small in size. The families are mostly of nuclear type. Due to hilly location and scattered settlement pattern, the sample villages have got many advantages. In such places air and water- the two major disease carrying media remain free from dusts and other similar pollutants. Likewise, scattered settlements also have got some positive points in favour of health. In low population area the sewage and excreta never assume a dimension that could be potent for any health hazards. Thus small and scattered population is automatically safe from spread of different diseases.

Table- 5.4
House type of studied villages

Name of the villages	No of sample households	Wooden	Wooden and stone	Pucca
Sangti	50	4	27	19
Senge	50	3	31	16
Khassow	50	7	22	21
Seru	50	12	29	9
Kitpi II	50	3	32	15
TOTAL	250	29	141	80

In the sample villages, majority of the houses are of wood and stone. The stone houses built on raised plinth by stone columns which are either single storied houses or two storied dwellings. Walls are made of stone and mud is used as cementing materials. Adjustable wooden planks are used in some portion. Floors are made of wooden planks. Now a days RCC structured houses are also build by them.

The middle room of these houses is big compared to other rooms and is used as bedroom. It is also used as kitchen. The rooms of the houses are not so big and crowded possibly due to the cold climate and hilly topography. The houses have poor arrangements for lights and air, though both are available in abundance in the sample area. The houses have small windows mostly kept closed and no ventilation system. This is to protect them from chilled air during cold season. Inside the room, hearth and '*Bhukari*' (a traditional heater in which wood are burnt to keep the room warm and the smoke are released outside by using chimney) is always kept burning, particularly during winter season. As the hearth is constantly kept burning inside the room, the indoor environment is always smoky. The closed structure of their houses in the absence of any ventilator system also makes the inside environment stuffy and smoky. All these are not conducive for good health. Housing environment is one of the main factors held responsible for spreading many diseases particularly respiratory diseases. Poor lighting during night hours, absence of suitable exit of smoke from the crowded and ill ventilated houses may be the cause of prevailing respiratory problems. Many studies have revealed that the smoked housing environment is linked with the prevalence of high incidence of respiratory related infections. (Rizvi, 1986; 223-246) The materials used for construction of the houses are built out of three specific materials namely stone, mud and wood. The house pattern of the village depends on the availability of one or the other building materials as found in abundance in that area. Modernity has brought some changes in their house pattern. Now a days, instead of wood and stones, cement is used. Floors are mostly made of wood and are not kept wiped frequently. In front of their houses a small stone structure is built in which they burn the leaves of eucalyptus or pine tree. The smoke from it keeps insects and flies away from entering houses.

The living condition of the five sample villages is one factor responsible for such diseases. The houses do not have ventilation. Due to extreme cold condition, almost throughout the year fire places are burnt continuously. This leads to disease like respiratory disorder. Further the location of the area with thick jungles coupled with low hygiene condition contributes largely towards skin diseases, scabies etc

5.3.2 Cold climate

The district of Tawang and West Kameng are located in Himalayan range with high mountains and rough terrain. There is in high altitudes variations. Due to the altitude elevation, these area experience extreme cold weather along with rainfall. The climate of West Kameng experiences 21.04 °C of maximum temperature in July and August month and minimum (-) 2.2 °C in January month. Generally temperature rises from March to August . From October month the temperature decreases till January. Rainfall occurs from June to September. Fog is a natural phenomenon but increases during monsoon.

The climate of Tawang has varied weather along with variation in terrain and altitude. The district experiences minimum (-) 0.07 °C during winter and maximum temperature is 20.8 °C. The winter season starts from early part of November and continues till March. Heavy snowfall also occurs in district during winter. Moonsoon rain occurs in the month of June, July and August with an average annual rainfall of 180 mm.

The Monpas of the sample village of both districts believe that the cold climate is responsible for some diseases. They viewed that in winters there is increase in incidence of diseases like fever, cold, body pain etc .

Personal Hygiene is also determined by environment of a place. In colder region the people maintain less hygiene habits. The Monpas in the sample villages follow few basic hygienic practices. The elders of the villages informed that they do not use anything to clean their teeth except fresh water to rinse the mouth. As they grow old these regularity of washing the teeth decreases. But now a days the younger generation uses toothpaste and brush.

Bathing in the sample villages is not a daily affair. Due to cold climate, they do not take bath daily. The frequency of bathing is higher in younger generation. A number of skin diseases are found among them because they do not clean their skin regularly and properly. Scabies is the most common disease found in the sampled villages. Toilet soap and shampoo is now a days common item used by the people while bathing. Washing of clothes is an irregular exercise. But they use detergent soap while washing the clothes. The children as well as the elderly members are very often found to be in dirty clothes. The

cleaning and washing of clothes is not done on regular basis. The older people do not change their clothes everyday. But the younger people change their clothes and wear fashionable outfit. They wash clothes when the clothes look dirty. The clothes get dirt layers and also stink. Their improper bathing practice and wearing dirt clothes may be responsible to skin and other diseases.

Unlike many communities in India, Monpas of the sample villages do not use any kind of oil either for hair or for body. However now a days they use different kinds of cream and other cosmetic products to keep their skin moist, particularly by the women folk.

While interacting with the respondents it was found that people do not give much importance about personal hygiene and environmental sanitation. It may be noted that the personal hygiene and environmental sanitation play tremendous influence on the health scenario. Living condition of the people seems to be responsible for a good number of diseases. Thus there is every possibility of a positive correlation between respiratory diseases and lack of light and ventilation in the house; skin disease and lack of personal cleanliness; and insanitary habits and incidence of worms and so on.

