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PERFORMING MAGICAL RITES AND SUPERSTITIOUS BELIEF: A CASE STUDY GOND AND BAIGA TRIBES OF ANUPPUR DISTRICT, M.P.

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ABSTRACT-

Tribal and nontribal people have strong belief in magic and superstitious practices. These practices are two ways. On the one hand magic perform application of various rites, rituals or actions, based on traditional knowledge, to communicate and manipulate natural or supernatural beings and forces in order to have some benefit from them. A magical belief not only based on human reason or scientific knowledge, the events may be influenced by one's behavior in some magical or mystical way. On the other hand Superstitions are usually attributed to lack of education however; this has not always been the case in India, as there are many educated people with beliefs considered superstitious by the public. Superstitious beliefs and practices vary from one region to another, ranging from harmless practices such as lemon-and-chili totems in order to ward off the evil spirit to harmful acts. As part of tradition and religion, these beliefs and practices have been passed down from one generation to another for centuries. This practices performed all over India, but still more so in the hills of Central India, Tribal people believe in the potency of magic and witchcraft. The Gond and Baiga tribes of the Anuppur District make no exception to this rule. They too believe that certain men and women have a mysterious power of control over superhuman forces and may through them attain effects which are unattainable by natural means. But they distinguish between white and black magic. A White magic is performed by the official village sorcerer (Gunia/Panda) who exercises his influence over superhuman spirits (mostly in female form) to the benefit of his village and caste community. The black magic performed by Tonahi always harmful to people. The objectives of this paper to explain treatment of various kinds of illness /disease caused by supernatural forces and cure through performing magical charm, superstition belief and associated rituals of Gond and Baiga tribes Anuppur district M.P. To achieve objectives ethnographic fieldwork methods include Interviews, observation and case study was applied for the study.



KEYWORDS: Magic and Superstitious Practices, Supernatural Power Ritual and Belief, Gunia/Panda, Tonahi.

INTRODUCTION

Tribal and non tribal people have strong belief in magic and superstitious practices to cure various illness and disease. Two types of magical activities perform among Gond and Baiga

communities' i.e. white and black magic. A White magic is performed by the official village sorcerer (Gunia/Panda) who exercises his influence over superhuman spirits (mostly in female form) to the benefit of his village and caste community without charging any fee. He performs worship of clan and village god-goddess and rituals to cure from disease. These activities perform during festival Bidari pooja, Jawara pooja, Hariyali and Navakhani and Dipawali specific occasion that is child birth, marriage, death of family member and intrusion of bad spirit, bad dreams comes during sleeping, serious king of illness and disease. The black magic performed by Tonahi always harmful to people. Tonahi perform various totem and exorcisms practices to by jealous feeling to the neighbour and their relative fulfill their own desire.

Performing Magical activities involves of various rites, rituals or actions, which is based on traditional knowledge, to communicate and manipulate natural or supernatural beings and forces in order to have some benefit from them. A magical belief not only based on human reason or scientific knowledge, but the events may be influenced by one's behavior in some magical or mystical way. According to him "magic as an art that belongs to magical activities connected with many object color, skin cloth etc design it by mantra possess soul or spirit with protective power or ability to causes harm to another person and performing songs accompanied dances. There is strong magical bonding associated with working animal, ornaments, decorated clothes and passing animal spirit while returning spirit blessed and protect him from bad evils"(Lindberg: 2016). Further works on "The look of magic" explore magical belief and symbolic behaviors which include many things like metaphor action and intention and symbol indented action, magical treatments and observing and communicating participant behavior and learning by experience (Lewis:1986). On the language aspect of mantra works "The 'Magical' language of mantra." explore the power of magic that is based on the word is called mantra. Magic is closely associated with the notion of a "natural language," a language in which words have a causal relation to reality and are believed to possess a dynamic force through inherent correspondence with their referent. In the Hindu tradition, mantras are verbal formulas whose sounds, when properly vocalized, are believed to possess an innate power? The power of the deity with which they are identified? Do they affect reality? Does this make mantra a form of magic? Discuss on magic and religion traditionally 'magic' as a phenomenon defined in opposition to 'religion'.

1 The dichotomy of magic and religion has typically been articulated in the following ways:

- (a) magic is considered heterodox, illicit, and, often, immoral, while religion is orthodox and socially approved;
- (b) Magic is private and oriented to individual desires while religion is public, community-focused, and social-service-oriented;
- (c) Magic is pragmatic and concerned with worldly needs while religion is transcendent and addressed to the "big questions" of existence; and
- (d) Magic utilizes control, coercion, and manipulation (viewing the human being as the source of power) while religion utilizes invocation, supplication, and submission (viewing the divine as the source of power) Burchett: 2008).

Gonds and Baiga tribes of Anuppur district involves in various kinds of superstitious belief and practice to cure and prevention from illness and diseases caused due to supernatural power i.e. wards of god-goddess. Superstitious beliefs and practices vary from one region to another, ranging from harmless practices for example placed lemon-and-chili and many plants parts used in front of entrance gate of house totems in order to ward off the evil spirit to harmful acts. As part of tradition and religion, these beliefs and practices have been passed down from one generation to another for centuries. Gond and Baiga people's belief that certain particular men called as Gunia and women Tonahi have ability a mysterious power of communication and control on supernatural forces.

