

# Ecological Knowledge on Medicinal Plant: A Study among the Vhogobania Community in Rural Bangladesh

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## Abstract

Basically the followers of Kortavaza religion, the Bhogobania community originated in the middle of the 18th century. This community is guided by core six principles and if the people follow these principles, need not visit the doctor. In any cases, if they go to doctor then the preceptor of this community imposes some fines. For this reason they have a lot of medicinal plant knowledge among them which they use these herbs for head to toe treatment. Basically following the participant observation method this article has been prepared. The study focuses a single community covered forty households highlighting their demographic profile, socio economic condition and medicinal plant knowledge. This article points out thirty eight types of diseases, symptoms and remedies suggested by various types of herbs. The World Health Organization (WHO) has declared that it is possible to turn traditional healing practices into modern scientific medicine. And to materialize this possibility, vast research is needed to be done in medically pluralistic society like Bangladesh. In this regard, the Bhogobanian's individuality concerning indigenous medicinal plant knowledge for curing disease can act as a great instance.

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*Index terms—*

## 1 Introduction

Among the ethnic minorities in Bangladesh, Bhogobania is a community known to few. If we trace the evolution of this community, we will see that it is a recently developed religion. Basically followers of Kortavaza religion, the Bhogobanians originated in the middle of the 18th century in a remote small village of Ghosh Para in Nadia district in India. Aul Chand, preached this religion. Ramsarown Pal was the first Gurudev (first preceptor) and his wife Satima was the first Guruma of this religion (Debendranath De, 1990). Sibram Mohanto was the first follower of Kortavaza religion in the village of Zagolandkati under Jhikargacha sub-district of Jessore district in Bangladesh. He spreads this religion to many districts in Bangladesh (Source: Orally Collected). The main dissimilarity between the Kortavaza and other religions is that the former believes in something, which possesses a structure or form and the preceptors are considered to the forms and so they are honored and respected by them and as a religious leader and the Guru is the most powerful person in this community. The people of this cult think that obeying the words of the Guru means, obeying and respecting God. Guru's son usually becomes the next Guru, but the preceptor has the authority to select any person. Their house for worship is usually known as the Kachari Ghar.

A noticeable aspect of this community is that traditionally the Vhogobanians do not want to use any modern medicine. They feel proud of the fact that if they follow the basic principles of their community, they do not need any medicine to fit their body. They try their utmost to follow these principles. Six basic prohibitions prevail in this community false negotiation, abduction of another's wife, stealing, drug addiction and leaving immediately after a meal. In the past, taking medicine was totally prohibited. Still they use a very efficient folk medicine system. The preceptor for various diseases and problems usually gives folk medicinal plant. Many people from all nooks and corners of the vast society are using the folk treatment for many years and are getting cured. Particularly mentionable is their knowledge about the medicine used to cure smallpox, rabies, jaundice,

45 encephalitis and rubella. For these reasons, the aim of the study is to focus their medicinal plant knowledge for  
46 curing the diseases. The purpose of the study is to know the ecological knowledge on medicinal plants as well as  
47 demographic and socio economic information among the Vhogobania community.

## 48 2 II.

### 49 3 Materials and Method a) Location

50 The

#### 51 4 b) Data collection

52 Research methodology is an important factor in any kind of social research. There are several techniques of  
53 research. The study is designed by following the more recognized and more valued method-namely participant-  
54 observation. Participantobservation means "to grasp the native point of view, his relation to life, to realize his  
55 vision of his world ??Malinowski, 1978: 25). Besides, this study has collected information by using questionnaires,  
56 and key informant interviewing. For conducting research this study spends more than three month among the  
57 Bhogobania community.

#### 58 5 c) Data analysis

59 This descriptive research entails some quantitative data regarding their demographic and socio economic  
60 information. Data have been presented in various tables. Data have been analyzed and tabulated using Microsoft  
61 Excel. Depending on close and open ended question the descriptive part has been prepared.

## 62 6 III.

### 63 7 Result and Discussion

#### 64 8 a) Demographic Aspect

65 Chargram particularly the Bhogoania Para consist of 40 households with a total population of 213. This Para is  
66 again divided in to four Sub-Para namely KhaPara, BiswasPara, SheikhPara and Das Para. A Para is composed  
67 of a number of Baris (Households). Within a bari, the dwelling houses are further sub-divided into household.  
68 There are forty households in my experimental area. The basis of the subdivision of the bari into household is  
69 joint messing i.e, common kitchen. At the time of my study, the total households of vhogobania para were 40.  
70 And they live in four areas based on the decent groups and these are Kha para, Biswaspara, Sheikhpara and  
71 Daspara. In the past the first three paras belonged to the Muslim community and last one belongs to the Hindu  
72 community.