5.3.3 Food and beverages

The Monpas of the sample villages regard food as a natural element to maintain good health. Monpas believe that diet plays an important role in keeping them healthy. They have a rich knowledge of flora and fauna and they consume a large variety of edible plants and animals. They consume a range of solid, semi-fermented, fermented, boiled foods from many plants, meat of various animals along with important beverages prepared from indigenous maize, barley, finger millet, rice varieties. They believe that the plants they eat has medicinal properties which help them to stay healthy and fit.

They also follow some food prohibitions during illness. In the study, food was found to be an important factor for health. The traditional foods consumed by the Monpas in one way act as traditional medicines. These foods are used to maintain good health and also cure some diseases like diabetes, high blood pressure, malaria, jaundice, diarrhea and dysentery etc. Some of the plants are used as vegetables like *clerodendron colebrookianum* is used to cure

blood pressure, *Momordica charantia* to cure diabetes and *Solanum indicum* to cure intestinal parasitic worms. There are some food taboos among them. During ailment they avoid intake of some foods. The patient suffering from epilepsy is advised to avoid eating of garlic, onion, meat especially deer meat and flour made of *phaphad* (buck wheat). The patient suffering from stomach related ailments are advised to avoid spicy food and meat.

The main staple food of the people is maize and finger millets. They also consume rice, barley, wheat etc. The different items made from these cereals by the Monpas are *Zan, momo, Thukpa, gyapa-khazi, puta, bresi, khura, sanchang, tsizin kyola, khazi*. etc. The Monpa people of the sampled village believe that the reason of good health prevalent among them is due to the traditional food items they consume daily. They take many types of milk products to keep themselves healthy. *Churpi* is one such milk products which they consume daily in their diet.

Ghee and *churpi* is main ingredient in preparing dishes. It brings flavor in food and gives warmth. *Churrpi* is an important food item of them. It is mostly used in curry, chutney and other dishes. It also increases flavour in dishes. There are two variety of *Churrpi* found in Monpa society- one type of *churrpi* is made of yak milk and other variety by using soyabean. The yak milk is put in a container *Zob* and in it some milk of previous day is put to make the milk sour. Then it is put in a cylinder known as *yozob*. Two types of *yazobis* found among them. One is made of wood *Sheng zob* and other *niuzob* made of silver. The milk is then churned by using a wooden *churner gyala*. The *churner* act like a piston which is pressed slowly downward and pulled upward in force. The process of churning ends when ghee appears in the upper surface and is separated. The churned milk is put in a large container and placed in fire with low flame. The churned milk is then clotted and is put in a bamboo strainer. Then it is kept in animal hide called *churtang*.

The *greb churrpi* is made by boiling of soya beans. It is then spread in bamboo mat to dry. Salt is mixed in the boiled beans. It is then kept in a bamboo basket and covered with banana leaves. The whole basket is again covered with a cloth and is kept near fire for a week. Then the bean gets fermented and is crushed and dried in sun. It is again crushed after every two-three days for four five times. Then it is kept in a wooden container and soyabean *churrpi* is ready for eating. They are given to patients in soup to give energy.

The people of the villages like to prepare noodles *Puta* (Tawang Monpa) and *Putang* (Dirang Monpa). It is made from the flour of buck wheat (*meetha phaphad*). The buckwheat is dried and coarse powder is made in flourmill run by water. The finely ground powder is kneaded with cold water and a soft and smooth dough is made. In a big vessel water is boiled where little ghee is added. The kneaded flour is made into noodle shape using a wooden instrument made for this purpose only. In this instrument the dough is put in small hole and is pressed and the noodle comes out which is then boiled in the hot water. When the noodle is ready it comes out in the upper surface of the boiled water. It is then dried in the sunlight. Thus the noodles are ready. It is usually served with onion curry. Some dishes usually taken with *Puta* or *Putang* are-

Khazi- *Khazi* is made by mixing with chutney of *Solu* (ripe chilli), chopped vegetables green leafy vegetables, and *chhura* (soyabean paneer) are added. It is then taken with *puta* or *Putang*.

Zan dish is prepared by adding flour of finger millet or maize in boiling water and is then stirred continuously using a wooden spatula till it becomes thick paste. It is taken with boiled vegetables, chillies, meat in which *churrpi* is added.

Momo is a favourite traditional food of them. It is made by making the dough of *Bong* (barley). The stuffing of Momos are green leafy vegetables or meat. The stuffing is made by frying *Solu* (chilli), *laipatta*, *Shjjape* and garlic. The fried stuff is put inside the balls of the dough and is steamed. Now-a-days they use maida in place of *Bong*.

They make many dishes using buckwheat *Teeta Phaphad* and they regard buckwheat as a healthy item. The flour of buckwheat is mixed with water and is given to elderly people. The curry made from the leaves of buckwheat is given to diabetic person and also to person having gastric problems.

Khrangpa is a dish given to elderly person and patient suffering from stomach ache. To prepare *Khrangpa* the maize grains are ground and are soaked in water for few hours and

is then made smooth paste, and then it cooked in low flame. It is given to elderly people as it does not requires too much chewing.

They take two types of thukpas- *oshum thukpa* and *koh thukpa*. *Oshum thukpa* is made from grains of maize and in it meat, *churpi*, ghee and chillies are added and is cooked by adding hot water. *Koh thukpa* is prepared from barley and cooked like *oshum thukpa*.

Solukrepu is a dish given to patients. The ripen local green *Solu* (chilli) are blanched in boiling water and the colour of the chilli changes to cream colour and is spread in a bamboo mat to dried. It is then put in a bamboo container. This item is used in making of many traditional monpa dishes. This item is specially given to lactating mother.

