

**MAULANA ABUL KALAM AZAD INSTITUTE
OF ASIAN STUDIES, KOLKATA**

National Seminar

**Magic and Folk Medicinal Practices
in Mayang of Assam**

Date : 7th Feb to 8th Feb. 2020

Abstract Book



Mayang Anchalik College
Rajamayang, Morigaon, Assam



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The National Seminar is sponsored by Maulana Abul Kalam Azad
Institute of Asian Studies, Kolkata; Organised by Mayang
Anchalik College, Rajamayang, Morigaon, Assam.

DTP & Cover Design : Manjit Deka

Photograph by : Dr. Utpal Nath

Published by: Maulana Abul Kalam Azad Institute of Asian
Studies, Kolkata.

Printed at : Mayang Anchalik College, Rajamayng, Morigaon,
Assam

Welcome Address

A very good morning to all of you.

Respected Deputy Commissioner, Morigaon District, respected president Mayang Anchalik College, respected Dr Dinesh Baishya former Principal B Barooah College, respected Dr Phani Bhusan Nath former principal Mayang Anchalik College, respected Mr Mukul Tamuly, Range officer, Pobitora Wild Life Sanctuary, respected founder Secretary of this College Mr Prafulla Bhuyan, invited guests, participants, ladies and gentlemen. It is a historic moment for the college to have all of you here. I on behalf of the Mayang Anchalik College, wish all of you a hearty welcome.

From a modest beginning in 1992, Mayang Anchalik College is the only higher learning institution in the western part of Morigaon district of Assam, and since then Mayang Anchalik College has taken up the role of a torchbearer to spread the light of education among the people of this region. The college grew to its present shape with the significant contribution of the common people along with some visionary leadership.

To make education qualitative and productive in the present scenario, the college has introduced several computer courses in collaboration with CEC and skill development courses in collaboration with IIE, Guwahati. From the session 2019-20, the college has also got permission for IDOL Study Centre to start MA courses. I am proud to announce that, our college has participated in National Institutional Ranking Framework (NIRF) 2020 and Atal Ranking of Institution on Innovation Achievements (ARIIA) 2020 for the first time.

Mayang is renowned from earlier times for its magical and herbal medicinal practices. In today's world of science and technology it is being observed that traditional methods, beliefs and knowledge are going to disappear in the onslaught of development and modernity. Thus, this seminar tries to explore record and understand the magic, magical healing and herbal medicinal practices which are still traditionally continued in Mayang.

Ladies and gentlemen, I am sure that this programme will provide the required entrepreneurial knowledge to build up the necessary skills of the participants. As we all know that, the new CBCS course introduced by the University, there is a skill enhancement paper for our students. So, I believe that this programme will be helpful for our participants to be ready for them. I appeal to all the experts, participants and guests to make the programme a grand success. We, on our part have tried to make the whole programme comfortable and homely to all of you. However, if there is anything amiss in the arrangement, we do sincerely apologise.

Lastly, I would like to thank Maulana Abul Kalam Azad Institute of Asian Studies, Kolkata for their support in conducting this programme and the participants for participating in this seminar.

Thank You

Dr Mahananda Borah
Principal
Mayang Anchalik College

EDITOR'S NOTE

The Background of the Seminar

‘Interest in Practical uses of Science came first through Superstitions and Magic’ (Bartand Russel). Every Society has its own heritage of Science stored in its traditional wisdom. Although, this traditional wisdom appears to be nothing more than mere magic and superstitions, it forms the basics of later development. Traditional wisdom is still relevant and useful. The best example of the relevance of traditional wisdom is traditional medicine. Knowledge and practices of traditional medicinal systems have proved to be scientific and effective in the treatment of diseases or ailments even today.

But till the recent times, a few in the developed world cared about the knowledge and wisdom inherent in the tradition of primitive societies. Now scientists are learning to look at the past for traditional knowledge and experiences. They have realized that the world is losing an enormous amount of basic research as indigenous people shed their culture and tradition. Today, with little notice expertises are spilling into oblivion, leaving humanity in danger of losing its past and jeopardizing its future as well. Much of such expertise and wisdom has already disappeared, and if neglected most of the remaining could not be passed on to the next generation.

As in other indigenous societies, a distinct body of knowledge and practice of magic and folk medicine is still widely prevalent in the tribal and non-tribal societies in Assam. The folk medicinal system in Assam is called ‘*Bejali Sikitsa*’. Magic is an integral part of this traditional medicinal system. The Assamese physician, known as ‘*Bej*’, uses both natural or herbal medicine and versified incantations or charms (occult medicine) for the removal of diseases and other evil spirits from the body of a man.

Mayong, a small isolated location in west of the district of Morigaon, has been famous as a nerve centre for the knowledge and

practices of magic and folk medicine in Assam since very early age.. It is now such a place in Assam which can still be regarded as a treasure chest of magic and folk medicinal knowledge. People not only from Assam but from different parts of India is coming to Mayong since very early till today for remedies of many mental and physical diseases with the help of its folk medicine and magic. In Mayong, the traditional magic practitioners, who are popularly called as “*Bej*” or “*Oja*”, are very much adept in applying both the mantras (magic) and herbal medicine for the removal of diseases or other evil spirits from the body of a man or animal.

The *Bejes* of Mayong use herbal medicines in the treatment of many diseases like Rheumatism, Jaundice, Piles, Pneumonia, Liver trouble, Lumbago, Children’s Rickets, Dysentery, Ear-ache, Stomach-ache, Tonsillitis etc.. They also use medicinal herbs to cure many diseases of male organ, to stop the automatic discharge of semen, to increase the production of milk in mother, to get relief of the pain of menstruation, to stop the bleeding from nose, to cure dog-bite, to kill lice, to stop menstrual flow, to prevent abortion etc. It is said that the use of medicinal herbs for curing diseases like cancer, T.B. etc. were also prevalent in early Mayong and the Knowledge of those medicines went into oblivion with the death of the expert herbalists of those times.

