

Ethno Medicine and Curative Practices of Savara Tribe in India

Delli Swararao. Konduru

M.COM, M.A (ANTHROPOLOGY) , C.G.T. Scientist – B
N.I.E, Chennai -77. Tamil Nadu, India.

Abstract: *Etymologically, in Sanskrit, Savara or Sabara means a mountaineer. It is believed that savaras were one of the indigenous tribes of pre-historic India adept in manufacturing painted pottery and even copper tools and weapons. H.D.Sankalia was of the opinion that “the bearers of the Nevasa – Nevadatoli culture as well as of the copper hoard belong to indigenous tribes, such as Nishads, Pulindas, Savars, some of whom though now quite primitive might have made 3000-4000 years ago beautiful painted pottery and even copper tools and weapons”. The savaras were the first tribal groups mentioned in the Hindu epics like the Ramayana and the Mahabharata. Sri Rama, during his wanderings in search of sita, is said to have met an aryanised savara women by name Sabari.*

Introduction:

SCHEDULED TRIBES:

The term “Scheduled Tribes” first appeared in the Constitution of India. Article 366 (25) defines Scheduled Tribes as “such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution”. Article 342 prescribes the procedure to be followed in the matter of specification of Scheduled Tribes.

Empowered by Clause (1) of Article 342, the President may, with respect to any State or Union Territory, and where it is a State, after consultation with the Governor thereof, notify tribes or tribal communities or parts of these as Scheduled Tribes. This confers on the tribe or part of it a Constitutional status invoking the safeguards provided for in the Constitution, to these communities in their respective States/UTs.

Clause (2) of the Article empowers the Parliament to pass a law to include in or exclude from the list of Scheduled Tribes, any tribe or tribal community or parts of these.

Methodology:

Pubbadaguda and samareli, sedhi villages of Sitammapeta mandal of Srikakulam District is selected for the present study by convenient sampling. Conventional anthropological techniques like participant observation, interviews, and case studies are employed in this study. Schedules are canvassed to collect the socio-economic data. Several religious personnel among the Savara are interviewed along with the common householders on issues of religion, conduct of festivals, curative and reintegrative aspects of religion and the winds of change. Audio and visual recording of relevant ritual events is covered during the fieldwork.

SAVARA TRIBE:

Savara, numbering about 4.92 lakhs in (1982) are one of the most populous tribes of the country. They presently inhabit Orissa, Andhra Pradesh, MadhyaPradesh, WestBengal, Tripura, Bihar and Assam. However, the present Orissa state contains nearly three-fourths of the total population of the Savara. In Orissa, their number is about 3, 42 lakhs and are distributed in 13 districts. In this State they are mostly concentrated in Ganjam and Koraput districts.

Their population in these two districts Account for more than one-third of the total Savara Population in the country.

In Andhra Pradesh, the Savara account for about 5.14% in 1982. of its total tribal population. They occupy a continuous belt in the Vizianagaram and the Srikakulam Vishakapatnam districts. Bordering the Orissa State. The present Savara population. Srikakulam district has a predominant tribal population. Besides the Savara, three other important tribal communities, namely Jatapu, Kondadora and Gadaba inhabit the district.

The Savara are also one of the most primitive tribes of Andhrapradesh. They are mainly found in the picturesque Palakonda hill ranges (part of Eastern Ghats) of Srikakulam and Vizianagaram districts. They are also found scattered in the district of Vishakhapatnam of Andhrapradesh. About 90% of

Savara in Andhra Pradesh are concentrated in Srikakulam and Vizianagaram districts. They belong to Proto-Australoid racial stock.

On the basis of physical features the Savara habitat can be divided into two distinct zones: (1) the hill settlements and (2) the foothill settlements. The hill settlements, as the name suggests, are mainly in mountainous country, of late large number of these settlements are accessible by road. Only during the last ten years have the Savara of these settlements come in contact with the outside world, mainly due to the penetration of the Christian missionaries, who are organizing the promotion of the Gospel of Christ. For all practical purposes the normal administrative machinery of government was absent in the past, except for the activities of forest guards. Contact with the outside world is only peripheral, and the Savara of these settlements have remained food gatherers and shifting-cultivators.

The second zone, the smaller of the two in terms of population and number of settlements, consists of the foothill settlements of Savara along the Eastern Ghats. These settlements came in touch with outsiders much earlier than the hill settlements, and these contacts have increased in the last two decades due to the migration of non-tribal into tribal areas. The Savara of these settlements cultivate terraced land with ploughs, like the Jatapu of the foothill settlements.