The Baiga and Gond are one of the primitive tribal groups who living in the remote inaccessible forest area. They were living into direct contact with nature. Their health condition directly controlled by natural forces like land, water, Sun, rain and wind in the remote forest area. They were living with wild animals and birds. They believe in number of superstitions and are highly ritualistic people to cure

and precaution from illness and disease. Living in the close contact with nature their life health condition, prosperity and wellbeing depended on the mercy of unseen supernatural powers clan and village god-goddess the forces which guide them in every moment in their life. Magic and religious rituals controlled their healthy, prosperous and diseases free life. Religion and magic were regarded as sacred and profane which reign and regulate their life. Gond and Baiga tribal people, they were afraid of by two things, the illness caused disease and the intrusion of ghosts, evil spirit in the body. Of course disease is a necessary corollary of living beings while the ghosts and the spirits are the requisite attributes of primitive people and very likely they move hand in hand. Many of the disease are being due to the evil spirit.

Attitude towards illness

In his article "Anthropology Inequality and Disease: A review." Studies the relationship between inequality and health. He explores various approaches like bio-cultural, material socio economic and geopolitical factor influence healthcare behavior and suggested that Inequality or the uneven distribution of power is universal in any society, as witnessed by the fact that in every society misfortune is selective, affecting some but not others. (Naguyan and Peschard: 2003). Further studies on "Belief about mental illness: A study of Rural South – Indian community." shows that mental illness has been studied largely in terms of causes and explanatory models, attributions, and metaphors. Work has focused particularly on the importance of social, cultural, and religious beliefs of patients, families, and the general community with regard to understanding and managing mental illnesses (Thara et. al: 1998). General attitude towards illness and disease Baiga and Gond people don't share with other before others rather than try to find out origin and causes of the illness and disease. They belief that causes of illness and disease are either by supernatural forces wards off god-goddess involvement of bad evil spirit or some physical factors responsible for it. According to nature of illness and diseases some symptoms appears of disease affected people. On the basis of symptomatic character the villagers contact to Gunia/panda. He possesses ability to communicate with their god-goddess and identifying the causes illness and diseases. He prays to god-goddess for the wellbeing of the patient. After sometimes patient feel relief then he performs some worship and rituals, offered to specific supernatural powers.

Identification of illness and diseases

The tribal medicine men Gunia /panda adopt various methods for the diagnosis and treatment different kind of disease. Usually Gunia/panda initiate the diagnosis by touching and feeling the patient's pulse rate or heartbeat. In this way he observes and recognizes the symptoms abnormal behaviors, fears in dreams, hot and cold in body etc of diagnosis. On the basis of his own experience knowledge and power of god-goddess he easily identifies the causes of disease.

Measurement of a stalk method (süpa-tuma & rice) and communication behavior

The Gunia applied süpa-tuma method for the diagnosis of disease caused by evil spirit or unhappy of god and goddess. For this the gunia must employ another person known as barua as a "control". The Gunia himself uses a winnow (stipa), while the "control" holds in his hands a gourd (called tunta, the "control" is therefore known as tumhar). The Gunia "stirs the rice in his stipa, he asks question after question, and the 'control' replies by shaking the tuma.cross examination in the presence of supernatural power. There is a little rice in the gourd which makes a sudden, startling rattling noise. The Gunia sends the gods out as his "detectives". They signal their return "by jerking the Gunia's hand violently off his stipa. He asks them what they have seen. Sometimes he sees the "Seven Sisters" or the "Twenty-one Mothers" mara dev marahi mata,banjari mata bharav dev in his winnow. He frequently converses in an intimate manner with the spirits who come to rest there. At times he drops his stipa and passes into a trance. The barua has an elaborate set of equipment. He erects for himself a small shrine, and plants a couple of poles in front of it. Near the shrine he may also have a wooden ladder, a swing, a rope studded with iron spikes, an iron chain with sharp prongs, a flat board bristling with

spikes, and shoes pierced with sharp nails. During his trance he sometimes runs up the ladder without touching it with his hands, and scourges himself with the above-mentioned instruments. He replies to questions either from the ladder or from the spike-studded board. Such performances generally take place on Mondays. After two visits to the Gunia places the patient body free from problem.

Treatment through magic and Religion

Magic and religion are both imbued with mystery of the world. These are two ways of tiding, over crises by the primitive men. They must have to face the realities of life. They do so with their belief in some superior powers either by trying to compel it in to service by magic or by offering worship through religious approach. In the paper titled "Anthropological approaches to the study of Religion: Ritual and Belief System." Covers the various ideas of anthropological thinkers and explore various aspects of the religion as the soul, symbol and people's behavior most important aspect in performing religious rituals and belief. (Agehananda: 1971). In the work "Reconceptualizing Religion Magic and Science" State that magic differs from religion because it does not posit the existence of Gods, does not offer explanations either of its own domain or address questions of ultimate meaning, does not offer "otherworldly" rewards, and is unable to sanctify the moral order, while religion does all of these. Magic and religion also differ in that the former is subject to empirical falsification, while the latter need not be. Magic differs from science because its primary mechanism is supernatural, because it offers no general explanations even of its own workings, and because, unlike science, its scope is not limited to natural or material reality. Science and religion differ over reliance on the supernatural and on Gods, on the promise of "otherworldly" rewards, as well as sanctification of the moral order, falsification, and scope (Stark: 2001). Magic helps primitive man for the realization of certain desires. It makes the use of uncanny forces in nature for the realization of human desires. The Sorcerer performed good or white magic to release mankind but black magic is wielded by the witches" aiming at bringing disease, death and destruction. Studies on "Magia Sexualis": Sex, Secrecy, and liberation in modern western Esotericism. "examines the rise of sexual magic in the late nineteenth and early twentieth century's, placing it in the context of the larger discourse surrounding sexuality in American and British society of the Victorian era. The rise of sexual magic at once reflects and yet also subverts many of the sexual values of mainstream Victorian culture. The rise of sexual magic in the late nineteenth century is not only a fascinating and neglected piece of the history of modern religious movements; more important, it gives us some remarkable insights into modern western culture and its attitudes toward sexuality during this critical period. Ironically, most of these advocates of magia sexualis were portrayed both by their critics and in their own writings as rebellious dissidents working against the grain of modern western society and mainstream (Urban: 2004)