Like the tradition of using herbal medicine, the tradition of using many *mantras* (versified incantations or charms) in the treatment of many diseases is also alive in Mayong. In fact, the people of Mayong have a close proximity with the therapeutic uses of magic. Even today at least one or two cases of magical treatment take place every day in the every village of Mayong area. Some *mantras*, the practices of which are still in vogue in Mayong, are—*Sapar bih jara mantra* (to cure Snake-bite), *Mohal bandha mantra* (to prevent the effects of evil eye), *Kokalor Bih Jara Mantra* (to cure lumbago), *Petor Bih Jara Mantra* (to cure stomachache), *Prosab bedanar mantra* (to cure Labor pain), *Chakur Kut Jara Mantra* (to cure an eye disease), *Kochaka Jara mantra* (to cure Sprain) etc,. These are some examples only. Apart from these, the magician (*Bejes*) of Mayong knows the use of many other *mantras* for curing many other diseases or to remove the effects of evil eye or evil spirits. It is to be noted that the knowledge of these folk medicines

(magic or mantras and herbal medicines) has been in continuance in Mayong mostly in oral form and has been handed down orally from generation to generation. It may so happen that this body of knowledge may vanish within a couple of centuries, if they are not properly documented. An attempt has been made through this seminar to explore and document all the knowledge and practices of these traditional medicines, as much as possible, which are still continued in Mayong.

The Objectives:

Traditional methods, beliefs and knowledge are going to disappear from the today's world of science and technology in the onslaught of development and modernity. Before the disappearance of those traditional systems or knowledge, it is essential to record these, since it will inevitably offer at least a glimpse into some aspects of the processes of social and cultural transformation of a civilization through the centuries.

The main objective of this seminar is to explore, record and understand the magic, magical healing and herbal medicinal practices which are still being traditionally continued in Mayong. An attempt has been made to record the text and context of the incantations or *Mantras* used for curing deferent diseases along with their methods and principles of application. The methods of preparation of herbal medicines and their dosages, and the photographs of the plants and animal materials used as sources of medicine have also been tried to collect by establishing contact and interacting with folk healers, magic practitioners and traditional knowledge bearers of this locality who are still alive. This has been done by inviting them to the seminar for participation and demonstration as local resource persons.

We expect that our this seminar would exhibit the right direction to achieve our targeted rays to some extent, that we desire. At last, we welcome you all to this seminar on “ Magic and Folk Medicinal Practices in Mayang of Assam”, sponsored by Maulan Abul Kalam Azad Institute of Asian Studies , Kalkata and wish it a grand success.

Dr. Utpal Nath
Editor/Co-ordinator
Mayang Anchalik College

KEY NOTE ADDRESS

Tradition of Folk Healing Practices with Particular Reference to Occult Medicine : An Overview

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“In ancient India, the only discipline that promises to be fully secular and contains clear potentials of modern understanding of natural science is medicine.” This was the remark made by Prof. D.P. Chattopadhyay, in his book *Science and Society in Ancient India*, to provide argument for establishment of medicinal lore in ancient India as a positive science.

A rich body of traditional medical lore has been found in the oral and written form of literature of Assam. The traditional Assamese system of medical practice is called *bejali chikitsa* or *gharua chikitsa*. *Bejas*, the Assamese physicians applied medicines prepared from local herbs. This system is still living feebly in the traditional societies, which is proved to be a great repository of medical knowledge.

Evidence of the study of medicine, concerning human as well as animal, is found both in the early and medieval sources. In early Assam, we find one Nagarjuna whose name is associated with the compilation of a medical work called *Yoga Satake*. According to K.L. Baruah there are still certain specific remedies, in the *Kamarupi Ayurvedic pharmacopoeia*, which are associated with the name of Nagarjuna. It is further believed that Nagarjuna was contemporary of Ratnapala of the 11th century A.D. and belonged to the *Vajra-yana* school. Moreover, Nagarjuna of Assam was a different person from the Nagarjuna of the 2nd century B.C. who is believed to have revived the *Susruta-*

Samhita (Choudhury, 1959: 403). In the ‘Subhankara-pataka’ grant of king Dharamapala, there is reference to a *vaidya* named Prasthana Kalasa, who composed the grant. Like the present terms *bej* and *oja*, the term *vaidya* stands for a professional class of physicians. The Nowgong grant of the king Balavarman mentions *Bhisaja*, a class of physicians (Barua, 1933:159).

The proverbial sayings, particularly the *Dakar-Bachans* (aphorisms of *Daka*), furnish evidence to the fact that the study of *ayurveda* was widely prevalent in Assam. The influence of Assamese Medical works, known as *nidana* and other *ayurvedic* works, particularly of *Bhava-prakasha* of the 11th century is manifested in the Assamese proverbial sayings. These sayings make us believe that even the common people were aware of what was good for health and what was not. According to Hunter, the professional people called *vaidya* or *kaviraja* “practise medicine according to rules laid down in the Hindu religious books, although they were ignorant about surgery. The medicines used by them take the shape of large pills or boluses, containing many ingredients possessing different and sometimes antagonistic properties.” Hunter gives a long list of medicinal herbs in his work *A Statistical Account of Assam* (Hunter, 1879: 284). The study of *ayurveda* or medicine in the Medieval period is proved by the existence of manuscripts also. Gunabhiram Barua points out that though the Sanskrit works on *ayurveda* were not entirely rendered into Assamese, yet parts of them were rendered into it. There are many manuscripts written in both prose and verse, where names of different diseases along with antidotes are found. The Assamese physicians known as *bej*, which is a debased form of the term *vaidya*, used both medicine and versified incantations or charms for the removal of diseases and other evil spirits from the body of a man (Barua, 1875: 245).

In Assam, the *bejali* (the profession of physicians) is the result of the people’s experience acquired from their day-to-day contact with the herbs and knowledge acquired from the *Ayurveda*. They apply these medicines prepared from local herbs. The knowledge of these medicines or incantations traditionally

has been handed down from father to son, or mother to daughter or from mother-in-law to daughter-in-law and so on (Barua,1961:169). In treating diseases under the *bejali* system, medicines and *mantras* are equally applied. *Mantras* were mostly applied, as is the practice prevalent even now, to cure bodily pain or pain caused by the bite of venomous insects, reptiles and animals.