Yak meat is a favourite delicacy of the Monpas. They store yak meat and bones for whole year. The meat is cut into small pieces and is dried in sunlight. The bones are hanged near front doors for drying. The yak bones are given in soup and are offered to patients who are weak and ill.

Along with pounded maize and boiled leafy vegetables, mushrooms they take curry and chillies. Rice is gradually taking the place of maize. Rice is easily available in the market. They take three meals in a day. Meats of deer, goat, chicken and all kinds of birds are their delicacies. They mostly take dried and roasted meat. The meat of yak are cut into pieces and dried under Sun and stored for future use. Bones are also dried and used while preparing soup. Fishes are also taken in smoked form or dry and fresh. Boiled vegetables, edible roots, herbs and shrubs etc are consumed with rice. Besides, mushroom *Bamung*; fern *Dung-sum*, *arum Bozong*, banana flower *Moyo* are also collected from the jungles. Bamboo pickle *Song-za* is also prepared and preserved and is used while cooking vegetable curry.

The Monpas of the sample villages believe that the traditional bevarages has medicinal properties in it and its consumption gets them relieves from pain, cold, weakness and laziness. The most common form of beverage taken by the Monpas is butter tea. The tea is prepared by adding fresh *Mar* (yak ghee). First the water is boiled along with tea leaves. Then the boiled water is put into a specially made wooden cylinder. Then milk, salt and a dab of ghee is added and is then churned by a piston slowly downward and forced

upwards. After the churning process the tea is served in cups. The Monpas believe that this tea keeps their body warm and provide energy during winter days.

Beside butter tea, there are many types of alcoholic beverages found among the Monpas. They uses many herbs which they believe have anti- microbial properties. The leaves and twigs of *Piper betle*, *Solanum indicum*, *Buddleja asiatica* and *Hedyotis scandens* are used for fermentation of the bevarages has anti-microbial properties. The most commonly used beer is *Bangchang* or *laopani*. It is prepared from the grains of rice (*Oryza sativa* L.), finger millet (*Eleusine coracana* Geartn.), buck wheat(*Fagopyrum esculentum* Moench), maize (*Zea mays* L.). Sometime it is prepared by mixing more than one variety of grains. It is also prepared like *Themcha*. The grains are boiled in a large container and are spread in a bamboo mat. Then *pham* (yeast tablet) is mixed with the boiled grain. The mixture is then put in a container and wrapped with woollen cloth or plastic sheet and is kept for fermentation. The container is left undisturbed for few days till strong smell comes out. The *laopani* is ready after few days for consumption. The Monpas mix the residue with common salt and is given to horse, sheep, goat as they consider that it will keep them healthy and increase milk production.

Themcha or *Singchang* (TawangMonpa); *Themsing* (DirangMonpa) beverage is regarded as one of the finest beverage among them. It is made by mixing *Kongpu*(finger millet) along with *bong* (barley). The finger millet and barley are boiled in a big aluminium vessel. It is then spread over a bamboo mat and two or three *pham*(yeast tablet made by rice paste and leaves of *Solanum khasianum* are mixed with the boiled grains. Then the mixture is put in a long wooden container known as *Zang-zom* and is covered with a fern leaves *Zola* (*Brassiopsis* Sp) or banana leaf and the container is airtight. The small pipe in the lower part of the container is sealed with the leaves and yak ghee to stop leaking. It is kept untouched for few months. It looks like black tea and has a good smell when it is ready to serve. The people believe that this beverage is useful in curing many diseases like muscle pain, stomach pain etc. It is also used during delivery (labour pain).

Ara or *Rakshi* is a strong beverage prepared with the grains of barley, finger millet or maize. To prepare it, a special type of containers is used. The big container is placed in fire in which the fermented rice and yeast tablet is given. Above it another container is placed

in which water is there. The uppermost container also contains water. In the middle container a pipe is fitted from where the condensed *rakshi* is extracted.

Roasted meat, fish and other items are also taken along with local drink. The local drink called *chang* (Tawang Monpas) and *yu* (west Kameng) is taken several times in a day. Rice, maize, barley, wheat and *phov* (yeast) are the main ingredients for the preparation of drinks. The quality of drink depends on the nature of fermentation and the quality of water content. The people of the studied villages believed that the use of local drinks tends to develop a permanent increase in the body activity and protects from cold. They believe that consumption of local drinks is good for their health and it acts as a remedy for various ailments. Elwin (1964) has written of the NEFA tribals, that “while rice beer is a thing which should not only not be banned but should be encouraged, for it is nothing more than a nourishing and palatable soup with a kick in it, there can be little doubt that distilled liquor, which has been positively supported by governments in order to inflate their revenues, is injurious.” They view that regular and moderate use of local beer acts as an appetizer and help to check stomach diseases and digestion. Yak fat, egg etc with local beer is common among them during the winter season, which supplies instant energy. *Themcha* or *singchang* prepared by boiling finger millet and barley kept for few months are also used as medicine for body and muscle pain, stomach ache, dysentery, itching etc.

There are some traditional dishes which are taken during ailments. Fresh Yak ghee is boiled cooled and mixed with flour or rice and is immediately given to the women after delivery. *Solu Krepu* - fully matured green chillies is boiled, dried and stored in bamboo container are used for making varieties of food and is given to lactating mother after delivery. *Marchang*, is another dish prepared by mixing local paneer and flour and is served with local beer which acts to cure body ache. Meat is considered a healthy food, and they eat it when ill or pregnant to strengthen the body.