Performing black magic, exorcisms and mohani mantra

In his work titled "Black magic: witchcraft, Race, and Resistance in colonial England" States that Black in New England were viewed by Whites as true witches in the anthropological sense—they were inherently evil creatures, unable to control their connection to satanic wickedness. In contrast, Whites were viewed by other Whites as more like sorcerers people who had to undergo certain rites in this case, signing Satan's book to become evil. Conjuring was low level evil, playing with satanic magic but not playing with Satan. Witchcraft was the internalization of Satan. According to Whites, if Blacks could not become White they could not be cured of their evil, but the containment of their evil was possible. It is interesting to note that although Blacks could not become White, Whites who were afflicted by witches often turned black and blue from supernatural pinching and prodding (Timothy and Millian: 1994). On the aspect of witch hunt practices in India works on "Witch hunts Adivasis, and the uprising in Chhotanagpur" Stated that raised some basic question during 1857-58, even as a multisided resistance broke out against the British in Chhotanagpur region, Adivasi population noted a sudden surge in "witch-hunting", a practice that the British had banned because raised several problems (Sinha: 2007). Further a lot of discrimination faced by Dalit and Adivasi women works titled "Witch Hunting." She explore on how Dalit women face triple discrimination based on caste, class and-gender

resulting in horrific acts of violence directed against them. Among the most common violent attacks on them across rural India, apart from sexual violence, are those related to declaring them witches, or accusing them of witchcraft, often leading to tragic outcomes such as death of victims? Grabbing property, political jealousy, and personal conflicts, getting sexual benefits, or settling old scores are found to be common reasons to declare a woman witch. Faith in witchcraft and witch-hunting in society results from a combination of superstitious belief, socio-economic and political conspiracy by Brahmanical patriarchy. The caste system encourages such evil practices since these are used as a tool to suppress lower caste communities, especially women, and impose control over them. (Yadav: 2020).

The Gond and Baiga tribal peoples believe in perform black magic, mohani mantra and exorcisms to by jealous feeling and create harm intrusion of evil spirit, ghost create illness and diseases to other people and to fulfill their own sexual desire making love and hate relationship between male and female partner . A case varies from person to person. It is a time bound framework operates into certain fix period only. This activity performs by tonahi. He belongs to almost female gender. For the performing black magic some items required that is foot mud, cloth, hair etc. put any things materials into food items and other ways linked into body as a result person's body affected. The female gender becomes more subjective to these practices.

Exorcisms and mohani mantra

There is various exorcisms and mohani mantra performed to fulfill their own wished. In his article "Derision, exorcism and the rituals production of power" studies on theoretical constructions of ritually produced symbolic power in Tamang communities of Nepal. Analyze the ritual production of power to both the comic elder play and to exorcism. The dominant classes involves in violent exorcisms to the social production of this power. This symbolic power is an elementary form of power produced in the activity of ritual itself. (Holmberg: 2000). In paper "Ghost exorcism among the Brahmins of central India" explore the ritualistic aspect of the exorcisms dealt with the different level of communication to spirit of dead persons after that involves in performing rituals of god vayu to cure the problems (Hoffer and shrestha 1973).

Among Gond and Baiga tribes in Anuppur District practices exorcisms and mohani mantra when they fall in love with someone beauty or charm, they want to make that women part of their life. But it is not necessary that women also fall in love with that person, in this case mohani mantra came to use. It is powerfully mantra that will assist you to get love of the women who has been in your dream for a long time.

Case I – making love affairs between male and female

Married couple male partner engaged in making relationship with some other female. He wants to fulfill his own sexual desire but Female partner don't agree in this relationship. Then to fulfill their desire he contact tonahi and perform rituals and contact to their love partner. He offers materials in some edible food items and any other ways touch or enter in her body. After sometimes the female partner attract towards male partner. On fixed time she attracts towards male and engaged in making love affairs. These processes take place between male and female and vice versa. Such kind of activity performed during marriage and festival occasions.

Case II - making hate relation between male and female

Married couple spends their happy life. An unmarried girds want to love with her husband and making relationship with him. In this case to fulfill their own desire she contact tonahi and perform rituals and contact to their love partner. She offers materials in some edible food items and any other ways touch or enter in her body. After sometimes the male love partner attracts towards female partner. On fixed time he attracts towards female and engaged in making love affairs.

Case III- making hate relation in same gender between female to female

A boy who already in living relationship with girl. His marriage fixed to another girl in this case exorcism and mohani mantra activity performs. The love partner first contact to tonahi and prepare rituals materials by mohani mantra then contact to his wife where their marriage ceremony carried out. She offers materials in some edible food items, in water, in small pieces of cloth of undergarments and any other ways touch or enter in her body. After sometimes when they come into married life suffering a lot of pain and health related issues like uncontrolled menstrual cycle begging, do not conceive pregnancy, if she pregnant the new born baby becomes abnormal i.e. underdeveloped and suffering from disease.

For solution of the above problems the affected people contact to Gunia /panda. Gunia diagnosis the problem and find out which god-goddess either clan/household or village god-goddess or evil spirit anger causes disorder. He performed worship, rituals and ceremony to cure the problems.