#### 73 9 b) Socio-economic condition

74 The Bhogobania community under my observation is situated just in a corner of Chargram. The dwellers,  
75 generally live in-groups. Like any other part of Bangladesh, the main resource of this Para is land. The land is  
76 mainly loamy and mixed with silt, which is very suitable for cultivating paddy, jute, bamboo and betel. Basing  
77 on the ownership of land the people of this Para can be classified into three kinds small, middle and rich farmers.  
78 Small farmers are those who possess from one decimal to 160 decimal of land.

79 Those who have from 6 to 15 bighas (1 bighas= 33 decimal) of land, belong to the middle, and those who own  
80 more than 15 bighas of land are recognized to be rich farmers. Of the forty families living in the Para under my  
81 experiment, 29 families belong to the small, 9 to the middle and 2 to the rich group. Professionally they depend  
82 on agriculture. Besides, sharecropper and working for others as laborers, the small farmers work afar for the work  
83 related to bamboo and shola (cutting the bamboo in to pieces). The middle farmers never work in others' land,  
84 and their condition is somehow, well off. And, the rich farmers get their work done, by day-labourers. Their  
85 condition is very good. Almost every family possesses a cow. They think that rearing cows is a very profitable  
86 job.

### 87 10 c) Vhogobanian's Knowledge of Common Diseases

88 A general belief among the Bhogobanians concerning diseases is that all the diseases may be the results of either  
89 the weather or the violation of any of the basic six codes. If the disease is a horrible one, the patient must see the  
90 preceptor immediately and if the disease is trivial one, the patient is permitted to take attempt to cure himself.  
91 Though these people are unable to give any scientific explanation of a disease, their local explanation is very  
92 interesting and they give the explanation very systematically. Their local knowledge related to various diseases is  
93 very intricately mixed with their religious beliefs. Though they have no education of the symptoms and causes of  
94 disease, ordinarily they know various bodily symptoms and they have given the symptoms various local names.  
95 More or less to the majority of people in Bangladesh also knows these names. However, the prescription, given  
96 by general public after recognizing the symptoms is really very wonderful. Among the forty families there is not

97 a single one, which is unable to recognize a common disease and to give any effective treatments for curing the  
98 disease immediately. All must every medicine is collected from various ethno botanical plants. They claim that  
99 these medicines have no side effect and these may be used for curing any disease. In this contest, the quotation  
100 of S. K. Jain is remarkable. He mentions that, "some of the medical herbs are believed to cure practically every  
101 human disease from head to toe" (S. K. Jain, 1994: 2). The preceptor declares very forcefully that we are not  
102 supposed to face various common diseases so frequently: but now a day whatever we are eating is poisonous. He  
103 says that no crop is going to be product unless pesticides and chemical fertilizers are used and we are supposed  
104 to live on such crops. He also thinks that we are still alive only because we eat everything boiled. Many of this  
105 community try to grow different kinds of crops and vegetables by using bio-fertilizer (compost). They believe  
106 that they can be saved from various diseases if they eat foods produced in this way. So, now-a days many of  
107 this community think that, apart from the transgression of religious rules and regulations eating various crops,  
108 produced by using modern technology, is one of fundamental causes of various common diseases. In the past the  
109 nature of different diseases was not so complex and the number of common diseases was not so large. At present,  
110 the number of common diseases has multiplied in a huge quantity. With the increase of the number of common  
111 diseases, they also have been taught many new methods of curing diseases by their male and female preceptors.  
112 So that before going to see the preceptor, they recognizing the disease themselves are able to take necessary steps  
113 against the disease. But if the disease is not healed in this way, it is taken for granted that it is consequence  
114 namely all the religious codes have not been acted upon properly.

115 Vhogobanian common perception is every thing comes as an outcome of either weather or negligence of religious  
116 order or prohibition. One should observe the religious rituals, rules and regulations correctly and orderly. A man  
117 is attacked by a disease if he avoids religious prohibitions. If affected one should stand before the preceptor with  
118 clothes round the neck and confess his sin. But when someone is attacked by a simple or common disease, he  
119 should as the preceptor permits, try to cure himself and if he fails, it is understood that the disease is the result  
120 of some great misdeeds.