In the preparation of dishes the people use very little quality of mustard oil. They do not use spice except chilli. They simply boil their preparation. But obesity is very common among the Monpas. Phukan (2019) viewed that their heavy nutritious diet may be the responsible factor. They are very fond of food items which have high fat content like milk,

ghee, *churpi*, butter from yak milk. This is in a way adaptive strategy for their survival in extreme cold climate. While interacting with the respondents it was found that their dietary habits is changing over years but in recent years there is introduction of many foods like packed foods, fast foods etc. in the studied area which they feel is reason for some diseases. . This is one of the factors leading to rise of gastric problems, diabetes, high pressure etc in the sample area. . In the past Goitre cases were found more among the Monpas than other tribes of Kameng district but the reasearcher did not got any cases of goitre during this study.

5.4 SUPERNATURAL FACTORS

Some natural calamities like heavy rain are also responsible for different diseases. But they believe that these physical happenings may also be caused by the wrath of deities and spirits. If the spirits gets satisfied, such unwanted physical happenings will not occur, and all can lead a happy and prosperous life. The people of the studied village live in natural surroundings and the objects of nature like hillock, rivulet, stream, huge stones, large trees, birds and animals have relation with them. Thus when a person disrupts its natural environment, he suffers from illness and ill luck. In order to maintain a balance and harmony with nature, some ritualistic performances are observed which have positive healing effect on the body.

They believe that every disease has specific deities/ Spirits are responsible for that specific disease. All accidents, evil eyes, unnatural happenings etc are caused when *Gomcha druge* is unsatisfied. They offer prayer and perform *Kangso* ritual to appease *Dam Chin* when someone suffer from paralysis, bone fracture, skin diseases etc.

Table no- 5.5

List of some dieties/ spirit responsible for some diseases or misfortune

Sl no	Name of Dieties/ Spirit	Diseases or misfortune
1	<i>Panden lamu</i>	Accident, natural calamities like storm etc
2	<i>Dam chin</i>	Paralysis, skin diseases, bone fracture etc
3	<i>Kelah</i>	Vomiting, pain in stomach, head etc
4	<i>Tsan</i>	Blood vomiting, malaria etc
5	<i>Duot/doot</i>	Mental instability
6	<i>Gomcho durug</i>	Evil eyes, epidemic , accidents etc
7	<i>Ongme lamu</i>	Unnatural death

The people of the five studied village believe in supernatural forces for any unwanted or unnatural happenings. They believe that spirits reside in many natural places like forest, water, wind and mountain etc. Different spirit has different names like

- *Tsen* and *Gyap* (mountain God) - If anybody gets deadly illness after travelling to the mountain, they believe that they displease the mountain God.
- *Sada* (earthly supernatural being) *Yul Zida* (divinity of region)-
- *Lu* (serpent dieties lives in lakes, rocks and other water bodies)
- *Dud* (forest demons)
- *Nyans* (tree and rock God): Anyone destroying or cuts trees or rocks in hills get punished from this God in the form of deadly disease specially plague or death.
- *Meh-hang* (Drought spirit) etc. They believe that if their abode is disturbed or if any persons come in the way of these spirits, they cause him to suffer from different diseases, illness or misfortune etc.

They believe that one may fall ill if they don't follow the prescribed social norms and breach of taboo. There are some fixed social prescribed norms and taboos, which must be obeyed by the people. It is believed that one may fall ill if he or his kin neglects such taboos. They never spit in such areas where they believe evil spirit is there. They also avoid throwing onion, garlic, hair, plastic etc in fire as they believe will offend God. So

they also try to appease these spirits by offering prayer through *Bonpu* (the priest who follows *Bon* religion). The *Bonpu* worship these dieties with animal sacrifice, liquor etc. But with the advent of Buddhism, the Lama performs these rituals in Buddhist way. The Lama, after performing ritual for curing a disease, prescribes a set of taboos. If the taboo is not followed one may fall ill again.

The following is the listed diseases found in the sampled villages along with the treatment the village people have taken.

Table: 5.6
Disease, Symptoms, cause and curative measures

Sl no	Name of disease	Symptoms	Cause	Curative measures
1	Asthma/ Respiratory diseases	(i)Breathing problem (ii)Coughing	(i)cold (ii)Hereditary disease	(i)Decoction of root of <i>Ruta</i> plant (<i>Saussurea Costus</i>) is given to patient. (ii) <i>Yarsagumba</i> (caterpillar fungus) is chewed. (iii)Avoid cold. (iv)Consult Lama or doctor(Tibetan/ Allopathic) if problem persists
2	Body Pain	Pain in joints, muscle and body	(i)Excess physical labour	(i) Small pieces of roots and stem of <i>Tsan-doh</i> (<i>Aconitum heterophylloides</i>)is mixed in local ghee or flour and taken in empty stomach during pain in body. (ii)Leaves of <i>Nyulum</i> (<i>Artemisia nilagerica</i>) are boiled and are used for taking bath with that water for 2-3 days. (iii) <i>Ngamar</i> (sacred ghee) treatment is given to get relief. (iv) <i>Shemgar</i> and oil is mixed and massage is given in affected area. (v)Consult Lama or doctor(Tibetan/ Allopathic)
3	Bone fracture	(i)Fracture of bone. (ii) Severe pain in affected area	(i)Accident	(i)Consult Lama or bone setter. <i>Ruman</i> (<i>Ru-</i> root, <i>maan</i> -medicine) made as paste like cast and is used for plastering (ii) The bone setter made a plaster by locally made handmade paper <i>shuk-sang</i> .The leaves of <i>Nyulum/Merangma</i> (<i>Artemisia nilagerica</i>) are boiled in water and wrapped in a piece of cloth and wrap it. (iii) The <i>Kangso</i> ritual is also sometimes performed. (iv)Consult Lama or doctor(Tibetan/ Allopathic) (V) Uses the juice and paste of leaves and rhizome of <i>chong</i> (<i>Allium Sativum</i> Linn) in affected area. (vi) The skin of <i>shim</i> (<i>Fells catus</i>) is boiled and made paste and applied in the affected area .
4	Burn	(i)Burning	Accident	(i)Consult Lama for <i>Ngamar</i> treatment who applies local ghee on the