Worship of god-goddess performing rituals and ceremony

In Gond and Baiga tribal communities these are several of the gods who controlled good health and wellbeing and their religious behavior. There are two kinds of tribal gods who are actually worshipped in the birth, marriage, dead, agricultural activities and festival occasion.

- (1) The clan-gods / household god-goddess.
- (2) The village god-goddess.

The clan-gods / household god-goddess

The Gond and Baiga tribes have a very peculiar system of the clan-gods. They are also called little gods or household gods. The social structure of Gond is divided into septs according to the number of the gods. These gods, the same as the number of the gods to which the clan belongs, are kept in an earthen pot called "gadwa", and kept inside the house of the head of the family. Each clan is supposed to have a special spot in some part of the forest where the family Saj tree stands. The spot is called "gadha" the circle of the gods. High up in the branches, is kept a bundle of grass in which in bambu cases are kept the set of the godlings (in the form of stones, iron etc.), the same in number as the domestic godlings. In reality, however, the bundle is called the Bara deo, or the great god of the clan. Every three years in the normal course, or when there is a marriage or death in the family the clan people worship first the gods in the home and then those in the forest. Though each clan is thus supposed to have its special place of worship, in reality it is so far removed from the actual godlings of the family that they seldom have the satisfaction of going to the ancient place and offering worship. Mostly they pick out a Saj tree from the forest nearby and perform the rites underneath.

The Gond gods

The Gond gods, whether the clan gods or otherwise, are few and striking. Some most important are the following:-

- (1) Baradeo, Budhadeo or Budhal-pen, the great god.
- (2) Dulha-deo, the bride-groom god

The Baiga gods

The gods worshipped by the Baiga are Dharti-Mata or Mother Earth, Thakur-deo, Bhimsen, Ratmai, Dulha-deo, Narayan-deo, etc.

Mother Earth:- Besides the tribal gods mentioned above, there is Dharati Mata, who is the only goddess who is really loved by the aborigines. The earth-cult is very prominent in Central India and many tribes celebrate the Earth's marriage with the Sun in springtide. The Baiga would not take to the tilling of the soil, because they would not injure Mother Earth. This belief is found not in the Baiga alone but also in other aboriginal tribes who have practised "bewar" or shifting cultivation in the tribal areas. The cult of Mother Earth is seen in the harvest festivals as well as in the worship of the disease godlings.

The village gods:-Besides these deities there are also special village deities, whose worship are communal and performed by the head gunia of the village. These deities are more often than not common with the village-deities of the lower caste Hindus, the deities which belong to the impure class that is offerings of blood. In mixed villages of aborigines and the Hindus, the deities are the same. Only where the aboriginal influence is pre- dominant, the victim is the pig. In Gond and Baiga villages there are stones representing a female deity Bijasen, who is supposed to protect children. In the Hinduised villages she is identified with Devi or mata.

The Hinduised and the most popular village-gods, however, are:-

- (1) Devi or Mata, representing Mother Earth with a multitude of synonyms, a malevolent deity, the patron of diseases.
- (2) Dulha-deo or the bridegroom-god.

BARA-DEO His inter tribal nature:-Bara-deo or Budha-deo is the most important of all Gond gods. The Gond pantheon is extremely varied and elastic. Bara-deo is the only god who is universally respected and propitiated by the Gond of all parts in Central India.

According to informant kuvar singh Baiga he told Bara-deo lived with Annadai (goddess of food) in the belly of a Chamar. She was the first to break out of it and Bara-deo followed her. Another Baiga who have taken to the plough have a very different opinion of this ancient god. Bara-deo's temple was the bewar, his present shrine the Saj stump carefully preserved. But with the passing of bewar, Bara Deo lost his temple and power.

The Baiga have succeeded to some degree in establishing a relation between Bara Deo and their ancestor and god Nanga Baiga. At first Bara Deo lived in an anthill. Then he went to Nanga Baiga in a dream and began to live with him. Nanga Baiga took him to the forest, and put him in the stump of a Saj tree. After being many centuries the chief of the deities of open air, he has in many villages sunk to the position of a mere household god, 'sharing Narayan Deo's kicks on the threshold, or living with Dulla Deo behind the hearth. There is also a legend which tells us that a Rawat woman in ancient times made love to a Gond. Of their illicit connection a boy was born. The father killed the boy and buried him. Since then, in order to appease the spirit of the dead, the Gond made him their special deity and called him Bara deo.

The house-hold gods of the Gond, called the small gods control exogamy. These gods also remain aloof and do not care to look into the dealings of men, unless they are not propitiated in the proper way and at proper time. Bara-deo also does the same. Yet what is the nature of that relation between him and the clan gods we are unable to say.

The legends suggest four important points-

- (1) Human origin of the god,
- (2) His connection with the agricultural deities,
- (3) The Saj tree as his abode,
- (4) That he is a Gond god and not a Baiga god.

Worship details of Budha-deo's

Budha-deo's worship, which takes place once in three years, begins with songs. The songs are sung in Budha-deo's worship only at the preliminary stage, by men and women, when the invitation is extended to the local gods to participate in the worship.