Etymologically, in Sanskrit, Savara or Sabara means a mountaineer. It is believed that savaras were one of the indigenous tribes of pre-historic India adept in manufacturing painted pottery and even copper tools and weapons. H.D.Sankalia was of the opinion that "the bearers of the Nevasa – Nevadatoli culture as well as of the copper hoard belong to indigenous tribes, such as Nishads, Pulindas, Savars, some of whom though now quite primitive might have made 3000-4000 years ago beautiful painted pottery and even copper tools and weapons". The savaras were the first tribal groups mentioned in the Hindu epics like the Ramayana and the Mahabharata. Sri Rama, during his wanderings in search of sita, is said to have met an aryanised savara women by name Sabari.

They were considered to be the descendants of sage Viswamitra, who lived round about 800BC. During Mahabharata, sahithya darpana mentioned that the Sabari and Ahiri dialects were spoken by the leaf-gathering and wood-cutting people, the sabaras.

In olden days, the savara country was very extensive, spreading on either side of the vindhyas – up to the Ganges in the north and the Godavari in the south. They were further found to have

inhabited the country as far south as the pennar river and also along the valleys of the Krishna river. In course of time, unable to withstand the onslaught of the Aryans, they fled to the hills and forests away from the abode of the Aryans.

Savara occupy more remote and mountainous areas and are characterized by small close-knit communities. In the foothill areas their area of habitation i.e., village is clearly demarcated from other Jatapu villages.

Till 80's there was no transportation facility or roads and only in the recent decades, due to development of road transport, implementation of tribal development schemes and schools were established. Several plains people migrated to agency tracts for business, employment and other means. Then, local tribal came into contact with non-tribal people bringing some socio-cultural change among Savara. Non-tribal contact can be considered as one of the important determinant of change in the cultural, social and economic life of Savara. Here, the term social is referred to mean network of social relations, roles and interaction of people in a society. While culture applies to the artifacts, mentifacts, institutions, values, ideas, technology and other symbolic systems that direct the human behavior in the patterned society of Savara.

Culture change is the process by which the existing order of the society is transformed from one type into another. The change occurs due to endogamous independent inventions, conflicts and reconciliations between incompatible points within the system. Firth (1951) states that interaction with other cultures introduces exogamous change. Outsiders, accidentally or spontaneously communicate new ideas resulting in the diffusion of selected ideas. Structural change occurs if new procedures alter or influence the basic relationship between the members of the society. Usually, change is brought first in technology, economy and slowly in non-material objects. The primitive tribal societies like Savara are relatively stable and integrated. However, they may disintegrate followed by reintegration in the process of social evolution by the disappearance of simple system in favour of complex system.

Malinowski (1954) in his book 'The Dynamics of Culture Change' clearly explained the impact of contact on culture. Srinivas (1972) discussed the process of cultural change in India and introduced the concept of Sankritization referring to the process of adoption of customs, rituals and ideology of higher castes by the lower ones. Redfield used the concept of 'Great and Little

Traditions' in the study of great traditional elements (Parochialization) and upward movement of little traditional elements (Universalization) occur due to interaction of cultures.

In the present ethnographic study of Savara change in cultural practices and organizational setup is definitely observed in Savara society and the impact is more on people living in PubbadaGuda, KilladaGuda and SeedhiGuda villages than PongalamGuda, JalubuGuda, JaggadiGuda, AppannaGuda, ChadhunuGuda and Pandra villages of Seethampeta mandal due to more exposure and contact with alien culture in the former villages.

AREA AND CLIMATE

The habitat is hilly terrain. The average altitude of hilly terrain is around 1000 ft to 5000 ft above mean sea level. Climate is temperate to warm ranging from 43oC to 13oC, low humidity, thin to medium forest cover and medium to above mean rainfall. The heavy and incessant rains of the south-west monsoon and the north-east monsoon lash the eastern ghats of the region feeding waters to innumerable fast flowing hill-streams, rivers and rivulets. About 2/3rd of the rainfall is received from the south-west monsoon (June to September). The climate where Savara are living has its influence on the food habits, dressing, housing and cropping pattern. Climate plays a very significant role in the lives of Savara. Whenever there are

changes in climate i.e., scanty rainfall or heavy rainfall it would directly affect the economy of the Savara due to low agricultural yield.