There are manuscript copies, written in Medieval Assam, regarding treatment of disease by the *ayurvedic* system and by uttering incantations. There is a Sanskrit work written in Assamese called *Vaidya-Saroddhara* by one Jagannatha with 121 folios. This is a voluminous manuscript having detailed discussions on *ayurvedic* treatment with particular reference to *Tridosha*. Therefore, the treatise is believed to have dealt with scientific *ayurveda*. The other manuscript works on *ayurveda* are *Chikista-Samhita* (in Sanskrit) by Damodara, containing 19 folios and *Vaidyavati* (in Assamese) containing 29 folios. There are works on indigenous medicine and incantation such as *Vyadhi-guchibar-katha* and *Chikista-mantra-tantradi* which deal in the symptoms of different kinds of tumour, carbuncle, boils etc. and prescribe medicinal herbs for these diseases. The works *Jvarar Lakshan* deals in the symptoms of fever as well as prescribes medicine for it. The two works *Sapar dharam mantra* and *Sapekhowa-mantra* contain incantations mainly for curing snake-bites; the first one contains mantras for curing dog-bite, stomach-ache and sprain etc. and gives medicine for cough and rheumatism etc. There is a copy of manuscript called *Jvarjara mantra aru birajara mantra* preserved in the library of the Kamrup Anusandhan Samiti. The manuscript contains mantras for curing fever and driving away the evil spirit called *bira*. If one were to agree with Dr. P.C. Choudhury, it may be said that in Assam, there was a worked out system of indigenous medicines and it is not difficult for a village physician known as *oja* or *bej* to find out a herb from the neighbouring jungle to cure a particular disease. The tradition is still alive in Assam and the *ayurvedic* treatment known as *asuric* or *bejali* is very

popular even now in the villages. It is true that the surgery in the strict sense was not known to the Assamese people, but if they suffer from any boil or carbuncle, they can cure it by applying medicine to it or by removing the pus with the help of a thorn (Barua,1961:169).

The Koch and the Ahom kings patronised the study of *ayurveda* in Assam. Under the Koch kings there were *vaidyas* well-versed in the *ayurvedic* studies. From the *Darrang Rajvamsavali* it is gathered that the physician of the Koch king was not only well versed in *ayurveda*, but also knew the *abhichara-mantras* (*mantras* for doing harm to the others or *mantras* of *marana*, *uchatana* etc.). The cook of the Koch king was also acquainted with *ayurveda*. It is stated in the *Darrang Rajavamsavali*, about the physician of the Koch king as follows :

*Ata pare Vaidyara charitra suniyoka /Jahara karane guchhe
roga soka //*

*Veda sastra jane vyadhi chinaya nisesa /Mahausadhi janaya bisesa //
Save vyadhi nasta kare ausadhara bale /Abhichara mantra bale,
mantra-yantra janaya sakale //*

*Sama ye Atharvaveda santi karma yata /Bhojanara hitahita
jananta samasta //*

*Save gunanvita sito parama pradhana /Yata pare vaidya ara
nahi ana ana //*

(Translation : After this, please listen to the qualities of the physician for whom there is neither disease nor sorrow in the country. He is well versed in the vedas and can diagnose all sorts of diseases. He knows the *mahausadhis* with all their properties. He can cure all diseases by applying a medicine. He also knows *sama* and *atharvaveda* and other rites and rituals. He knows what food is good (for health) and what is bad. He is adorned with all good qualities and is a physician second to none (Rajguru,1988:398).)

Occult Medicine: The Therapeutic use of Witchcraft and Magic in Assam

Assam, particularly with its ancient name Kamarupa, is known throughout India as the land of magic. The culture of witchcraft and magic has existed in Assam since early times. In this connection, it should be noted that, the names of Kamarupa and Kamrupa-Kamakhya are invariably associated with *mantras* and magic. It is believed that the *tantrik* Buddhists are mainly responsible for the spread and development of the culture of witchcraft and magic.

“It (*Tantrikism*) ultimately spread into Kamarupa and established for itself a strong-hold in Kamakhya... The Kamarupa kings, probably after Brahmapala, adopted *tantrikism* as their tenant and as a result of this patronage Kamakhya soon became a renowned centre of *tantrik* sacrifices, mysticism and sorcery” (Barua, 1933: 158).

During the Medieval period the culture of the black art, that is witchcraft, magic and potioning was carried on to a great extent. In fact, the culture of witchcraft, magic and potioning are still in vogue in Assam, particularly in places like Kamakhya, Mayang, the southern portion of the district of Nowgaon and the Cachar district. It is stated above that the physicians (*Bej*) along with their knowledge of medicine, knew *mantras*, *tantras* and the *abhichara*. Sometimes they applied both medicine and mantra. To subdue a male person or to bring a woman under one's control or to put an end to the life of one's enemy, the evil practice, such as potioning, or the application of incantations, or the application of both, are still in vogue in Assam. To do mischief to one's enemy, sometimes, the hair, nail or a piece of cloth used by the person are taken away secretly and after being incanted are buried under the earth. To find out a stolen property or a culprit, the practices of *bati-chalowa*, or *bachhani-chova* are still prevalent. These are performed with the help of incantations. The other evil practices of doing mischief to the health of a man are *hera-dia* and *ban-mara*. There are counter

systems of *hera-dia*, and *ban-mara*. *ban-mara* is believed to comprise of injurious incantations only. In the system of *hera-dia* an effigy of the enemy is made and then along with the utterance of incantations, *kharikas* (spits) are thrust into the body of the effigy (Lekharu, 1952:206). It is a well-known fact that some *bejas* domesticate an evil spirit called *bira* with whose help they can do harm to a man or even kill him in a supernatural way.

The culture of *tantra-mantra* or magic was prevalent among the tribal people as well. The remark made by F. Hamilton in connection with the Chief of the Dimarua territory, deserves mention here; he writes : “In fact, he is a Garo Chief and the recent occupant is supposed to know many powerful incantations by which he can kill his enemies or at least render them foolish. On this account, he is very much respected and the Governor of the province carefully avoids giving him any manner of offence”(Hamilton, 1808: 31).