Worship rituals and ceremony

In the morning both men and women in the family bathe in the river, and return home. The women clean the house with cow-dung. All the old earthen pots are thrown away and new pots are brought in. The eldest member of the family then makes the various emblems of the gods as mentioned above and throws rice before each of the gods. The Devi is worshipped first along with the Mata. The

women in the house walk out of the house when these deities are being worshipped. The head of the family offers these deities a goat each. When the victim eats the grains of the rice spread before the deity, the deity is supposed to have accepted the offering, and then the throat of the animal is cut with one stroke. The head of the animal is offered to the god- goddess and the rest of the flesh is cooked by men. The eldest male member partakes of the food first, then the other members of the family. Women are allowed to partake in the sacrificial food after the men have finished. Then comes to the worship of Budha-deo, for which the women need not leave the house. Either a white goat or a pig is offered to the god. Even the head of the victim is appropriated by the members of the family. When the feast of Budha-deo is celebrated no one in the village can refuse the invitation. No distinction of caste and creed is observed. The sacrificial food is distributed to all. The remaining food and bones etc. are not thrown out. A ditch is dug in the inner room of the house in which all that remains is buried.

Worship is offered to Budha-deo once in three years. Usually the month of Pus (Jan.-Feb.) is chosen for the offerings. The head of the house then goes to the village Gond or Baiga priest (called Gunia/Baiga) and gives him an invitation to attend the function. The Baiga then goes with a fowl (small hen and rice to the most prominent of the village goddesses. He puts the rice before her and sprinkles water on the head of the fowl. If the fowl shivers, the goddess is supposed to have given permission to celebrate the feast and to accept the invitation. The Baiga then kills the fowl or sometimes a goat, a pig, offers the head to the goddess. The goddess Mata then enters into the householder and he begins to singing and dancing. Dancing ecstatically, with his eyes half closed, he comes home with the Baiga. The women in the house, his wife and sister especially, bring a jar of water from inside and put it upside down on the threshold. The householder then steps in and cleaning a piece of the ground with cow dung and marking it with a rectangular design (chouk) with red earth or rice flour, in it puts a peg usually of the Mahua wood in the name of the village goddess. Then he calls out the names of other deities also and puts more pegs, one for each in another chouk (the rectangular figure). Men and women dance and songs together. The songs are sung all through the night. Next morning all men go to the river and bathe in it. Returning home they tie all gods (pegs) with a rope and pray that "We have honored you in the best way possible. Now only the worship of Budha-deo remains, so do not interfere!" They then steal a virgin cow from the village. This is the victim of Budha-deo. They tie the front legs of the cow to a tree with a rope and also the hind legs to another tree. Then the Baiga cuts its head with an axe. The rest of the gods are offered goats, pigs, and fowls etc., i.e. the animals which they are supposed to relish. The head of the cow is placed carefully in a bundle of cloth and tied to the roof. The rest of the body is cooked by the householder as also the flesh of the other victims. The sacrificial food is offered to all that have assembled irrespective of caste, creed and sex. The remaining portions of the flesh, bones, etc., are buried in a hole dug inside the house. The male members then proceed to the forest outside the village where the family's Saj tree of Budha-deo stands. The male relatives living in other villages and at least ten male neighbors accompany them. And all the village gods are of course with them all the time. The head is cooked in a new earthen pot under the tree and also rice in another pot. A little portion of the flesh and rice is served to Budha-deo on seven Saj leaves. The flesh then is eaten by the householder and the Baiga first and the rest of the people are given it later. They stay under the tree the whole night and dance and sing and return home next day with a little portion of the sacrificial flesh and rice. It is distributed to all the members of the family, except unmarried boys, virgin girls, and children. It is believed that if the latter eat it or even touch it they will die within a year. Now the village gods are to be sent home. Again their respective victims are offered to them. The chief Devi is given a male goat of black colour and others are given either a cock or a pig. It is evident from Gond tradition that a cow was offered to Bara-deo when his feast took place every three years. The worship took place not in the house but in the forest where the family saj tree rested.

Other occasions when Bara-deo is worshipped

In addition to the normal triennial propitiation of Bara-deo, he is worshipped on some special occasions also.

(1) the most important is the worship offered to him, which in every detail corresponds to the rites described above. When a young unmarried man dies, a special worship with a calf-sacrifice is offered to Bara-deo. Bara-deo is propitiated also when the eldest male member of the family dies. Only men take part in the worship and eat the sacrificial food.

(2) Bara-deo is worshipped with some details when a marriage is to be celebrated. A female calf is the only offering to be made. The only addition to the rites is that special honour is paid to the sister and her daughter and they are given proper presents.

(3) When a vow is made to Budha-deo, then also cow sacrifice is to be made, so a Gond Baiga.

(4) When the ceremony of eating new corn navakhani festival takes place in the month of Bhado, Bara-deo is offered a pig. This time he is treated entirely as a household god and the Saj tree in the forest is not taken into consideration.

(5) He is also worshipped when the oil of the new Mahua fruit is extracted and eaten, along with other household gods, and is offered.

The various legends of Baradeo and his cult point out that -

(1) the human origin of Baradeo seems plausible as the legends of his origin plainly reveal, as well as the curse given to him by Nanga Baiga, a mere mortal. Bara-deo in that case seems to be not superior to Nanga Baiga, though more ancient.

(2) His real victim is the cow, female calf, though a pig is offered on lesser occasions and goat and buffalo are later additions due to outward influence.

(3) He is connected with the cult of the dead. The degradation of this god is indicated by the fact that on the occasion of his great worship it is preceded by that of a Devi. This we may attribute to Hindu influence.

DULHA-DEO -The god of the hearth

Dulha-deo or the Bridegroom-god is one of the most cherished deities of the hearth, among the primitives of the northern portion of Central India. He is also supposed to be a marriage-godling. He is represented by a stone, or a man riding on a horse, as well as a battle-axe.