		sensation in the affected area. (ii)Black spot		affected burnt area by chanting. (ii)The leaves of <i>Brahmentoh</i> (<i>Berginia ciliate</i>) are applied in the affected area (ii)Consult Lama or doctor(Tibetan/ Allopathic)
5	Cancer	(i)Lump growth	(i)Due to sin (ii)Action by the spirit	(i)Leaves of <i>Tesheng</i> (<i>Taxus bacca</i>) are crushed and juice are extracted. The extract is then mixed with a cup of warm water with honey and taken for 7 days. (ii) <i>Yarsagumba</i> (caterpillar fungus) is chewed. (ii)Special prayer is done to appease the spirit to forgive the patient. (ii)Consult Lama or doctor(Tibetan/ Allopathic)
6	Child birth	(i) Delivery of child		(i) A cup of Akmar juice is mixed with local wine and is given to get relief of pain and weakness. It is used by Monpas of Tawang and Dirang/khalaktang
7	Cold	(i)Cough appears (ii)Headache	(i)Due to cold	(i) Wear warm clothes and avoid cold. (ii) Roots of ginger are given for chewing. (iii)Small pieces of roots and stem of <i>Tsan- doh</i> (<i>Aconitum heterophylloides</i>) is mixed with local ghee or flour is taken to get relieve from body and head aches (ii)Consult Lama or doctor(Tibetan/ Allopathic)
8	Cough	Coughing	Coughing	(i)The roots of <i>Khonleng</i> (<i>Picrorrhiza Kurroa</i>) is boiled and is taken as drink. (ii) The rhizome of Ruta plant (<i>Saussurea Costus</i>) is chewed. (ii)Consult Lama or doctor(Tibetan/ Allopathic) (iii) Uses the decoction of leaves of <i>Baghanse</i> (<i>Psidium guajava</i> Linn). It is mixed with juice of any citrus fruit . They also eat the rhizome of <i>Saagha</i> (<i>Zingiber officinale</i>) as vegetables when they suffer from cough.
9	Cut	(i)Blood comes out. (ii)Pain	Accident	(i)Leaves and root of <i>Brahmentoh</i> (<i>Berginia ciliate</i>) is made paste and applied in the bleeding area to stop bleeding. (ii) Uses the paste of leaves of <i>Merangma</i> (<i>Artemisia nilagirica</i>) in cut

				portion to stop bleeding. They also apply the paste of leaves of <i>Ngonshing</i> (<i>Leucas aspera</i> Spreng) in bleeding part.
10	Diarrhoea	(I) Fluid facet. (ii) Feels thirsty	Taking of unwanted food Evil eye	(i) Avoids eating of spicy and fried foods and red meat. (ii) The decoction of the rhizome of <i>Shuta</i> (<i>Acorus colamus</i>) is taken. (iii) the whole plant of <i>Momerengpa</i> (<i>Houttuynia cordata</i>) is taken either boiled or raw . (iii) Rhizome of <i>Bongna Karpo</i> (<i>Aconitum hetrophyllum</i>). (iv) Takes medicine from Lama
11	Dysentery	(i) Discharge of blood with bowels. (ii) stomach pain	Too much eating	(i) Avoids eating of spicy and fried foods and meat. (ii) Homemade remedy – the ghee is made warm and in it local wine made of <i>mokoi</i> is mixed and boiled together. The drink is taken when it is hot. (iii) Juice extracted from the roots of <i>ruta</i> (<i>Saussurea Costus</i>) is given. (iv) The spines of <i>shulmang</i> (porcupine) is burnt and the ashes are mixed in water and are given to drink
12	Diabetes	(i) weakness (ii) frequent urination	(i) Lack of physical exercise	Fruit and seed of <i>Koknangshing</i> (<i>Ficus glomerata</i>) eaten by diabetic patients.
13	Epilepsy	(i) faint and foam comes out of mouth	(i) Breach of taboo (ii) Due to intake of hot things	(i) Avoid wearing of red clothes. The patient is also advised to avoid eating of garlic, onion, meat especially deer meat and flour made of <i>Phaphad</i> (buck wheat) (ii) <i>Meh nga</i> (Hot rod treatment) is also taken. (ii) Consult Lama.
14	Fever	(i) Body temperature becomes high (ii) Headache	(i) Due to cold (ii) Action by the spirit	(i) Take cirotta leaves (<i>Swertia Chirata Buch-Ham</i>). (ii) In case fever continues for few days then consults lama or Bonpu. The <i>Phan</i> ritual is performed and colourful flag is tied horizontally in the opposite direction from sick person's house