121 Mentionable that there is an intimate relationship between the local ways of curing disease and ecology. In  
122 other words, for healing various diseases there have been created different local way of healing depending on  
123 certain specific herbs and plants growing respectively in respective areas. According to S. K. Jain "the local  
124 names are some times very misleading causes of same local name being used for more than one herb are riot  
125 infrequent" (Ibid: 2). So, the name of those herbs and plants can differ according to time and space. However,  
126 the local concepts of various diseases as well as the processes for healing them are given below: 2) Matha Batha  
127 (Headache)

128 1) Continuous pain in the head as if some insect is biting in the head. The pain may occur in a part of the  
129 body.

130 2) Sudden ache in the head which causes uneasiness.

131 1) The juice from the leaves of Talakuchu is to be drunk. If the pain is in a part, the Juice from the leaves of  
132 Burlpan is to be used over the head before sun rising. 2) An ordinary problem will be solved if the mixture of  
133 pure mustard oil and water is used on the head. But when the problem is a complex onethe patient has started  
134 meaning less talk-the knead, made of the leaves of Ghorakhur, Bai-Dolon and Potka, is used and kept on the  
135 head for some time. They even believe that these 3) Matha Zantrona (Headache)

136 3) Agony in the head which does not let the head to go up.

137 3) If juice, taken from Joba-flowers, is anointed over the patient's forehead, the agony in the head will vanish  
138 off within five minutes. 4) Paglami (Madness)

139 4) The patient talks wildly and can not sleep.

140 4) If the juice collected by crushing the roots of Dhudro-tree, is drunk, the feeling of madness will disappear.  
141 For sleeplessness the juice of potkaleaves is suggested to be drunk. 5) Soron sokti haras (Low emorizing power)

142 5) Memory is not able to remember something in the past. The patient becomes unmindful 5) In this case, to  
143 eat young stems of Kumurki Iota with empty stomach regularly for some days, the brain will begin to be very  
144 cultured.

## 145 11 6) Chokotha (Trachoma)

146 6) Filth in the eyes which become reddish, unable to look at light at night. 6) Red husk of chandon-wood is  
147 applied to the eyes or sticky juice of Akundo tree to give the big toe.

## 148 12 Or

149 The patient should wipe his eyes with some soft clothes, which have to be soaked in the hot water with turmeric.  
150 Sometimes the cloth is kept on the eyes. As it is a contiguous disease, children 7) Chokpora and Jantrona kora  
151 (Burning and agonizing sensation in the eyes.)

152 7) The eyes don't see clearly. water comes frequently and a pain is felt.

153 7) Juice made of coriander-leaves, if used in the eyes, will make the eyes as cold as ice. Besides it will help to  
154 remain awake through out the whole night without the least discomfort.

155 8) Rat Kana (Night blind ness) 8) Can not see any thing at night. 8) If a glow-worm is pushed into a banana  
156 called Jeen Kola and then eaten, one will see at night, besides, this disease will vanish off, if oil make of a kind

## 13 20) COAL MADE BY BURNING WILD HOG PLUM AND MIXED

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157 of fish called muilli, is boiled soundly and then drink one to three times. 9) Kankamrano (Earitch) 9) Itching  
158 in the ear with irritable uneasiness. 9) This sensation will vanish if the ear is stretched with a young stem of  
159 Bonmoichsi-tree.

160 10) Kanpaka (Infection in the ear) 10) Ulcer in the ear: Sometimes there flows the yellowish-liquid (pug) from  
161 the ulcer.

162 10) Oil should be warmed by placing it in the "Ato of Ghatkol" and then used in the ear hole to cure it.

163 11) Nak dia-rokto para (Nose-bleeding)

164 11) It occurs suddenly or a blow may result in profuse bleeding.

165 11) If three bugs are crushed with fingers smelt, blood-flow through the nose-holes will stop.

166 Besides, the problem will be solved if the patient smells that cow-dung which has just been discharged. 12)  
167 Sordi (Catarrh) 12) All the holes of nose and moth seem to be blocked, dizziness is in the head; the sound of  
168 voice may change; continuous sound is in the breast, mucus like water comes out of the nose and the mucus may  
169 be condensed.