Worship rituals and ceremony

Dulha-deo is worshipped in Pus, one month before the Holi (in Phag). The worship continues fifteen days or a month. The head of the family leaves his house with an offering of flowers, fruit or animals, i.e. sheep or fowls, to lay at the foot of the Saj tree which is supposed to be inhabited by the god. On arriving near the tree, the fruit is cut in half or the animal slaughtered and a part offered with liquor. The whole then is cooked during which priest addresses the audience and then he and other Pardhans eat what they want of the part that was offered with liquor, and if any remains it is buried in the earth. The people in like manner eat and drink what was offered. The officiating priest never gets drunk on these occasions.

Marriage is regarded as a critical period of one's sex-life, and that strange fears surround it is very well reflected in the episodes of Dulha-deo. Gansam's marriage brought catastrophe on him. The desire was aroused in the bridal pair, but consummation of marriage did not take place. In the case of three of the hero-gods of the province, Dulha-deo, Gansam and Hardul, tragedy looms over love and marriage. All the three heroes show a distinct ardour for love. Hardul would appear to have been deified as a marriage-god because of his great affection for his sister and his miraculous doing in connection with her marriage. Dulha-deo on the other hand appears as a warning against hasty sex-love. The connection of Dulha-deo with the axe-god suggests some warfare in connection with marriage.

Especial Worship Ceremonies

The tribes are as fond of festivals as we are. Yet they know how to enjoy them much better than we. The food, however coarse it may be, is better and the quantity also larger than usual. Liquor also is indispensable on these occasions. There is dancing and singing going on all through the night and the

behavior of men and women is usually unrestrained. Licentious gestures and obscene songs form a part of the festivals. In many rites and rituals, as in marriage and in funerary rites, in the bidari and harvest festival, in the Phag and in pig sacrifices, etc., such ceremonial abuses are indispensable. The most essential features of the primitive ceremonials are the offerings of blood and liquor to the deities who are honored. The Gond offer cows to their gods and all aborigines offer pigs. Goats and fowls are also offered.

Scarifying Animal

Pig is the important sacrifice animal in Gonds and Baiga communities during the worship of Bada dev. It forms part of both the regular ritual as well as occasional worship of the tribal's and is also a communal as well as a family affair according to the purpose, and the rite in which it is employed. It is a communal rite, performed by the Gunia Baiga of the village when the village gods are to be worshipped. The Baiga ascertains whether the god is willing to accept the offering or not and then making the animal eat some rice cuts its head. This forms part of the regular communal offerings which are annually made. The occasional communal pig sacrifice takes place when there is a break of epidemic in the village.

Varieties of the Pig Sacrifice

There are mainly two rituals of the pig sacrifice, namely, the one of the Baiga and that of the Gond. The Baiga form of the pig sacrifice is typified in the laru kaj ceremony. Laru is the name of the sacred pig. When there is illness in the house, a vow is made to Narayan-deo for the patient's recovery. When the patient recovers, a pig is dedicated for sacrifice by cutting a bit of its ears or tail and it is fed for three years. The head of the house prepares plenty of kodo and rice and gets a quantity of liquor. He invites his friends and relations and on a Saturday begins the ladukaj.

- (1) The laru-kaj is performed by the Samdhi (a male relative, through marriage) of the sick person, called Kamri, and three Barua (magicians) or the temporary priests.
- (2) In the courtyard at the house a pit, called Narada, is dug with some logs across its mouth and a small hole about a foot square and foot deep is dug before the door in the courtyard of the house.
- (3) The 'phulera', i.e., a bundle of bel leaves is made by the sick person.
- (4) The most important stage which follows after the preparation of narada and phulera is the handling of the pig. The pig is caught and dragged squealing to the door. Once more rice is put before it and the Dewar cries 'Look, Maharaj, today we give you rice. Don't give us any trouble'. Directly it eats even so much as a mouthful of rice, it is lifted up and its front legs are tied. A lighted lamp in an iron vessel is waved round the creature three times. Its mouth is forced open with two bamboo sticks and more rice is pushed into it. Boiling water is put over its phallus and allowed to run into the hole in the ground before the door. Then three men, holding the pig by its two hind legs and buttocks, push the pig's head into the hole which is now half full of water. Earth from the sides is shoveled in so that no air can reach its nostrils. The squealing stops abruptly though the animal's struggles are redoubled. Then the men begin to bump it up and down in the hole. The bumping is most efficient to cause death, which is due to suffocation, and in about ten minutes the pig's struggles cease and it is carried out to be washed and singed. While this is going on, all the women present throw wet cow dung and other refuse over the men and scream insults at them'. This is accompanied with abusive songs.
- (5) The pig is then washed and its hair singed off over a fire. Its body is dragged to the bigger pit and its blood is allowed to flow into it. The grandfather and grandmother wrap up the head and the liver in bel leaves and put the bundle in the swing and they sing. The song I have got runs as follows:- Bring milk, oh, bring milk, Bring milk of the Surahi cow Bring milk for washing feet. Bring oil, oh, bring oil, Wash the feet with oil, Wash the feet with milk. I was also told that when the dead pig is decapitated, its head is kept in the leaf bundle. Then its skin from neck to the loins which is called 'Badhari' is also taken out and kept near the head. Then the rest of the skin of the hind part including the genitals is taken off. The heart and liver are then extracted, wrapped in Mahua leaves

and cooked first. Women are not allowed to partake of this food nor are outsiders given a portion of it. They can partake only of the rest of the flesh which is cooked separately. Elwin however says that the meat beneath the swing is distributed by the Kamri and an old woman, four scraps of meat and a share of rice for every household. It is followed by a supper accompanied with songs mostly obscene and they also dance.

Minor pig-sacrifices

When the harvest is gathered and new corn is eaten a pig is offered to the household-god in all the Gond regions. Sometimes a fowl is substituted for a pig. In this case the ritual is not elaborate. Here decapitation of the victim is the central item of the sacrifice and bloodshed is essential.