The *Tantras*, the *Samhitas* and the *Yamalas* are the main sources of the *Mantras* and spells, with the help of which one can perform miraculous feats. It has been said above that during the last part of the early period many such *Tantras*, *Yamalas* have been composed in Assam. The *Yogini Tantra* is a remarkable tantrik work. It mentions *mantras* called *svapna-vati*, *mriasanjibani*, *madhumati*, *padmavati* and *vasikarana*. It also states, how and when these incantations are to be meditated, describing the supernatural feats one can perform with the help of each of these *mantras*, after getting mastery over them (*Yoginitantra*). There are a number of manuscripts dealing with sorcery, magic and incantations. Of these works, *Kamaratnatantra*, published by the Assam Govt. and edited by H.C. Goswami, is noteworthy. This is a translation of the Sanskrit *Kamaratna Tantra* by Goraksanath ; but the name of the translator is not attached herewith unlike other manuscripts. The manuscript describes how by uttering incantations and applying other methods a man can be subdued, charmed, made hostile, paralysed, killed, freed from evils, excited etc. It also prescribes

the methods to be adopted for the performance of the above mentioned feats in the form of medicines, *mantras* and *yantras* (talisman). Another manuscript called *Mantra Aru Ausadh* (*Mantras* and Medicine) contains both *mantras* and medicines. Some of the *mantras* of this manuscript are for effecting happy relationship between husband and wife. The others are meant for curing of fever, driving away of evil spirits and curing of the biting of rabbits infected dogs. The second part of another manuscript called *Jvarjara Mantra Aru Birajara Mantra*, contains incantations to conduct *Bira*, an evil spirit (Goswami, 1930:76).

It is true that as a result of the Vaisnavite movement the culture of these evil practices came to be checked and obstructed to a certain extent. That these evil practices were prevalent in Assam even during the Vaisnavite movement can be known from some of the works composed under Vaisnavite influence. According the *Katha-Guru-Charit*, while Sankardeva was at Dhuahat, there were two Buddhists who earned their livelihood by magical feats. It is said that one of them, with the help of incantations, made people suffer from fever and the other with the help of the same cured people and thus received cloth, rice etc(Lekhaeu, 1952:205). It is also stated that there was a Buddhist monk under the protection of the Koch king, who being enraged at the behaviour of Chillarai, brother of Naranarayana, attempted to kill him (Chillarai) by administering *Heera* . Reference to such an attempt to kill one Arjun Medhi, by the application of *Bisaban* are found in the *Guru-Lila* of Ramrai (Rajguru, 1988:406). A biographical work entitled *Adicharit* confirms the existence of a book called *Dhatu-Tamraksari*, popularly known as *Kalpataru Sastra*, in the custody of Moamarias of the Kalasamhati sect. According to this biography, the book originally belong to the family of Sankardeva. Aniruddha, the founder of the Moamaria sect, had stolen it. Of course, the matter is a controversial subject. It was commonly believed that Aniruddha could have performed many wonderful feats with the help of the incantations and spells contained in

the book. When the Ahom king Sukhampha, alias Khora Raja, came to know about the magical powers of Aniruddha, he invited him to his court and asked him to show him some magical feats for which he became famous in the country. The king, accordingly, put some articles in an earthen pitcher without the knowledge of Aniruddha and then covering its mouth with a cloth asked Aniruddha what it contained, giving him the indication that in case of a failure to give the correct answer, a terrible punishment would be inflicted upon him. Aniruddha uttered the *Bijmantra* and declared that it contained a cobra. When the king's men removed the cover, the audience found to their utter surprise that it really contained a cobra. Then Aniruddha pushed the serpent to death by touching the side of the vessel. An interpretation is that the monastery established by Aniruddha came to be known as Maya-mara satra as he killed the serpent by his magic power (Basu, 1949 :151).

The chronicles composed during the Ahom rule and the contemporary Mogul sources supply evidence of the existence of witch-craft and magic in Assam. There are references to performing sorcery by the Ahom soldiers a day previous to the battle. The way in which they perform the sorcery on the previous day of the battle, has been described by the writer of the *Baharistan-i-Ghaybi*.

“They send some magic objects floating down the river towards the enemy's side. If it floats down towards the enemy's side then they take it as a good omen. If it travels upstream out of its own accord, they take it as a foreboding of something against them and consider it as a sign of their defeat and they do not go out to battle. In short, according to custom they built one raft of plantain trees, which is a well-known fruit of India and performed a *puja*, i.e. worship of devils, on it, in the following manner. They sacrificed a black man, a dog, a cat, a pig, an ass, a he-goat and a pigeon, all black. Their heads were collected together and placed on the raft with many ripe bananas, *pan* (better-nut), *chuwa* (a canthophyllum squarro-gum), various kinds of scents, rice paste coloured red and yellow, cotton

seeds, mustard seeds, mustard oil, *ghee* and *sindur* and then the raft was pushed adrift”(Bora, 1928,487).

When Ramsingha at the head of the Mogul army came to invade Assam, he brought with him the Sikh Guru Teg Bahadur, and five Muslim *Pirs* to undo the effects of the Kamrupi black art (Bhuyan, 1947:35). Another reputed Persian work *Alamgir-namah* mentions the Assamese people as being highly expert in witch-craft and magic. There is some exaggeration in *Alamgir-namah* when it states that whoever from other parts of Hindusthan comes to Assam, cannot return but has to live here being befouled and charmed in this land (Sarma, 1951: 75)

From our sources it is known that the kings, the nobles and the generals, in those days, took *kavacha*, i.e. an amulet or a talisman. It was believed that if a soldier or a man is armed with such a *kavacha* he could not be easily killed by his enemies. In the *Darrang Rajvamsavali* it is stated that, king Naranayana and his brother Chillarai received such *kavacha* from their teacher Brahmananda Sannyasi of Banaras (*Darang Rajvangshawali*). Deoraja, one of the Ahom princes, it is said, wore a very powerful *yantra* (talisman) on his arm. Lachit Barphukan possessed a *Brahma-kavacha* (Sadaramin, 1930:32). Badan Barphukan also, it is said, had a very powerful talisman. It is recorded in the *Tungkhungia Buranji* that, during the reigns of Rajesvar Singha and Kamalesvar Singha, parties of Bengali sorcerers visited the Ahom capital who earned money and reputation by performing many magic feats (Rajguru, 1988: 408).

Therapeutic Aspects of *Mantra* :

From time immemorial, *mantras* are being used for therapy of diseases. It is difficult to explain the scientific basis of the therapeutic aspects of *mantras*. Though a large number of people till this date have a firm believe on the functionality of *mantras* for treatment of diseases, however there is no proof of its functionality as a mode of therapy.

There are various types of opinion on the therapeutic use of occult medicine or *tantra, mantra*.

The term *mantra* is a combination of two terms namely *man* + *trana*. *Man* means to think or to meditate while *trana* means liberation. So in terms of *tantra*, we can say, that the *Sakti* which liberates through meditation is *mantra* (Shah, 1987:110).