SUB-DIVISIONS

The Savara social structure does not present a uniform pattern throughout the various parts of the habitations in the country. The Savara living in Madhya Pradesh, Orissa, Andhra Pradesh and other parts of the country have varied cultural, social, political and linguistic patterns. This complex cultural frame work is amply illustrated by the fact that the Savara society in general consists as many as twenty six (26) endogamous divisions with or without the presence of clear cut exogamous subdivisions. The following are the names of the endogamous groups present among the Savara of the country. Arsid Savara, Bhima Savara, Besend Savara, Bobbili Savara, Dondiya Savara, Goutara Savara, Jadu Savara, Jara Savara, Jati Savara, Jurai Savara, Kampu Savara, Kindal Savara, Kimsed Savara, Kudumba Savara, Kumba Savara, Lambolanjia Savara, Luang Savara, Malia Savara, Mara Savara, Moni Savara, Milu Savara, Mutta Savara, Sarada Savara, Sudda Savara, Tekkali Savara and Kapu Savara.

According to Sir Edgar Thurston, Savara are divided into two broad groups viz., Hill Savara and Plain Savara.

Demographic features of ST population

Table 1

Scheduled Tribe population and decadal change by residence : 2011						
Scheduled Tribe population 2011				Decadal change 2001-2011		
Total	Rural	Urban	Total	Rural	Urban	
INDI A	104,281,034	93,819,162	10,461,872	23.7	21.3	49.7

Table 2

Scheduled Tribe population by sex and residence : Census 2011						
MALE				FEMALE		
TOTAL	RURAL	URBAN	TOTAL	RURAL	URBAN	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
INDIA	5,24,09,823	4,71,26,341	52,83,482	5,18,71,211	4,66,92,821	51,78,390

Table 3

Sex Ratio among Scheduled Tribes by residence : 2001 - 2011						
Sex Ratio 2001			Sex Ratio 2011			
Total	Rural	Urban	Total	Rural	Urban	
2	3	4	5	6	7	
INDIA	978	981	944	990	991	980

Table 4 :

State wise Scheduled Tribe population and decadal change by residence : Census 2011							
State/ UT Code		India/ State/ Union Territory			Scheduled Tribe population 2011	Decadal change 2001-2011	
Total		Rural	Urban	Total	Rural	Urban	
INDIA	104,281,034	93,819,162	10,461,872	23.7	21.3	49.7	
Jharkhand	8,645,042	7,868,150	776,892	22	21	32.3	
Odisha	9,590,756	8,994,967	595,789	17.7	16.8	33.4	
Chhattisgarh	7,822,902	7,231,082	591,820	18.2	15.4	68.2	
Madhya Pradesh	15,316,784	14,276,874	1,039,910	25.2	24.7	32.1	
Andhra Pradesh	5,918,073	5,232,129	685,944	17.8	12.6	81.9	

Table 5 :

Literacy Rate of All Social Groups, SC and ST Population (1961-2011) (Figures in percentage)									
Year		All Social Groups			SC			ST	
Male	Female	Total	Male	Female	Total	Male	Female	Total	
1961	40.4	15.35	28.3	16.96	3.29	10.27	13.83	3.16	8.53
1971	45.96	21.97	34.45	22.36	6.44	14.67	17.63	4.85	11.30
1981	56.38	29.76	43.57	31.12	10.93	21.38	24.52	8.04	16.35
1991	64.13	39.29	52.21	49.91	23.76	37.41	40.65	18.19	29.60
2001	75.26	53.67	64.84	66.64	41.9	54.69	59.17	34.76	47.10
2011	80.89	64.64	72.99	75.17	56.46	66.07	68.53	49.35	58.96

Source: Registrar General of India

LANGUAGE:

Savara speak Savara language which belongs to the Kol-Munda group of Austro-Asiatic family of languages. They are generally bilingual. Those in the plains lost touch with the original language and speak Telugu only. . The Savara language has a complicated grammar, in particular its verb system. A Savara verb can effectively compact an entire sentence into just a single word. In some areas, the younger generations no longer speak Savara. With no official support, the long-term prospects for the survival of the Savara language are not good.

PHYSICAL FEATURES:

People of Savara resemble the predravidian tribes with long heads and flat noses. The brow ridges are prominent. There is a depression at the root of the nose. The hair is generally curly and the skin color is brown to dark brown. The Savara are not strongly built, but they are physically well built in comparison to the tribes of north coast Andhra. The Savara men are dexterous marathon walkers. They are also expert climbers and hunters. The most remarkable point of men from the Savara tribe is his dexterity in climbing hills and efficiency in maneuvering the intractable forest land.