Rat Mai festival:- Rat-mai or Mother Night is worshipped in winter, in the dark fortnight of the month of Magh. Black lines of lamp soot are drawn on the inner walls of the home which represent the goddess.

A pit is dug by the eldest married male member of the family who fasts the whole day before the symbol of Ratmai, and a lamp- is burnt. He calls out the name of the goddess and sacrifices a cow or a black goat. But a pig is preferred. He then takes out the heart and liver and cooks them separately. Only men can partake of this flesh. Women are not allowed to enter the room and cast even a glance at the light that is burning in the place. If they intrude, they may lose their eyesight. The rest of the flesh is cooked and rice also, and that is given to all the members of the family. All the remains of the food and even the refuse is thrown in the pit in the room and buried.

As pork forms an important portion of the aboriginal diet, pig-sacrifice is more common among them than any other sacrifice. From the different varieties of the sacrifice I came across in Central India the household sacrifices seem to be more ancient and important than the communal ones. In the household sacrifices also the sacrifices in honour of Narayan-deo seem to be very old as the method of killing the animal without bloodshed, by suffocation or crushing, belong to that stage of human civilization, when implements like an axe or knife had not come into existence. The distinction between the Baiga and Gond methods also is striking. The absence of women in the principal rites of pig sacrifice is essentially. The purpose of the Baiga and Gond sacrifice however, is just the same, i.e., warding off disease. In the case of the harvest ceremonies the bloodshed symbolizes fertility.

A part from these animal goat and chicken black and red in colour also offer to these deities time to time in several occasion for maintaining peace and harmony and wellbeing of good health for the tribal peoples.

The place of god-goddess located and worship occasions

Budha-deo -The origin of the worship of Budha-deo as found in a 'saja ' tree. Devi, Budha-deo, Bar-deo, Singhdeo and Mata came out of the tree.

Ratmai- is the goddess of the night and makes children happy. The worship of ratmai in the dark, in the dark half of magh.

Devi and mata – place of residence represented by red flag in neem tree which is barrow from hindu. This goddess appears in the form of small pox on face.

Anna mata – worship of this goddess takes place when agriculture crop completely mature and store in the stockyard in round shape. In the midpoint digging a hole and put a bamboo stick in this hole. The whole grain placed surrounding this and offer coconut and turmeric pray to anna mata prayer for the healthy and prosperous life.

Khero mata- The place of kheromata located in outside village boundary. The worship rituals carried out in the month of quar and ashadh april may. The villagers offered worship food fowls, chicken hen and coconut. She protects their agricultural crop and entrance of bad evil into the village boundary.

Chulha devi – the worship of this goddess carried out during death rituals specially call spirit of dead persons not completely out from his soul. This worship performed after one year. During this period small quantity of prepare food items offered to the Saul of dead person first before serve to the other

family members. This goddess controls their bad dreams in the form of evil fears not allow during sleeping at night.

Paniharin devi – the place of this goddess located near water resources like well, pond, rivers etc. the female put some stone object near water resources and worship with coconut and turmeric. This goddess protection from the evil spirit not allowed to entrance into any women body.

Matia dev – This is god of wealth creation. The nature of god is harmful. The male and female worship this god any time to fulfill their well wishes and offer coconut for safe pregnancy and child birth.

Marko deo – this is also harmful in nature. The symptoms of this god appear in the form of fire circles in the sky during mid night. The villagers' general belief that when anybody seen this kind of symptoms in sky that is causes of unnatural death. If they seen then immediate contact to Gunia and arrange worship for maintain peace and harmony in community members.

Medo mata- goddess of diseases worship when any pandemic disease spread into village boundary.

Marra deo- this is also god of diseases worship when any pandemic disease spread into village boundary.

Masvasi dev- this is god of hunting worship before hunting. Due to anger of this god no animal hunt. This god located into forest in the form of small piece of stone in square shape and symbolized into bow and arrow near it.

Masan deo- god lived in cremation ground. Before performing final death rites worship of this god necessary in Gond and Baiga community. Due to angry no dead body buried proper way and the last wishes not fulfill of the dead person. The spirit of dead person comes into dreams and creates fear and causes of dead of other family members.

Superstitious Belief Practices

In his article "Faith and superstition explore on Faith of the people, and who is aware that many of them continue to believe what he has come to regard as superstitions. He considers three types of preacher of which are thinking will feel very differently about the problems raised by the idea of superstition. The preacher of the first kind will be so concerned with his vision and motions, and with the relation of his faith to general experience, that he will find his text anywhere, and not feel bound to raise the question of its authorship or context. If it but voices a spiritual mood, a flash of insight, an act of faith, an energetic aspiration, or an aspect of the manifold comfort of God, it may come from any book or writer in Scripture sources. Superstition meaning the word is used, as a glance at any good dictionary will show, in various connections and meanings. Generally we apply it to religious beliefs which once were living and powerful, but which have been outgrown by the average mind of the community. It is therefore a term of vague and variable application (Mackenzie: 1906). In the work "The soul: A study of past and present belief." Offer following explanation about soul. According to him "Man's soul is a description of reality it is an image of God. God enters, as it were, in parts with every sense impression into sentient creatures, and his likeness grows in clearness as the traces thus produced in living feelings reconstruct the World. He further explains certain sets of facts, and to establish harmony among them. The most important of these facts are as follows: given the belief in an immortal part of the body, mind or soul, and the belief in a supreme being to establish a relationship that will be consistent with the universe as a whole (Arnett, 1904).