The whole *mantra sastra* is based upon the potentialities of words or *shabda*. Five gross elements are the constituents of both microcosm and macrocosm, namely *akasa*, *vayu*, *teja*, *apa* and *prithvi*. Their origination is stressed back to *shabda*, *sparsa*, *rupa*, *rasa* and *gandha* respectively. In this order of creation, *akasa*, the gross element, and *shabda* the essence of element are considered as the most subtle elements. The subtlety of *shabda* is considered to that extent, that it is viewed as *brahman* or *shabda brahman*, the source of creation” (Shah, 1987:113).

As tree lies in a seeds, in the same way the power of *mantra* lies potentially in a seed letter or *bija mantra*. As a tree comes out from seed, likewise the whole *mantra* evolves from seed letter. And being so, the seed letters are considered as *Yoni*, source of creation. Different seed letters are prescribed for different deities. The following are the seed letters or *bija mantras* (Shah, 1987:115).

Classification of Mantras:

Mantras are classified by the practioners as per their application. Some of these classes of *mantras* are :

1. Seed of speech (*vag-bija*) : Acquiring knowledge and wisdom, mastery over words and power of speech.
2. The Seed-of-illusion (*maya bija*) or Seed-of-energy (*Sakti bija*) : Conquest of the unmanifest, of the power of nature, transgressing the laws of time and space.
3. The seed-of-existence or Seed-of-fortune (*laksmi-bija*) : Gaining worldly wealth, power, beauty and glory.
4. The Seed-of-desire (*kama-bija*) : Gaining transcendent knowledge and also pleasure, victory and royal power.

5. The Primordial-seed (*adya-bija*) or Seed-of-the-power-of time (*Kali-bija*) : Gaining detachment power over death transcendent knowledge.

There are certain reasons which are considered as the cause of disease. One of them is the imbalance of hormonal secretions of glands. Over secretions and under secretions both create disorder in body-mind. Proper secretions depend upon mental state of a person. When a person is not in a happy mood, glands do not work properly. This improper way of working of glands results in diseases. *Mantra* gives happiness to mind and keeps mind silent. In the silent mind glands work without any obstacles or disturbances and that way here, *mantra* works indirectly as therapy.

The impact of *mantra japa* also can be seen on the brain cells. Our brain is divided into two halves. The large brain and the small brain. The small brain contains a portion known as hypothalamus. In this area of the brain, cells of hunger, thirst etc. are located. When a person is under tension he becomes more excited which results in high blood pressure. It has been worked out that constant repetition of *mantra japa* decreases this excitement and also normalize the blood pressure.

Now the question arises that, how is *mantra* capable of doing this job? *Mantra* therapy is largely related with the process of autosuggestion mentioned by Psychology, in which either healer or a patient has to give a constant suggestion. Here, in the *mantra* therapy, constant repetition of *mantra* or letters, penetrates the conscious mind and the sound waves of *mantra* enters into the subconscious mind. Our subconscious mind is more powerful than conscious mind, and its impact also can be seen on the body-mind. So the impact of positive state of subconscious mind effects body-mind positively. This positivity can be induced by *mantra japa*.

In the healing through *mantra*, by constant repetition of *mantra*, *sadhaka* concentrates his mind on a *mantra* which produce a state of tranquillity. This state of tranquillity can be equated with the state of meditation. This state of meditation

works as therapy in two ways. Firstly, meditation makes man aloof from the external mental tensions which are considered as the root of diseases and secondly, the state of meditation is a result of concentrated mind. This cultivates the inner latent will power or the power of resistance against diseases. Thus by removing the mental tensions and by cultivating inner power, meditation works as therapy. *Mantra-japa* is the easiest and the best way for inducing such a state of meditation.

The healing through *mantra* is possible by two ways. One is self healing while in second type of healing, healer heals patient. In a diseased body, it is not always possible to do *mantra*. In such a case, a *mantra* healer transfers his inner power into a patient. Here letters of *mantra* works like channel through which power travels. The permanence of the cure done by *mantra*, depends upon the intensity of the inner power of a healer.

Besides this, *Mantra* therapy is also utilized for removing poison from the body. Susruta has mentioned the process of removing the poison by *mantra* in the *kalpasthana* of his *samhita*. “A physician well versed in the *mantras* of antivenomous potency should bind a ligature or a cord consecrated with appropriate *mantras* which would arrest further spread of the poison. The *mantras* full of occult energy of perfect truth and divine communion, disclosed by the *Devarshis* and *Brahmins* of Yore, never fail to eliminate the poison from the system, and hold their own even in the case of deadliest poisons” (Shah, 1987:120).

In the *Mantric* therapy, there is nothing like a miracle or humbug. It is just a way of cultivation of inner resistance power against diseases and positively strengthening the will power in the case of self-healing. While in the case of healer and patient, a *sadhaka* who has realized the *mantra*, transfers his awakened powers through the medium of *mantra*.

Various *Mantras* for Therapeutic Uses in Assam :

Since time immemorial, the people of Assam believed in *mantras* and *tantras*. Following are the names of *mantras* for different diseases :

1. *Uxah xular mantra* (*mantra* for relieving pain while breathing).
2. *Bisha xungar mantra* (*mantra* for curing hairy caterpillar bite).
3. *Juye pora mantra* (*mantra* for healing burn wounds).
4. *Pixas kheda mantra* (*mantra* to repel ghost).
5. *Chakur rogar mantra* (*mantras* to cure eye diseases).
6. *Morar mantra* (*mantras* for curing various syndromes)
The folk healers of Assam identified different syndromes or diseases. The *bejas* try to heal syndromes or diseases with the help of *mantras*. The following are the different syndromes or *moars* - *Arya mor*, *sanipatar mor*, *dhenutankar mor*, *bagh mor*, *dhenuphinduya moar*, *khunda mor*, *perperiya mor*, *uda mor*, *nipat mor*, *ukali mor*, *bati mor*, *heketi mor* (hiccough), *xiramuri mor*, *jinjinia mor* etc.
7. *Chakur xular mantra* (*mantra* for relieving pain in the eyes).
8. *Chakur kutar mantra* (*mantra* for dark circles around the eyes).
9. *Xapar mantra* (*mantras* for snake bites).
10. *Xapar pani jara mantra* (*mantra* to be chanted with water for snake bites).
11. *Xapar xil jara mantra* (*mantra* using a special type of stone for snake bites).
12. *Gangothir mantra* (*mantras* for healing painful glands).
13. *Galkatkar mantra* (*mantras* to cure diseases of the throat).
14. *Narenga mantra* (*mantras* for healing abscess in the back bone).
15. *Jwarar mantra* (*mantras* to cure fever).
16. *Sarbadhak mantra* (*mantras* for all type of diseases).