VILLAGE AND HOUSE:

The housing pattern of the Savara is of linear type. The villages where Savara live are usually at the hilltops of Eastern Ghats (Palakonda Hill ranges)

between Vamshadhara and Nagavali rivers Vizianagaram and Srikakulam Districts respectively. The villages are relatively small with ten to twenty families. The Savara always live in exclusive settlement of their own. They never build their houses in the company of either the other tribal or non-tribal groups. Villages are homogenous, exclusively inhabited by Savara People.

A typical house is square or rectangular single room with mud plastered walls supported with bamboos. The roof is thatched and covered by locally available Dhabba grass. All other supporting structure is made of bamboo, collected from adjacent forest. The roof slopes down to front and back side of the house. Usually the roof is further extended on one side of house to form a small verandah. The room has no windows except one entrance door. It appears that the low roofs without any ventilation are for protecting themselves from cold winds during winter season and to avoid damage to mud walls due to rains. They cook food outside the house i.e., in verandah. They divide the verandah into two portions and use corner place for cooking and other portion to accommodate/entertain guests. They decorate walls by applying red coloured mud and they also apply cow dung on floors and on mud walls to keep house clean. They believe that this type of arrangement keeps the insects, terminates, flies etc., away from the house.

Another significant feature of the Savara settlements is the presence of half a dozen or more Jeelugu (salpam) trees. An area with abundant Jeelugu trees is readily preferred in case of establishment of a new settlement. In rare cases, Jeelugu trees are grown after the establishment of the village. If there are more number of Jeelugu trees, the villagers can honour their guests well. In marriage negotiations too, people proudly point out the number of Jeelugu trees in their village.

The cattle sheds in the settlements are built a few feet away from the house. Since all the households do not require cattle sheds, their number is few. The houses are surrounded by these cattle sheds. Any space left between the cattle sheds is used to store the fire wood or grass used for thatching the houses. In some villages, on the backyard of the dwelling place, kitchen gardens are also grown. At the outskirts, under the trees, one finds menhirs erected in the name of dead persons of the village.

Of late, the state government is constructing double room concrete houses with windows for ventilation and lot of open space, as colonies under the flagship programme of INDIRAMMA (Integrated Development in Rural and Model Municipal Areas). Majority of villages have no safe drinking water facilities i.e., bore wells, community water tanks etc., They lack toilet facilities. Even though some Savara houses have toilets they prefer open defecation.

The Savara villages are situated in the most inaccessible areas and in many cases lie hidden in forest clad hills making it difficult to reach them except through zig-zag steep hill paths. They build their houses on the slope or foot of the hills.

ETHNOMEDICINE---CURING PRACTICES

Not only in saora tribe so many tribes are believed that, the long term diseases, diaheria, fever, anemia, jaundices, and so on, coming from the goddess, devil spirits. So the tribal people belief that remedy for diseases is perform the holocaust, sacrifices to goddess, devil spirits, fore fathers. For holocaust and scarifications the saora tribe mainly depends on the following persons, they are,

1. YAJJODU
2. YAJJURALU
3. DASARODU
4. YAIDI GODU

Above all of us like a shaman, divine healers, and also tribal medicine man. In the area of health to dependence, on divinatory forces is distinctly visible in their curative practices, the tribals believe that different elements, conditions, and persons and responsible for different types of elements. They are natural cause breach of taboos and social regulations, ancestral spirits, sorcerers and witches malevolent spirits etc....

The medicine man (yajjodu) is a part-time magi co-religious power directly from super natural source, an important element of the shaman works the performance of public rituals, in which divination and curing are accomplished through trance, when sickness is not cured for many days the patients approach the shaman for cure the diseases.

Some of their cultural factors are indirectly related to the problems of the disease, treatment, prevention and health status. Therefore the study of health and means of coping with disease involves cultural factors through which people perceive their world, the characteristic of personality, social and cultural systems and their socio – cultural values.

The saora have their own concepts relating to ecology of diseases, they believe that sickness is caused by the wrath of kitting (gods and goddesses), by spirit- instruction, by sorcery, by casting evil-eye and by the breach of taboos. Physical (biological) and environmental factors are attributed secondary importance.

SUPER NATURAL DISEASES & MAGICO RELIGIOUS REMEDIES:

Ackerknecht(1942), a medical historian and anthropologist uses the term magi co – religious for the complex of phenomena which concerns us here. Magic, as a defined in Webster's dictionary (gladstan, 1959:14) is "the art or body of arts, which claims or is believed to be able to compel a deity or super natural power to do or refrain from doing some act or change temporary the order of natural events, or which claims or is believed to produce effects by the assistance of super natural beings, an angels, demons or departed spirits, or by a mystery of secret forces in nature".