		(iii) Body pain		(iii) After consulting Lama or Bonpu if fever still continues then Doctor (Tibetan/ Allopathic) is consulted.
15	Gastric	(i) Burning sensation in the stomach and chest. (ii) Stomach Pain (iii) Indigestion	Intake of excess or unhealthy food.	(i) Leaves of <i>Teeta Phaphad</i> (buck wheat) are taken for relief from gastric troubles. (ii) Paste of <i>Shuta</i> (<i>Acoros colamus</i>) are taken in empty stomach for relief from Gastric. (iii) uses tubers of <i>Rangthangong</i> (<i>Dioscorea alata</i> Linn) as vegetables in their diet when they suffer from Gastric.
16	Hair fall	(i) The hair falls during combing	Weakness in hair roots	The paste and seeds of Shemgar is applied in hair.
17	Headache	Pain in forehead	(i) Due to cold (ii) Due to diety <i>Kela</i> influence	(i) Small pieces of roots and stem of <i>Tsan-doh</i> (<i>Aconitum heterophylloides</i>) is mixed with local ghee or flour is taken to get relieve from head ache. (ii) If it continues or frequent Lama is consulted for ritualistic performance
18	High Pressure	(i) Headache (ii) Mental tension		(i) Takes the leaves of <i>Artung carpo</i> (<i>Artemisia vulgaris</i>) (ii) Consult Lama or Doctor . (iii) Also takes decoction with sugar of leaves of <i>Khangjela-shing</i> (<i>clerodendrum colebrookianum</i>)
19	Insect Bite	(i) Reddishness in the affected area. (ii) Swelling and pain	Insect bite	(i) the paste prepared from pasting the leaves of <i>Khonleng</i> (<i>Picrorrhiza Kurroa</i>) is applied in the affected area. (ii) Consult doctor (Tibetan/ Allopathic)
20	Jaundice	(i) Vomiting and pain in stomach (II) Yellowish urine (iii) In some cases	(i) Intake of unwanted food (ii) Liver problem.	(i) The flowers of <i>Khonleng</i> (<i>Picrorrhiza Kurroa</i>) are taken directly. (ii) Leaves of <i>Daru Haridra</i> (<i>Berberis aristata</i>) are also used as medicine. (ii) The lama performs some rituals. (iii) Consults doctor (Tibetan/ Allopathic)

		the whole body becomes yellowish in colour.		
21	Malaria	(i)High fever and shivering	Insect bite	(i)Take the paste made from the roots of <i>Nayshing</i> plant (<i>Asparagus racemosus</i> wild). (ii)If one suffers from malaria, the meat of <i>Shulmang</i> porcupine is eaten. (iii) consult doctor and take allopathic medicine
22	Measles	(i)red rashes appear in the body (ii)Fever	Curse of spirit <i>loo</i>	(i)Stays at home and a special ritual <i>Looter</i> is done. The patient is also advised to avoid cold. (ii) Consult lama or Doctor(allopathic/ Tibetan) for medicine.
23	Mouth ulcer	(i)Boil in mouth. (ii) burning sensation while taking food	Curse of God	(i)consult Lama (ii) Take the rhizome of <i>Noaung So Mann</i> (<i>Alpinia galanga</i>). The paste is applied on infected part and washed after 20 minutes. (iii)If continues for prolong consult Doctor and takes Allopathic medicine.
24	Nose bleeding	Bleeding from nose	(i)Due to injury (ii)coldness (iii)Action of spirit	(i)Leaves Juice of <i>Artung carpo</i> (<i>Artemisia vulgaris</i>) is applied in the nostrils to stop bleeding. (ii)Leaves of <i>Nyulum</i> (<i>Artemisia nilagerica</i>) are mashed and the juice is applied in the nostrils to stop bleeding. (iii) If frequently occurs the lama is consulted to prescribe solution.
25	Piles	Bleeding during passing of stool.	Infection	(i)Leaves of <i>Daru haridra</i> (<i>Berberis aristata</i>) is made paste and applied in the infected area. (ii) Consult Doctor(allopathic/ Tibetan) for medicine
26	Pox	(i) Fever (ii)Boil in body with puss (iii)Body pain	(i) curse of God	(i)Leaves of <i>Chirata</i> (<i>Swertia Chirata Buch-Ham</i>) plant is applied in the body. (ii)Consult Lama who offers religious prayer. (iii)Consult Tibetan doctor.
27	Ringworm	(i)Itching. (ii)White patches	For cold. It is common in	(i) Sticky extract from the pine tree is applied in the affected area.

			child	(ii) The rhizome of <i>Shuta</i> (<i>Acoros colamus</i>) plant is taken (iii) Consult Lama or takes allopathic/ Tibetan medicine.
28	Skin disease	(i)Itching (ii)Damage of skin	(i)Uncleanliness (ii) cut/ wound	(i)Apply the paste of leaves of <i>Artemisia nilagerica</i> (local name- <i>Mulung</i>) (ii)Consult Lama or doctor(Tibetan/ Allopathic).
29	Toothache	(i)Pain in teeth. (ii)Tooth decay.	(i) For lie. (ii)	(i) Consult Lama or Bonpu. (ii) Leaves of <i>Nyulum</i> (<i>Artemisia nilagerica</i>) are boiled and mouth is washed with it.
30	Urinary infection	Burning sensation during discharge of urine.	(i) Mating (ii)Due to Spirit influence (iii) Food habit	(i)Food taboo like eating of cabbage is restricted (ii) In local beer ,egg and ghee are mixed and taken for 2-3 days. (III) Roots of <i>Pampos</i> (<i>Valeriana jatamansi</i>) is taken. (iv)Consult Lama or Doctor(allopathic/ Tibetan)
31	Vomiting	(i) vomits several times	(i)Consumption of excess food (ii)Indigestion (iii)Fever (iv)Action of spirit.	(i)avoid taking food. (ii) The leaves of <i>Nyulum</i> (<i>Artemisia nilagerica</i>) are crushed and smelled to avoid vomiting tendency.

5.5 TRADITIONAL SYSTEM OF TREATMENT

Every culture follows different types of treatment according to their cultural way. Concept of disease, classification of diseases, procedure of diagnosis and therapy are all influenced by culture. (Behura, 2005) . Every society as per their cultural knowledge usually develops their own methods of preventing, diagnosing and curing various diseases.