170 12) For the children, a hand, warmed being placed over a lamp should massage pure mustard oil on the chest  
171 and throat of the child for an early cure.

172 For the aged, a mixture of the through the nose, the juice from the Tulsi leaves should be mixed with salt and  
173 then drunk it. 13) Gola phola (Mumps)

174 13) The throat swells and pain and anguish are felt.

175 13) Fluid, derived from sytin tree, mixed with salt is used. Besides the pain in the throat will disappear if the  
176 organ is first massaged with the fluid from sara tree and then is sprinkled over with the mixture of water and  
177 salt. 14) Tonsil (Tonsillities) 14) Cough remains for one or two days. At the time of swallowing, pain is felt.

178 There is feeling of hindrance in the throat.

179 14) Tonsil will be cured, if the black pepper (golemoris) is eaten.

180 15) Jar-Vat (Throat's disease) 15) There are two thin bones in the two sides of the throat, they are called  
181 'Golfash'. When this organ swells there remains no chance for the patient to live. Any man may be attacked by  
182 this disease suddenly.

183 15) There is a tree called Jor-vat if the fruit or the flower or the trunk or the bark of this tree grinded with  
184 two and a half black pepper (Golemoris) is pushed into the mouth, the victim will be ok instantly. Sometimes  
185 the patient is unable to eat as he is senseless. In this case, the medicine will be place in cap of banana-lea and  
186 pushed as far as possible in to the mouth and to drive it farther to the stomach water will be used slowly. As  
187 soon as the juice reaches the bowel, the patient becomes all correct. 16) Sorir-a-batha (Pain in the body) 16)  
188 Pain in the whole body. The patient feels terribly when stands up, or sits down, or walks.

189 16) This sensation will vanish off if the man stands for sometime in sun light with body massage with oil. Or  
190 A leaf of Dhodru tree sunned warmed, and anointed with oil. Then the leaf will be placed on the pain producing  
191 part of the body and moved to and fro slowly in order to get rid of the pain. 17) Angul Phola (Swell finger)

192 17) The swell-finger causes terrible agony. It becomes difficult for the patient to survive.

193 17) The infected finger will come its normal stage if it is pushed and kept in the hole made in the root of arum  
194 (kochri tree) 18) Kata-sara (cut and scratch)

195 18) A cut may cause an ulcer and pain which may ultimately result in permanent spot.

196 18) If the bruise is a small one, generally the grinded leaves of Lanka berry or marigold flower is enough  
197 to stop the blood flow. But when the cut is a big or long one, they claim that if the separated two skins are  
198 pressed to each other and crushed leaves of Buch tree is placed on the bruise for a while it would be hard to  
199 distinguish the bruise. Besides to guard the possibility of tetanus resulted by the bruise, they eat raw turmeric  
200 with granular-plum-molasses. Some times only the juice of raw turmeric is drunk. If it is not available, a fixed  
201 quantity of the juice derived from the Durba-grass will be enough to protect tetanus. 19) Fora or Sar (Abscess)

202 19) Swollen part of the body in which a thick yellowish liquid has collected.  
203 19) Rubbing crushed leaves or fruit form Ata tree can prevent the rising of an abscess. But if the abscess has,  
204 already appeared, the kneaded mixture of burned soil and unboiled milk rubbed over the spot will help, it to  
205 ripe and finally to come to an end. 20) Angul Sani (Finger ulcer) 20) An ulcer on a side of a finger which slowly  
206 become wider and wider and goes up to the bone.

## 207 13 20) Coal made by burning wild hog plum and mixed

208 with pure-oil should be used two to three times to make the patient cured. 21) Kunock (Toe's disease)

209 21) It is found at the corner of a finger both of hands and legs. It cause pain.

210 21) A creeper called pui-shak should be dried and then burnt to collect its ash. If this ash is mixed  
211 XX Issue VI Version I 76 ( H )

212 Global Journal of Human Social Science -Year 2020 with 2 to 3 drops of oil and used, the problem will be  
213 solved. 22) Bagi (On kind of swelling)

214 22) It causes terrible agony and the existence itself is threatened.

215 22) The bagi will tanned if leaves of shimul tree and lentil are first drenched with the water of hookah and  
216 then used on the Bagi. If it fails to create a mouth of the Bagi, the excrement of pigeon should be used. 23)  
217 Creime-a-r-fit (Fit of crime)

218 23) The infected child throws its legs and arms so wildly, it seems the child will die at any moment.