17. *Bhekulia jara mantra* (*mantra* to cure asthma).
18. *Mukh banga mantra* (*mantras* for healing a disease due to evil eyes).
19. *Ubhuta mantra* (*mantras* to send back other *mantras*)
20. *Piyah xirar mantra* (*mantras* for curing pain in the mammary gland of a child bearing woman).
21. *Tej rakha mantra* (*mantras* to stop bleeding).
22. *Chelai khowa mantra* (*mantras* to cure a centipede's bites).
23. *Petar bihar mantra* (*mantras* to heal stomach pain).
24. *Ritu bandha mukali kara mantra* (*mantras* to cure dysmenorrhoea).
25. *Balia kukure khowa mantra* (*mantras* to cure dog bites).
26. *Sarbadyadhi bighatak mantra* (*mantras* to cure all types of diseases).
27. *Mohini mantra* (*mantras* to keep under hypnotic spell).
28. *Xuprasab mantra* (*mantras* for safe delivery)
(Goswami, 1986; 1-35).

Magical Treatment in Mayong

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Magic or sorcery or witchcraft has been existent from primitive ages to the present. Specially, Kamrupa is known for its magic and Tantricism. Raja-Mayong in Assam is specially known for the practice of magic. The people have a strong belief that magic and its practice is prevalent in Rajamayong. 100% of the respondents in the village comprising of 413 households responded positively in reply to the questionnaire asking whether magic was prevalent in Rajamayong. In a recent survey on manuscripts it has been recorded that there are more than four hundred manuscripts on magic in the Rajamayong village itself. Apart from the existence of manuscripts there are many active practitioners of magic in the village. The names of some of them are Akan Nath, Sadananda Nath, Puspendra Nath, Kamal Chowdhuri, Ramendra Nath, etc.

Tantric beliefs and practices also prevailed in Mayong at one time. The form of Tantric Buddhism or Vajrayana came into existence in the seventh century A.D. But the most essential of Kula Path Viz-Vama, Dakshina and Kaula were developed between the fourth and ninth centuries. Tantrism possibly was at its peak around 1000 A.D. and from that time on it's richly documented in written and non-written sources. The example of a great literary creation of Tantrism in Assam was the Kalika Purana and Yogini Tantra. Tantric Hinduism flourished in full-bloom from the 11th century A.D. Both Hindu and Buddhist Tantrism were practised in Assam in the medieval period. In considering the gravity of the topic, this paper will discuss specially on the magical treatment of Mayong with special reference to the folk medicine plant of Basil.

Keywords- Magic, Trantricism, Folk Medicine, Basil.

Beliefs in Magic and Witchcraft in the Works of Thomas Hardy

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Since time indefinite beliefs in magic and witchcraft have been part of human cultural lives. They are practiced with an instrumental purpose. Thomas Hardy, a renowned Victorian novelist and poet, by his works has enabled his readers to peep into the world of magic and witchcraft in order to give a glimpse of his age and society. The folk of Wessex in his novels and short stories shows definite interest in the world of magical beliefs and practices.

My present paper is a humble attempt to highlight the beliefs in magic and witchcraft in the works of Thomas Hardy.



Preservation and Conservation of manuscripts in Folk medicines: special reference to Mayang Area.

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Since time immemorial nature has bestowed incredible boons on mankind as it provides food, shelter, medicine and animal resources according to our needs. Folk or traditional systems of medicines always played an imperative role in global health care system. Folk or traditional medicines are still playing a vital role, especially in rural areas though the demand of traditional medicine is increasing worldwide and shall play a major role in the future as well. Folk medicine can

be explained as the diverse health practices and approaches, compiled knowledge, skills and practices related to animals, plants and mineral which are related to the beliefs, spiritual remedies, manual practice procedures and ancient indigenous experience that use to maintain health and comfort as well as to cure diagnose or prevent illness. In Assam have very reach in traditional or Folk medicines used in treatment of human disease. Folk medicines are absolutely herbal collections by *Ohjas/Bez/Kaviraj*. Modern scientific word they also called patent holder. From the pre-industrial era Assam and its kingdom mayang people depend upon *Tranta-Mantra* and Folk medicines. Mayang is the heart area for *Tranta-Mantra*.

In the mayang area, there are so many valuable Trantra-Mantra, Folk medicines and Magic books in manuscripts form. Now a days the challenge for collection management and conservation in the midst of educated society for future generation. Folk medicine manuscripts constitute our most precious national heritage as rare pieces of recorded knowledge. These manuscripts are the powerful medium for preservation of our literary, linguistic, artistic and cultural heritage. These are the only sources of the unknown and unknowable. So every possible effort must be taken to save these treasures for the future generation.

Key words- Folk or Traditional Medicines, Trantra-Mantra, Manuscripts, cultural heritage, Preservation.



A study on the perspective of trade market in Medicinal plant parts with special reference to Mayong

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Since time immemorial we Assamese believe in the healing power of Mother nature. Mayong harbours a wide range of medicinal plants mostly used in Ayurveda, Unani, Homeopathic and other alternative medicinal practices such as household remedies, folk medicines, tantratherapy which have survived through time. The time has to come to apply scientific approach to this practice as the popularity of herbal remedies in escalating. Studies on herbal remedies with respect to their efficacy, safety profile etc should be conducted with utmost priority not only to the manufacturer but also by the fraternity of farmacy and medicine.

The markets dealing with medicinal parts in Assam is a highly disorganized and less studied sector. So far little idea have been generated on the nature and quantum trade in medicinal plant parts. The demand, supply and the price structures are unstable. Even today Assam lacks a total and updated inventory on which particular plant parts are being traded in the market. There are much controversy and confusion regarding the trade names and scientific names of the items in trade. Moreover there exists practices of adulterations and also of selling totally different items as inferior substitution.