The people of the five sampled villages still practice their traditional method of curing diseases. In case of illness, they first prefer remedies from the traditional specialists. There are different types of specialist found in the surveyed villages like *Lama*, *Bonpu*, bone setter etc. Every specialist has their own way of treatment which includes omen reading, divination for detection of diseases, exorcism, and removal of affect of evil eyes, propitiation of deities, control or appeasement of malevolent spirits, preparation of magico-religious charms and amulets for patients, prescription of herbal medicines. They believe that the incantation made by the priest or Lama will relieve them from diseases or accidents. Even when one is ill, they consults Lama to predict whether taking the patients to Physician or hospital will relieve him of disease or not.

In earlier Monpa society before the advent of Buddhism, the *Bonpu* was called for curing of diseases. After the introduction of Buddhism, now the lamas were also called. The lama consults a text called *Ngak Bum*, which have details for treatment for as many as 424 diseases.

The Lama gives appropriate treatment or suggestions keeping in view the symptoms of the disease. He gives some water after chanting in it with the mystic formula. The sick person drinks this water for recovery. But in most cases of sickness, the lama prescribes the recitation of a particular sacred text along with the performance of its associated services. The lama also sometimes gets two *Tormas* (*Human figure made up of flour*) pressed against the various parts of the body of the sick person with the belief that in the process the disease get transferred to the *tormas*. The *tormas* are then placed on the floor in front of the altar. Some offering are also given. After the service is over these two *tormas* are thrown outside of boundary of the village in a deserted place. It is believed that the evil

spirit who is responsible for the disease causation get transferred from the sick body to these two *tormas*. Thus the sick man gets relieved from illness.

Niranjana Sarker (1980) expressed the view regarding this practice that this method is actually modification including Buddhism in it but practicing their rite of exorcism of Bon religion.

The treatments include the appeasement of evil spirits by raising of prayer flags, raising of thread crosses and even use of charms and amulets. There is use of sacred symbols as talismans to ward off the evils of those malignant spirits who cause diseases and disaster, as well as for causing harm to enemy. The forms of talismans and amulets are innumerable. Most of them are used as protection from different diseases, accidents and misfortune. The erecting of prayer-flag not only benefits the owner but benefits the whole countryside. (Wadell, 1974). There are some other different types of traditional methods of treatment used by the Lama.

- *Meh nga* (*Mga* means fire and *nga* means chanting mantras): *Meh nga* treatment is done by using hot rod iron: This type of treatment is used for curing bone related diseases, epilepsy, pain etc. In this treatment an iron rod is heated in the fire till it turns red. It is then placed in the affected area by the lama by chanting mantras.
- *Ngamar* (*Nga* means mantra and *mar* means ghee): *Ngamar* is traditional treatment by using sacred ghee. This type of treatment is practiced by the lamas to relieve the patients from pain. In this treatment the Lama applies the sacred ghee in the pain or wounded portion and massage. The lama knows the different ways to massage different areas of body. The ghee is first put in a small container and lama blows mantras in it. It is then applied in the affected area. They also follow some special prayer ceremonies for treatment of diseases. When some diseases occur, the Lama prescribes some special prayers. The prayer is organized in the *Gompa* (monastery) itself. *Dokkguar* prayer is arranged when one suffers from evil spirit. Special prayer is offered in the name

of God and the prayer is recited moving around the sick person with the belief that such prayer will help the sick to come out of illness.

- *Mey-ngah* prayer is offered for relieving burnt case patients. A special prayer is done by the Lama in the monastery where local ghee is offered to God. After the prayer, that ghee is applied in the burnt area of the patients. When someone suffers from jaundice *Sang-sol* prayer is performed. For treatment of epilepsy, paralysis the *Zadrip* prayer is performed in monastery.

It has already been pointed out that the people of the studied area generally opt for ritual remedies for diseases caused by the supernatural beings. Different types of prayer flags are hung by the people to bring prosperity and to protect themselves from evil spirit. These flags are hung near water bodies, home, street, mountain, near the entrance gate of the village. The long flags are known as *Darshing* and the smaller are known as *lung-ta phans*. In these flags, the prayers are written. In prayer flags basically five colours are used- green, red, blue, white and yellow. The Monpas of the five villages wear colourful thread around their neck *hrungma* with a belief that it will protect them from evil spirits. Both male and female wear it without pendent. They regard it as a holy thread after performing Wang ritual. There are different types of *hrungma*- *Phurda hrungma* is worn for longer life; *Shin hrung* is worn to protect oneself from evil spirits. This sacred thread is also kept near new born child to protect him from evil eyes and disease. On the other hand, for diseases believed to be caused by environment, Traditional herbal medicines and modern medicinal treatments are taken. Now a days Tibetan medicine practice also found among them. Such situation is similar to those observed by many authors among different communities.

These people now-a –days are living in a Pluralistic Medical situation in which modern medical system is existing side by side along with the traditional healing and treatment practice. In this pluralistic medical situation, if an ailment continues for a long time the people consider a number of treatment options one after another.

Table 5.7 shows the pattern of selection of healing and treatment options in healing and treatment intervention among the people of five studied villages. Among them it is found that they have different healing and treatment options for different diseases. A total of 795 cases of various diseases suffered by the people during one year have been recorded.