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219 23) The problem will be solved instantly, if some date molasses used with a finger in the child's mouth And  
220 to protect the child from future attack, the wood of silk-cotton tree (shimul gus) should be cut into pieces and  
221 binded round the neck or arms of the child. 24) Jhor (fever) 24) Temperature rises and the patient may become  
222 delirious.

223 24) The mixed juice of pith within the stem of pineapple and the branch of bamboo tree should be drunk.  
224 25) Patla phikhana (Diarrhea) 25) Waste matter is emptied from the bowels again and again and the patient  
225 becomes very weak.

226 25) The juice of the roots from the eastern part of a Tulshi-tree is to be drunk. or Complex grinded mixture  
227 of leaves and bark from black berry and wild hog-plum, of bark from sweet mango and margosa tree, of leaves  
228 from .... tree, of a kind of banana (thota kola) of sunned rice and of coriander seed, if eaten will cure diarrhea  
229 instantly. or Diarrhea will be controlled if the juice of crushed leaves of wild hog. Plum is mixed with a little  
230 salt and eaten in perfect quantity. If evacuation is stopped for four or five days the patient is suggested to drink  
231 the juice of pumpkin-leaves. 26) Amasa and Rokto Amasa (Dysentery and Blood-Dysentery) 26) Great urging  
232 for toilet with little success, mucus comes out with blood and terrible pain in the belly after using latrine.

233 26) If attacked by blood dysentery the victim should eat the mixture of salt and the leaves of the pomegranate  
234 tree roasted in ghee. Or Juice Collected from the aerial roots of a, banyan tree is very useful for blood dysentery.  
235 Or It is said that if one can eat seven or eight round snail (gole shamuk) by cooking one will get rid of chronic  
236 dysentery forever. And for blood dysentery the patient is prescribed to drink the juice made of leaves of silk  
237 cotton tree (Shimul gus) 27) Pat batha (pain in the belly/stomach) 27) Terrible pain is felt in the belly. 27) If  
238 some mustard seed mixed with sunned rice and salt is crushed with teeth and swallowed with water, the pain  
239 will gradually decrease. 28) Pat phapha (Flatulence)

240 28) The belly conceives the size of a football bladders and there produces a sound tok, tok (murmuring sound)  
241 when the belly is truck by the finger. 28) If the stomach swells, the juice pathor kuchi leaves should be eaten.

## 242 14 29) Gas (belly related disease)

243 29) Swelling belly, Occurrence of belches problems with the digestion, a burning sensation in the throat and the  
244 breast.

245 29) The patient will get rid of it, some days, if he eats pills made of leaves from such the jujube tree (kul gud)  
246 which is yet to bear any fruit and flowers from Shajna (one kind of tree) regularly. Besides a mixture of half tola  
247 juice of roots and leaves from Buch tree and half tola mustard oil will cure the patient. 30) Pat-pira (Diseases of  
248 the stomach) weakness will disappear, he will have sound sleep and there will be no problem with evacuation.

249 33) Pakostholi-go ram howea (Heated stomach) 33) When the bile is heated there come out jill (small stone)  
250 and saliva in the mouth.

251 33) Very green coconut is to be cut and its young case preserved in a water pot. Then the case will be eaten  
252 with the water in which it was kept. In this way eating two or three cases will make the stomach cool and there  
253 will be no problem. 34) Dhatusto rogh (Seminal disease) 34) Always the feeling of tiredness, giddiness in the  
254 head, fever, afternoon burning in the eyes as the result of rising temperature.

255 34) If two out of the eight fibers collected from a Nara-Saja Tree's branch, are mixed with sugar and eaten,  
256 the disease will be cured. Source: Field work in Vhogobania Community.