BREACH OF TABOO:

In India beliefs in magi co-religious causes of diseases have their roots in the cultural history. Even Hindus recognize diseases as visitation by gods / goddesses or as possession by demonic spirit entities.

Breach of taboos is believed by the saora as the cause for an individual who has violated

taboos. They believe that constant or repeated violation of taboos heap up sins or pingtu on an individual, becomes a victims of divine wrath, which should be wiped out by him by observing the appropriate magi co-religious rites at the right time. They further believe that mass violation of taboos leads to the outbreak of cholera, chickenpox and dysentery.

The wrath of "YU YU BOI SUM", the presiding deity of agriculture and rains, may cause drought. Similarly, the wrath of "YENYUGSUM" or sun god may cause fever, cough rheumatism etc. whenever, one suffers from a disease or general sickness he / she consults the shaman in or "kudan boi" to find out the cause of suffering, who may do so through divination.

Saora believe that no treatment can be effective in case of cholera, small pox and chicken pox. And administration of medicine is harmful in such cases. This of thinking of the soara is in conformity with their cultural temperament occult practice, especially linked with the act of causing harm to a person, which includes sickness; the saora term for sorcerer is "theimar". They are usually male. Sorcery is practiced clan destinely. The sorcerer does not expose himself. Through sorcery a victim may vomit blood and get emaciated, and in course of time, he may die. An action of a sorcerer can be neutralized through another sorcerer.

Characteristics of sorcery patient: A paralysis, deep sickness, financial crisis in patient family, patient suffers from "devil dreams" and etc.

REMEDY: The patient who suffers from sorcery, they are go for remedy and curing to yajjodu / divine Heller (tribal medicine man), the yajjodu first of do the "PATHI / KANUKA "system, in that he investigate the causes of sorcery, and tells about the remedy and curing methods to patient.

MEDICINE / TREATMENT:

The yajjodu gives a herbal roots and medicine for patient sickness, the herbal roots and medicines is as follows.

HERBAL ROOTS:

"NAGA SARAM ROOTS, MAGALAWOOD PIECES, SUKANDI, GODDU JILADDU PLANT ROOTS, REDGULLI BINDA PLANT LEAVES / ROOTS". The above all herbals are mixed and grinded, that paste is taking as a medicine for 5 days.

Above said that is done through medically, in way of religious beliefs, the yajjodu take the " pulagam, black chick, red mud doll ,white floured doll, musidikka wood pieces, iron nails, coconut" these all of rotate around the patient, after that, these all of us through away the out side of the village.

SPIRIT INSTRUSION (DAYYAM PATTADAM):

Spirits can not be perceived directly by senses, but when a disease occurs, it can be attributed to any spirit or "raska" by diviner. The spirit intrusion process is called as "NIYEMUKUL" in savara language.

They believe that the soul of a disgruntled person does not move to the neither world after the observance of the secondary mortuary rite, and that soul / spirit intrudes into the body of a living person in order to satisfy any of his / her desire. In most of the cases that living person is a kin. Delay in the observance of the secondary mortuary rite also causes spirit intrusion. If the "GUAR" or secondary mortuary rite is not observed within four to six months from time of death, then the spirit of the deceased may intrude into the body of one of its kins and cause sickness. Spirit intrusion is diagnosed by the "shamanin or kudanboi". Sickness caused by spirit intrusion or possession cannot be curried by medical therapy. The only course available to the victim is spirit exorcism through the observance of the appropriate magi co – religious rite by the shamanin.

SYMPTOMS:

- illness
- big lauding
- destroying the clothes
- roughing of skin
- fits

THERAPY / MEDICINE:

Naturally the patient relative gives a scarifies to the yajjodu, then the yajjodu take the scarifying items and through away the outside of the village. The sacrificing goods are like "saree – cocks – sheep – ippa toddy – bangles" and etc.

After the scarification the yajjodu give a magic thread (raksa) to patient, and also give a "DHOOP" with some of herbal medicine, they are "SARANGHI AND KUSUMA KAYA".

EVIL EYE:

Another interesting and widely accepted beliefs with health and sickness is effect of evil eye. The saora believe that some people possess the notorious ability to cast evil – eye on others so as to cause sickness to the latter. Evil eye mostly affects the children and pregnant women. A person with evil eye endowment causes varieties of sickness to infants and babies. One important effect of evil eye can be nullified by the shamanin and not by any medicine. Parents of a sick child prefer conjuration (tatepar) for the cure of the child rather than medicine. Here the believe patterns gains primacy over medical therapy.