Table 5.7
Pattern of selection of healing and treatment options

Disease/Ailment	Total No of cases	Healing and treatment options			
		Doctor/ Tibetan doctor/ Hospital	Traditional medicine	Ritual of Magico- religious	Home Remedies
Asthma/ Respiratory diseases	84	27	53	2	2
Body Pain	35	1	13	1	20
Bone fracture	15	9	6		
Burn	3	2	1		
Cancer	2		1	1	
Cold	45	14	11		20
Cough	58	12	21		25
Cut	34	7			27
Diarrhoea/ Dysentery	74	26	11	6	31
Epilepsy	4		1	3	
Fever	82	21	18	8	35
Gastric	51	17	31		3
Headache	76	19	31	15	11
High Pressure	12	8	1		3
Insect/ Dog Bite	14	9	2	1	2
Jaundice	5		2	2	1
Malaria	5	2	2		1
Measles	3	1	1	1	
Mouth ulcer	16	5	3	2	6
Nose bleeding	4		2	1	1
Piles	1	1			
Pox	2			2	
Ringworm	23	7	1		15
Skin disease	64	21	23	7	13
Toothache	2	1			1
Urinary infection	74	31	26		17
Vomiting	7		1	1	5
TOTAL	795	241	262	53	239

The above table shows the pattern of selection of healing and treatment intervention among the sample people. Out of 795 cases of various diseases suffered by the people during one

year, it is found that in most cases they first prefer the traditional medicine than other medicine. If they do not get relief they shift to other available treatment. Among the people of the sample villages, in majority of cases the people first opt for traditional medicine man. Many cases are also found where traditional and modern medicine men both were consulted.

Although the Government health care system excludes these Traditional Medicine System, but now Monpa uses both traditional and modern system of medicine. Thus Health culture of the Monpas continues to be pluralistic in nature. They use both these systems either simultaneously or sequentially for single disease or for different diseases. The respondents viewed that the choice of therapies may vary according to gender, age group or economic status. The young generation prefers modern medicine now. Those who are staying outside the village for job or study prefer modern medicine.

Abraham (2005; 190) views “In the building of modern India; however, it was visualized that the traditional indigenous practices along with their practitioners would gradually give way to modern medicine as modern education and health care facilities spread throughout the country. The latter did happen, but the indigenous system did not disappear. Instead, medical pluralism based on hierarchy of medical system has emerged. The politics of health care in the colonial and post-colonial period that shaped the present day biomedical discourse also transformed medical pluralism from being non-hierarchical in the pre-colonial times to a hierarchical one in the post-colonial times”.

The medical pluralism also has cultural and social bases. The reason for such phenomenon has not received adequate attention. Though in Indian Public health care services, Modern medicine system got a superior position, yet the existence of traditional system is continuing. Social science research in the 1960s and 1970s argued that allopathy was physically inaccessible to a large segment of the Indian rural masses and so the other system fills the gap. (Kakar, 1976) In view of the above many studies (Kakar 1976 Madan 1980) conducted on the etiology, diagnosis and therapy of diseases in rural India found that the people view disease as the result of both natural and supernatural factors.

Among the people of the five villages the above situation prevails. The people of the sample village opined that their Traditional Medicinal practice gives satisfactory result in curing some diseases. Traditional food and traditional medicine cure some diseases like diabetes, high blood pressure, malaria, jaundice, dysentery etc. Traditional Health Care Services are easily available and the healing treatments are part of their social and cultural setting whereas Modern health care services are inaccessible and not easily available. But for child birth , maternal health and some diseases they depend on the modern health services. This is due to the Government initiative and facilities.

From the discussion in the chapter it appears that the people have an ample knowledge about the therapeutic properties of plants. The people maintain that act of God and the supernatural factors are key factors to determine the health condition of an individual, and, as a result, of the community itself. Based on the findings of the study, a good health is expressed by the ability to do normal work and consume normal food. Living in accordance with religious belief gives the desirable way of life and bring good health. The people donot consider health to be a separate entity but view them to be intimately associated with their religion and social structure. The people in the sample village expressed satisfaction in their Traditional Medicine. But side by side Modern Medicine is also consulted. Considering all the facts it can be presumed that though the modern health care services are available the Traditional or Indigenous Medicine System still persists.

5.9 CASE STUDY:

Name : Lama Thimley

Age : 70 years

Lama Thimley, aged around 70 years, is a lama who treats many patients. His daily life starts at 4 am. He reads *Ngak bum* (*Ngak-* mantra, *bum-* lakh) in the early morning before treating patients. In this book mantras for relieving from 424 diseases are written. After reading the mantras of the book he with a pipe '*Tsadong*' puff three bucket of water. After that he consults the patient. He does not talk in the morning after reading *Ngakbum* till he completes his appointments with patient. According to him he can cure all sort of physical pain, boils, skin ailments, epilepsy, jaundice etc. He even gives water for treatment for evil eyes and gastroenteritis. In his treatment he uses the following materials:

- *Mala*- 108 beads
- Pipe- (*Tsadong*) is a hollow pipe made of bamboo.
- Stone (*Kangoli*) is a small stone with three edges and is bought from China.
- Cloth (*Pachar*) is a piece of cloth used to tie near the affected area.
- A small bronze round shaped plate (*Mallong*) placed in the affected area and pressed.
- A small pot (*Chuk*) made of bronze
- Iron rods (*Metu*)
- Needles used in acupuncture.
- Ghee (*Nakmar*) for massage

These instruments are used for different treatment of diseases. For pain he uses pipe, pot, cloth and stone. For piles, he uses the acupuncture needles in affected area. He mostly gives massage for pain

5.10 CASE STUDY:

Ms Prema, aged around 46 years, wife of Sang Dorjee of village KitpiII was suffering from severe back pain .Her right hand gets numb when she wakes up in morning. In winters the pain increases. She consulted doctors in Tawang but did not get relief. She also consulted doctor in Guwahati.She told that she gets relief when the prescribed medicine is taken. But once the medicine dosage ends, again the pain occurs. She then consulted the lama. He gave her massage for a month in a interval. He also gave her some medicine to take. She is fully relieved from pain now.