The Baiga and Gond people of this region living with close contact with nature. They have possessed traditional knowledge how to cure and prevention from illness and diseases from natural items both plants and animal. For this purpose they strongly belief in some superstition practices. These practices are very common and widely used among them. They extract natural items tree collected from the forest and their surrounding of the residences and some items they were into his body parts. They planted some tree and used plants various parts like leaf, root, stem, bark, oil, gum etc. the name of plants used in this practices in local Hindi language. Some of them are as fallows;-

Kumbhi tree – leaf or bark/skin of this plant used into the front of entrance gate of the house as a result no bad evil or any kind of negative energy like ghost able to enter into house.

Mali tree - the liquid items lasa collected from mali tree and make amulet and put into neck in black yarn resulted no effect of any kind of totem or exorcism on them. The person who put this item protected from bad evil spirit or any kind of negative energy like ghost not able to enter in his body.

Neem tree- plantation of neem tree in front of house has a good sign. They believe that devi village deities khermata/shitla mata lived in this tree who protect them from bad evil or any kind of negative energy like ghost not able to enter into house.

Anantmool/dhudhinar – the root of this plant collected and make amulet put into neck on Tuesday/Saturday for solve the grah dosh nivaran.

Aphamarph/chichita- the root of this plant used into hair of pregnant women to make easy and safe child delivery.

Avala tree- the root of this plant put into courtyard of house for maintaining peace and harmony in the family.

Arandi tree- extracts the oil from arandi seeds and lighting the lamp in the worship. The branches of this tree also used for main entrance gate of house protect them from bad evil or any kind of negative energy like ghost not able to enter into house.

Alovera tree – plantation of this tree in all the direction surrounding the house especially in north direction helpful in no effect of exorcism on them. If any effect of exorcism or bad spirit tried to enter the house then appears symptoms easily seen on the leaf of this plant becomes suddenly scrunched.

Tendu tree- make a leaf plate from tendu tree and full with kodo rice offer to black magician tonahi then due to effect the learning power of magician slowly undergoes decline. The sticks of this tree if beaten to animal back part of the bull, due to pressure of this sticks he becomes free from disease. The other use of this sticks put behind the head surrounding the bed to control the bad dream spirit of dead person comes in night and person afraid and fears.

Damnak dauna tree - this is multipurpose tree. The flower or leaf parts of this tree use on put it into both ears during spared of communicable disease. This also protect from bad evil or any kind of negative energy like ghost not able to enter into body. The flower used in the worship of god –goddess in the festival occasion. This plant provide positive energy, better and happy environmental condition on their surroundings.

Nagdan tree – this plant is used for the cure of grah dosh on the specific days in week that is Tuesday/Saturday. Collect old leaf put turmeric and tree years old root of tulsi tree into white cloth and bind white colour yarn make annulet placed this into neck no incidence of snake bite happen.

Papal tree- in the leaf of papal tree bind a special kind of fish name tangin bind it white colour yarn on Saturday and apply to move seven times on head of fiver affected person and thron it into burning fire as a result as fish become burn and dry the fiver of person slowly undergoes relief and after sometimes his body feel free from fiver. The gum of this plant also used in make a anulet and put into neck results no bad spirit tried to enter in the body.

Bel tree- the leaf of this plant use in worship of god-goddess and wood is used during ceremonial ritual fire.

Ber tree- the leaf of this plant use in worship of god-goddess and wood is used during ceremonial ritual fire.

Vanpyaj tree – plantation in the font of house as results no bad spirit tried to enter in the house. If children cry loudly then the leaf of this tree rub on the forehead as a result after sometimes children stop crying.

Shyama haldi- the root of this use in performing black magic rituals.

Sadabaha tree- planted in their surrounding provide healthy disease free environment.

Sunpadhar/garun fruit tree – due to plantation of this plant no snake enter into house.

Sarai tree- worship of badadev carried out under this tree and wood used into ceremonial ritual fire.

Saja tree- the leaf of this plant used in the worship of god badadev. The wood used in making symbolic statue pillar worship performed.

Semal tree- the braches of this tree used in places where holi making in holi Festival.

Hinglaj tree – the leaf of this tree moving seven times around forehead of fever and other illness and disease affected persons like small pox, intrusion of ghost spirit and exorcism. After few days the person feels good and relief from pain.

CONCLUSION:-

Tribal and non tribal people have strong belief in magic and superstitious practices to cure various illness and disease. In general they believe that the various kinds of superstitious belief and practice to cure and prevention from illness and diseases. The illness and disease caused due to supernatural power i.e. wards of god-goddess. For solution of the problems they first to identify the causes of illness and disease after that contact to Gunia /panda. Gunia diagnosis the problem on the basis of symptoms of illness and disease and find out which god-goddess either clan/household or village god-goddess or evil spirit anger causes disorder. He performed worship, rituals and ceremony to cure the problems. In many rites and rituals, as in marriage and in funerary rites, in the Bidari and harvest festival, pig, goat and chicken etc., sacrifices, must in such ceremonial activity. The most essential features of these ceremonials are the offerings of blood and liquor to the deities who are honored. For preventions and cure from illness and disease they also used various plant parts i.e. root, stem, and bark, leaf etc. they performing magical activities mohani mantra to fulfill their own wished. The female gender is more subjective to these practices. As part of tradition and religion, these beliefs and practices have been passed down from one generation to another. The general belief among Gond and Baiga tribal communities there are several of the god-goddess who controlled good health and wellbeing and their religious behavior. This tribal gods-goddess who is actually worshipped during specific occasion the birth, marriage, dead, agricultural activities and festival.

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