Key words: Medicinal, plants, Herbal, Trade



**A literature review on Practice of folk medicine
among different tribes of Assam.**

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Modern health care system has influenced almost all the sections of the society all over the world. Different concepts of health care and illness treatment behavior varies in different culture community and sects of tribes due to different traditional beliefs and settings, social and cultural practices. Traditional folk medicines are prevailing among the villagers in Assam as a primary health care. It is not only source of nursing health but also an important part of religion and culture. These medicines play an important role in determining the perception of health and medicinal treatment and choice of their system of medicine. They prefer folk medicine and respect folk healers not only due to their economic backwardness but due to cultural belief. The medicines which are used in folk of villages are for curing viral diseases, kidney ailments, afterbirth health care of mother, cold, pneumonia, fever, jaundice, diabetes, beauty car, infant baby care etc. This paper aims at reviewing literature of different published papers in quality research journals to examine the tradition of the use of folk medicine among different tribes of Assam.

Key words: ***Folk medicines, Plant medicines, Ichthyofauna, Karbi, tribes, Assam, Nihu kachingtung, traditional health-care practices.***



Herbal Medicinal Treatment in Mayang : A case study.

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In spite of advancement of modern medical science, herbal (folk) medicines have been being practiced to cure diseases in villages of Assam. Mayang, the land of “Tantrism and Black Magic” is located in the western part of the district Morigaon in Assam where herbal medicines have been being increasingly used since time immemorial. Diseases like Jaundice, stomach pain, dysentery (Kawaimuri in Assamese), hydrophobia, waist pain, piles, bleeding of women, broken bone are treated through the use of herbal medicines which are being made from the medicinal plants available in the garden and forest of Assam. Persons practised these types of treatment are well known as *Bej* or *Oja* which are found in Mayang. To investigate these types of practices the researcher has approached a lady *Bej* of the village Hatimuria of Mayang known as Hemanti Deka aged 52 years (apprx) who has been performing human services with herbal medicines from the last decade of the last century. The objective of this research is to bring out the hidden potential of herbal medicines in curing the chronic diseases of suffered people. Since Assam is full of flora and fauna as well as water bodies, it has been very easy to manufacture herbal medicines. They are less costly as compared to modern medicines and useful. People from different places of different ages have been benefitted from this type of medicines. The proposed research will be completed by collecting primary data through direct personal interview method. This investigation will be significant and valuable since not much study has been done in this regard till now.

Keywords- Herbal Medicines, Tantra, Bej, Piles.



Use of Folk Medicine for Healing and Eating : A case study

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Folk medicines or traditional medicines are extensively used as common food in several communities of Assam as well as north east India. Folk medicine is also one of the popular terms of traditional knowledge in our society. The indigenous or traditional knowledge consists of a vast array of knowledge regarding the uses of locally available food materials for health purpose. According to WHO about 80% of the world population depends on traditional medicine for their primary health care. Traditional knowledge is based on the practical experience of the common people. In tribal society, till today, folk medicine and folk treatment are playing significant role in preventing and curing diseases. Generally, folk medicines are used in injury healing, skin disease, fever, arthritis, headache, diarrhea etc. In this paper, an attempt has been made to focus on traditional use of different herbs and food materials as folk medicine in tribal society. The present study will also discuss how to develop the knowledge of folk medicines by sustainable uses.

Key words : Folk medicine, Traditional knowledge, Tribal society, Primary health care.



Magic and Religion: Its impact on Society

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Religion comes out of life and can never be divorced from it. It is a system of lived experience. Religion and Magic have a common root in man's experience of the mysterious forces of the world. Regarding the origin of religion there are two theories: Anthropological and Psychological theory. Magic, Mana and Taboo are regarded as the origin of religion, which are included within Anthropological theory of the origin of religion. Supernaturalism provides a raw material common to both Religion and Magic. But in the course of human evolution, they revealed their mutual incompatibility even to the extent of active hostility, and paradoxically also revealed their common origin. Man in his onward march has ever directed to new values, adjusted to new situations, still primitive man lives in us. That is why though today magic is considered as a science, simultaneously the primitive belief of magic, mana and taboo prevails in our society. For the development of society the historical and anthropological aspects cannot be ignored. This paper is based on secondary data focuses on philosophical analysis of religion and magic and its impact on society.

Key Words: Religion, magic, mana, taboo, science and society.



**Myth, Magic, Materiality: Culture of the people around Pobitora
Wildlife Sanctuary**

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Early mankind has its existence in the present day only by myths which are still prevalent and believed in the society and that connects us to the psychology and sociology of the past. Many of the myth associated with the

conduct of the social life can be traced back to the injunctions having a religious bearing. Magic and superstitions are two of the crucial elements that had shaped the thought process of the traditional societies. And these thought processes have very well blended with the real or daily lives of the people.

In this paper I shall try to discuss how the life the people around Pobitora Wildlife Sanctuary and specially taking instances from the famous magic hub Mayong and how it is greatly affected by the prevalent practices of magic or “*tantra-mantra*”, make belief in the mythology related to the place and their significance in the lives of these people. Through this paper I shall explicate some of the myth, narratives related to community’s collective memories and magic that these indigenous people have been using for the welfare of the community. The blending of real and the unreal is undoubtedly a mystifying scenario in this place but this ambiguous ways of life has given way to a very unique culture to the traditional society which should be conserve as well as documented.

Key words: Mayong, Myth, Narratives, Belief, Magic, Community, Conservation



Magic and Children’s Literature: A Study of its Manifestations in *Burhi Air Sadhu*

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Children’s literature has always played an integral part in shaping the tender minds by presenting simple yet transparent and colourful images. Apart from transmitting cultural heritage, imparting didactic lessons and enhancing language skills, children’s literature boosts imagination and creativity through the use of various elements like personified animals and objects, adequate use of the supernatural and magic. The use of magic enables the child to imagine

and foster creativity. Set in the backdrop of magic, fantasy and desires, the tales in *Burhi Air Sadhu* have transgressed the limitations of time, space and age. The two tales that shall be analysed in the current research are from *Burhi Air Sadhu: Silonir jiyekor Sadhu* and *Tejimola*. The researcher shall attempt to make an analytical study of the use of magic in the tales under purview from the perspective of children's literature.