COMMON DISEASES AND CHARACTERISTICS, TREATMENT:

GOITER:

Symptoms:

The throat becomes soft and pains initially. Then the throat swells up, and the pain spreads to the facial area. The face becomes puffy. After a few days, the portion below both the cheeks hangs down like a ball.

CAUSES:

The saora believe that it is caused by the kingkingbongada or deity. It is also believe that excessive eating of mangoes is a subsidiary factor.

THERAPY:

The saora usually grind a piece of damp buffalo horn on a hard surface, preferably over a piece of flat stone, and resultant paste is applied all over the swollen portions. But along side the deity “kingkingbongaisum” is propitiated with an offering of animal blood through the kudanboi or shaman in.

STOMACH PAIN:

Symptoms: According to yajjodu / shaman in, in saora there are 3 types of stomach pains are suffering to tribes. They are,

- nulli kadupu (monsoons)
- kadupu ubbaram(gastric problem)
- stomach allergies

Therapy: For these 3 diseases the shaman in give a following herbal medicines, they are.

- pattala garide root
- joi garide root
- buthapu Chaka
- nagasaram root

- kambala padda root
- mango wood pieces

Above said all herbal roots are pasted, that was taken as a medicine with hot water for 5 days.

TOOTH-ACHE (BUBUJI):

SYMPTOMS:

Caries in the tooth and worn infestation in it. It aches constantly, and the pain is UN bearable.

Causes:

The supernatural displeasure. The afflicted person must have eaten any first fruit offering the same to the deities and spirits.

Therapy:

Propitiation of the deities and spirits and consultation with the medicine man / shaman in for prescription of herbal medicines. Some of them “JILLADA CHETTU (PLANT) MILK” using for remedy of tooth-ache and dental caries.

FITS:

Symptoms: According to shaman in these disease identified through nerves beating, the main symptoms is sickness, paralyses strokes and mental disturbs.

Therapy: For these diseases the medicine man give the following native medicines as follows.

- eridi chekka
- pedda dulagunda akulu(LEAFS)
- thupu judumu leaves
- thipatiga roots
- pottaka
- gullivinda leafs
- nagasaram
- muttika leafs
- palligotra leafs
- red gulivinda leafs
- sulli
- tuppapulagunda aku(leafs)

All of the above herbal leaves and roots are crushed and made up of a paste. That herbal paste is give to patient for 15 days. It is taken with hot water.

SCABIES (GAJJI):

Symptoms:

There appear boils of different sizes on the fingers, toes, palms, knees, feet and this joint. Pus exudes from most of the sores. This is a contagious skin disease.

Cause:

The saora attribute scabies to the environmental factors and to inappropriate diet. They also assert

that un cleanliness makes one susceptible to this skin disease.

Therapy:

The consultation with the medicine-man for supply of medicines. He mixes up neem (margosa) and karnja (carisea carandus) oil in different proportion and adds a herbal powder to it and gives portions of it to the patients.

SABBI (THOUGHT ELERGY):

The mouth ulcers and infections are identified through checking of “tongue –teeth – lips”, for these disease the medicine – man or regemmer give a “sabbi auks (leafs) and paste” to patient for remedy.

PREGNANCY & DELIVARY SYSTEMS:

In Savara tribe the pregnant women’s delivery is done in husband house only. It is one of their beliefs, commonly the mid-wife (mantra sane) is give treatment for the delivery in the house, but few years onwards the “ANM’S” were attended the delivery cases. After the delivery the mid-wife gave a herbal medicine to infants mothers.

The herbal medicines as follows:

- Pippala gaddi roots
- Naga saram
- Other some herbal leafs / roots

Above all herbals are pasted. And that paste gave to infants mother. From delivery to 3 months the infant’s mother is not taken any oil food, cool water, dalls /grams. They don’t eat the any meat until 6 months.

CHICKEN POX (ROYASUM):

SYMPTOMS:

The Savara people suffer from this disease. The main symptoms is “fever- body reddish – several joint pains”. In course of time red boils erupt all over the body whish becomes sensitive. After two days the boils turn into sores and cause itching sensation. There is a loss of appetite.

Cause:

Entirely supernatural. This is caused due to the anger of goddess of Savara, like jakari devata, rogakum.

Therapy:

Regular propitiation of the goddess of jakari devata, rogakam. The patient is required to sleep over banana leaves and margosa leaves. Withered margosa leaves are burnt to create a smoke screen around the patient. After a month the patient is given bath in tepid water steeped with margosa leaves and turmeric powder.