257 IV.

## 258 15 Conclusion

259 Health is the root of all happiness. In order to preserve sound health, there exists, from ancient time different  
260 traditional systems in different communities in all the countries of this world. But this indigenous health  
261 Knowledge, because of modern medical systems and its success, has reached the threshold of extinction. While  
262 analyzing the different sides of medicinal plants and its uses prevailing in one of the Paras of the Vhogobania  
263 community, I began to the belief that all the concepts of various diseases are constructed by society, because  
264 these concepts differ according to time and space. To the Vhogobanians, health means mainly spiritual health  
265 for they believe in an ever-existing link between supernatural power and various diseases and their prevention.  
266 Besides, in order to maintain physical health they possess vast knowledge of the usefulness of folk herbs as well as  
267 different religionbased health related rules. If as John Locke states, a sound mind in a sound body, the practices  
268 which exist in the Bhogobanians to protect both body and mind sound, are worthy of praise. But it is observed  
269 that it will be hard for their own identity concerning health to last long because of the influence of larger society,  
270 and it is probable that in near future the Bhogobanians will stand in the same line with other communities and  
271 it may be said also that the process has already been started well. Recently World Health Organization (WHO)  
272 has declared that it is possible to turn traditional healing practices into modern scientific medicine. And to  
273 materialize this possibility, vast research is needed to be done in medically pluralistic society like Bangladesh.  
274 In this regard, the Bhogobanian's individuality concerning indigenous health management systems can act as a  
275 great instance.

276 Anthropology or an anthropologist believes that it is necessary to study every culture separately. In spite of  
277 my extreme devotion and real sincerity, perhaps I failed to maintain all, the time of my work, the priority of  
278 scientific mentality and impartial point of view, which was expected for such research. But I am sure that there

## 15 CONCLUSION

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279 was no lacking in maintaining the fundamental rules. I am very hopeful that by providing very essential primary  
280 data and Information, my little work will be able to help any further research work Volume XX Issue VI Version  
I 78 ( H ) <sup>1</sup>

### 1

Para	Number of Households	Percentage
Kha Para	12	30.00
Biswas Para	8	20.00
Sheikh Para	18	45.00
Das Para	2	5.00
	40	100.00

Source: Field work in Bhogobania Community.

Figure 1: Table 1 :

### 2

Category	Number	Percentage
Male	113	48.92
Female	118	51.08
Total	231	100.00

Source: Field work in Vhogobania Community.

During the study the total population of are male and 51.08% are female. The age group  
vhogobania in Chargram is 231 and out of them 48.92% distribution of the population is also shown below

Figure 2: Table 2 :

281

**3**

Year 2020 Age group	Number	Percentage
0-10	56	24.24
11-20	48	20.78
21-30	49	21.21
31-40	40	17.31
41-50	16	6.94
51-60	7	3.03
61-70	10	4.32
71-80	3	1.29
81-90	2	0.88
	231	100.00

Source: Field work in Vhogobania Community.

The population of Bhogobania Para is relatively young. More than half of the population is below 20 and roughly one sixth are above 40 years. The rate of education in this Para is very satisfactory. About 140

persons are literate and 26 are illiterate. Total population in the Para is about 163. Most of the housewives, farmers and day labourer. There are two persons who depend solely upon by folk heal

Figure 3: Table 3 :

**4**

Types	Number
Muslim Vhogobanians	180
Hindu Vhogobanians	11
	191

Source: Field work in Vhogobania Community.

Figure 4: Table 4 :

**5**

Classification	Land holding	No. of Household
Small	1 decimal to 150 decimal	29
Middle	151 decimal to 500 decimal	9
Rich	501 decimal to above	2
		40

[Note: Source: Field work in Vhogobania Community.]

Figure 5: Table 5 :

Year 2020

74

Volume XX Issue VI Version I

Disease (Local name) 1)

Symptoms

Matha Kamrano (Headache)

Remedies suggested by local people

( H )

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Figure 6: Table

35) 35) Bhouo Mutro (Diabetes)	35) Frequently urination! It seems that the body has no power.	35) One can get rid of this disease, if one eats three or four young stems of a kind of creeper called Kumruki lata with sugar.
36) nari Bassader barhowea (Children's tubular organ comes out)	36) Sometimes, at the time of evacuation, some tubular organ comes out of the children's bowls.	36) A round snail (gole shamuk) should be broken and bundled with a cloth. Then the bundle should be warned by placing it over burning husk so as to sear. After the searing being started the child's tubular organ will slowly begin to push back.
37) Pox	37) Feeling fever, blisters on the skin which, if destroyed cause permanent black marks and the body becomes seriously weak.	37) The juice of the Aut-Shuti leaves should be drunk.
38) Jokka(Tuberculosis or TB)	38) A lot of cough, blood with cough, expels plenty of phlegm.	38)

Figure 7:

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