SMALL POX (SINGYOL)

SYMPTOMS:

All are prone to this disease, excepting those who already suffered from it. After a few days of fever, small red boils come out over the entire body including palms, planter surfaces, rectum, mouth, tongue, retainer, head and other sensitive parts of body. The eruptions grow into sores and exert grinding and seething pain on the patient.

Cause:

Anger of the goddess, and who are not fulfill the desires and offers are not scarifies to goddess.

Therapy: Propitiation and appsement of local deity by performing the required magi co- religious rite. This rite is to be performed by the kudanboi / yajjodu.

MALARIA:

In the Savara language the malaria is known as “ADHARAMMA”. According to the medicine man the malaria fever is 6 types in that 3 types are very important, they are.

- Early morning fever
- Night time fever
- Mid day Fever

SYMPTOMS:

This disease mainly occurs during summer and rainy season, during which time mosquitoes multiply. This peculiar fever which is accompanied by high temperature, severe head ache, cold, and vomiting. The shaman in or kudanboi diagnoses the disease.

Therapy:

Kudanboi performs the magi co – religious rite in honor of the “yanaangbasam”, the presiding deity of the disease. In addition to this the patient also consults the regemmer for administration of herbal medicines.

The patients are not eat the following food at the time of treatment, they are.

“Meat – oil contents – tubers – tomato – fish – brinjal – lady fingers – dry fish” etc.

JAUNDICE (ROGAMIENA):

SYMPTOMS:

According to the shaman in, in the Savara tribe 3 types of jaundice are suffering to people. They are,

- White jaundice
- Red jaundice

- Green jaundice

These 3 types of jaundice are identified through testing of urine color, eyes color, patient body becomes a yellowish. The patient loses weight and appetite, the patient is unable to digest food.

Cause:

The saora believe that it is caused by daasum, a malevolent spirit. It is caused due to one, serdnima or sin.

Therapy:

For the curing of these diseases the medicine men gives two types of herbal medicines. They are,

- Herbal paste – nella usiri chettu (plant) leaves paste
- Herbal roots – Gobi mullu chettu (plant) roots Along with seeds of sitagur or custard apple. Crushed paste. At the same time propitiation of daasum with animal sacrifice by the kudanboi. This medicine gives for 4 days. The dosage is 3 times per day.

On the time of disease the patient was not take the following items, that are “egg – chicken – tamarind – citric food – tubers- toddy – dry fishes – fishes - fruits”etc...

They eat only curd rice, banana.

VATHAVALU (ORTAHRITES):

Symptoms: According to Savara shaman in, the main symptoms of the ortharites are as follows.

- Leg, hand bones are tightened
- Muscles are tightened
- Severe Back pain
- Joints and ligaments pain

Therapy:

For this disease the regemmer gives a “chettu muddika Mandau” as a medicine. Until the pains are stopped / curried.

As per medicine – man the ortharites patients are not take the following food items. They are brinjals, tomato, citric foods, cold water, and etc.

PILES:

Symptoms:

The saora medicine – man is identified these disease through “pains of urinary glands, bleeding in monsoons” and etc.

Therapy:

For this disease the shaman in gives a various “herbal tuber roots” as a medicine. The piles patient does not eat the following food items. They

are, “meat – brinjals – fish – citric food – curd” and etc...

SOME OF THE OTHER HERBAL MEDICINES & THEIR USES :

KAMPU RODDA AKU:

It is using for wounds, burnings; it is used for blood clotting.

NALLA ZELLA:

This herbal medicine is used for remedy of “ortharites pains, joint, bone pains, etc. it is mixed with “ippa oil or mustard seeds oil” then the both of us boiled and applied when ever the pains are occurred.

VASAA:

It is also known as a “PHEDDU MANDU” it is using for the “stomach pains” in children. And it is also using for increasing the talkative power in the children.

The below herbal roots and leaves are used for the children for various disease and pains. The herbal roots and leaves are as follows “paghu anasi – budhatha anasi – gouda anasi.

The below herbal roots and leaves are used for children for curing of various disease. The herbal roots and leaves are as follows “paghu aanasi – budhatha anasi – godha anasi – aadhonda dumpa(tuber) – petham chekha – putta pathrii” .

THELLA ESWARI:

This herbal plant roots and stems, leaves, are using for medicine, this herbal plant is using for anti taxonomic medicine(anti venam medicine).

SOL DATHAR: It is used as a medicine at the fever.

SANAGHAR: it is also known as a “patella garidi”, it is used as a medicine for “stomach pain”.

SUZANG: it is used as a medicine when the time of “bone factures”.

Commonly in savara tribe, the medicine are giving only in “Sunday – Wednesday – Friday”. They believes that,those days are the best for curing of the diseases.

In savara tribe, the people were are not used to cow milk. At the same time for the baby's also give a mothers milk only.

For the curing of "devil spirits / magic" and sorcere "the treatment was done only in Sunday and Tuesdays only.

RELIGIOUS PRIESTS AND DUTIES:

In the savara tribe, the religious and family funcations and medical curing practices. All of done under the guidance and supervision of local priests and shamanins, clan elders, and village head man. In the savara tribe, the religious priests and shamanins are divided into 4 types. They are as follows.,

- YAJJODU
- YAJJURALU
- PUJARI
- DESARODU
- DASARODU / YAIDHIGODU

YAJJODU:

He is the most important religious priest in savara tribe. The post of "yajjodu" is a perminent post for one clan only. It means herriditary post. In the savara tribe the " KURANGI CLAN" people are only performed as a "yajjodu".

MAIN DUTIES OF YAJJODU :

He is the priest of all gods in savara tribe, he is fixed the dates and muhurthams for the festivals, sacrifices, and so on. He is also worked as a "medicine man" and "devine hailer".

According to savara people he gives the remedies from "devil spirits, evil eye, sorcery, chicken pox, small pox" etc. He is also do the marriages in savara tribe with the help of " disarodu" , the yajjodu is also gives a some of herbal medicine to various diseases like " fits – jaundice – stomach pain – and etc. For his services he is taken a fees in terms of " gifts – cashfee – animals" etc.

YAJJURALU:

She is the most important assistant of the "yajjodu", she is tells about the "curing practices" in the way of "pathi or kanuka" system(lamented system).

"devil spirits and goddesses". In that she asked for sacrifices and its desires of deities and devil spirits.

As per their offer the yajjodu done the sacrificeses and festivals.

PUJARI:

According to the savara tribe, "pugari" is one of the priest in that society. He is also called as a "janodu", his main duties is as follows.

- He is performing a pooja's of savara gods and goddesses.
- He is playing a lead role in the time of village festivals.
- Some times he is assistant to the yajjodu

DASARODU:

He is the another type of priest in savara tribe. According to savara knowledge, he is a one type of shamanin or community healer. His main duties is as follows.

- He is gives the herbal medicines to savara people for curing of various diseases like "fits – jaundice – fever – mouth ulsers – mosons" and etc.
- He is identifying the various herbal medicines, herbal roots,and others from the forest, and making a herbal medicines, and powders.
- He is idenitifying the diseases, after the checkup the patients.

The both male and females are perform the "dasarodu / vidhigodu" in savara tribe. The dasarodu is also known as a "vidhigodhu" it means "medicine man".

Savara Art / Paintings:

Also the Savara tribal are noted for their paintings. Among the various tribes of Eastern Ghats, the Savara are known to have the best developed aesthetic sense. The tribal are known to decorate the walls of their home with paintings depicting birds and animals, men on hunting trails, their lifestyle, fauna etc. One of the integral elements of Savara paintings are the geometrical shapes that are used to create bold borders for the center-piece that is invariably drawn in fine lines. They are also known for their handloom products and particularly

T-Shirts made by the Savara with a type of Warli painting done on them are very highly appreciated.

Comparison with Warli paintings:

Warli painting from Thane district
Saura paintings have a striking visual semblance to Warli art and both use clear geometric frames for their construction but they differ in both their style and treatment of subjects. In Saura paintings, a fish-net approach - of painting from the border inwards - is used while this not the case with Warli paintings.[1] Although both are examples of tribal pictographs that employ stick figures, Warli paintings use conjoint triangles to depict the human body while the figures are not as sharply delineated in Saura paintings. Also, unlike the Warli paintings where male and female icons are clearly distinguishable, in Saura art there is no such physical differentiation.[5]

SAVARA PAINTINGS TODAY

Idital-Savara Painting:

Their diversity, detail and unique style have given ikons an 'in-vogue-appeal' and increasing popularity in recent years. The influence of markets and increasing awareness about the other's forms have led to both Saura and Warli paintings picking up details of technique and style from the other.[1] They have also been popularised in recent times as an avenue for skill and job creation[4] and have increasingly been used to decorate items like T-shirts, greeting cards, stationery and items of clothing.



Figure 2 : Savara paintings



Figure 1 : Savara paintings

References:

1. Personal interviews of savara population.
2. Participation observation in community
3. Census 2011
4. Ministry of sc & st, govt of India.