Keywords: Children's literature, magic, imagination



**A Study on Some Aspects of Folk Medicinal Practices of Tiwa
People of Morigaon District**

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This paper is an attempt to focus on some of the significant aspects of folk medicinal practices among the Tiwa people of Morigaon district of Assam. Folk medicinal treatment of diseases is common among all folks before the advent of modern medical and health systems. The Tiwa people used various types of herbs, roots, leaves, climbers, flowers for health care and medical care. They rely on the materials, which are locally available. They get relieved of pains and suffering from different types of diseases. The locally available

herbs, leaves of tree, fruits, roots, jiggery etc even the liquor (*both pokka mod and rice-beer*) are used as medicines for treatment of diseases. Even today, a substantial amount of Tiwa population has reliance on such practices of folk medicines. This practice of folk medicines is not confined to the treatment of human beings only; it is extended to the treatment of diseases of domestic animals. The main objective of this paper is to study on the folk medicinal practices of Tiwa people of Morigaon district of Assam and to know the wisdom behind such treatments of diseases and its utility in modern time.

Keywords: Tiwa people, Folk medicinal practices, health care, utility.



Magic and Tantrism in the Religious beliefs of the History of Early Kamrupa

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The historical evidence provide us information about different religions practices and beliefs. The original roots of religion is some kind of imagination , superstitions, methods and techniques etc. later which become a path to liberation that is characterized by both knowledge and freedom . Hinduism and Buddhism both this religions influenced by Tantrism a myths and cult of non-Aryans people . The early traditional History of Kamrup was full of practices of magic and Tantrism cult . Tantrism is a magical ritual techniques ,texts, theory , methods, instruments in the Early religious beliefs of Kamrupa which was a treasures of historical and cultural development of Kamrupa History .The socio political and religious life of Early Kamrupa was mostly influenced by the ideas of magic and tantrik ideas . Later vedic religious customs also assimilate with the non Aryan rules and faith . Saivism and Saktism developed and got popularity in early times . In Saktiism Devi was worshipped

with tantrik rites . The magic and tantrik rites led a set of techniques with a strong focus on rituals and meditation . The paper is an attempt to explore the traditional ideas of magic and rites of Tantrism towards the development of religious Cultural History of Kamrup with a tremendous impact . Historical analytical methods is followed.

Key words : Magic , Tantrism , Culture and religion .



The prospect of the Herbal Medicinal Practices in Mayang of Assam

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It is an establish fact that in all human brings of the world, no matter how small or technologically primitive, these exists a body or traditional knowledge, beliefs and practices towards the treatment or healing of their deseases. Mayang has been surrounded with a mith of black magic but what the world does not know is the traditional practices of using herbs to treat illness among the local people. It is a part of the culture and religious practices of the people of Mayang.

My paper is an attempt to explore how these practices are entergrated in the daily life of the local people of Mayang which are used for caring viral desaeses , kdney problems, fever, high sugar in blood (diabets) bone fracture can n't concive many and other illness.

Keywords : establishd, human brings, technologically primitive tradiotinal knowledge, treatment, heling, mith, black magic, explore intergrated.



**A STUDY ON BEJ, KABIRAJ AND THEIR ETHNIC
TREATMENT IN THE TIWA TRIBE OF MAKARIA VILLAGE,
MORIGAON DISTRICT (ASSAM)**

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‘Bej’ and ‘Kabiraj’ are the persons associated with the use of ethnomedicine or folk medicine and the traditional healing processes based on indigenous cultural beliefs and practices which cannot be obtained from the concept of modern medicinal treatment. The Tiwa people of Makaria village of Morigaon district (Assam) like to prefer ethnic treatment or traditional healing processes as the basic level of treatment. Two types of ethnic treatments are found among the village people. One is an oral treatment and the other one is herbal treatment. The oral traditional healers are known as ‘Bej’ whereas the herbal ones are known as ‘Kabiraj’. This paper tries to emphasize the common diseases suffered by the villagers and the traditional healing processes associated with them.

Key-words: Bej, Kabiraj, Ethnomedicine, ethnic treatment or traditional healing process, Tiwa tribe of Makaria village.



**A study on Traditional Healing Practice and Folk Medicines used
by Tiwa Community of Morigaon District, Morigaon (Assam),
India**

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Assam has rich traditional of herbal medicines used in the treatment of various ailments. The primary objective of this study is to present a database on indigenous knowledge on medicinal plants among the Tiwa Community of Morigaon District. A survey on folk medicinal plants and folk healers of Tiwa tribe was conducted in few different places of Morigaon District of Assam and these were carried out during the period of 2018 to 2019. All information was collected based on interview and field studies with local healers within the community. The local medicine men and women have sufficient knowledge on plant animal based folk medicine, i.e. ethnomedicine. In the present study, it has been found that about 19 species of plants have been used traditionally by the people of the study area. It is concluded that even though modern system of medicine is available, many people in the studied area still continue to depend on medicinal plants for the treatment of different types of diseases.

Key words: Ethnomedicine, Medicinal plant, Traditional Healers, Indigenous knowledge etc.



Medicinal and Nutritional Benefits of Pudina of Mint

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Mint or Pudina is mostly used as a chutney which adds flavour to our food. Since olden times mint or Pudina has also been used as medicinal plant. Different types of mint plants offer a range of antioxidant qualities and potential health benefits. Use of fresh mint helps a person in reducing his /her sodium and sugar intake. It also helps in managing gastrointestinal problems and allergies, also in soothing common cold symptoms. It is used in different

delicious foods and recipes. Pudina or mint has good nutritional values with good amount of calories, protein, carbohydrates, fiber, potassium, magnesium, calcium, phosphorus, vitamin, iron etc. Mint ointments or supplements provide most of their benefits. Here attempt has been made to explain the possible health benefits of Pudina or Mint which is available not only in this Mayong region but in the whole world.

Keywords : Medicinal Benefits, Mint or Pudina, Nutritional values



The problem and prospect of the Ethno-Botanical plants and herbs used by the Tribal people of Morigaon District as a Folk-Medicine.

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A large number of people around the world rely on traditional medicines for their primary health care requirements. In accordance with this global utilization of medicinal plants the tribal people of Morigaon district also take the primary health care with the help of traditional medicines. This paper focuses on the sustainable use and conservation of medicinal plants. An ethno-botanical study has been carried out in Morigaon District to find out the

sustainable use and conservation of medicinal plants and herbs. A major portion of Morigaon District is occupied by the Tribal community and the use of these medicinal plants are linked with some of their cultural rituals. But due to the ignorance of sustainable use these plants are pushed into an endangered position. These products are disappearing at a high speed. Through this paper an emphasis is done on the conservation strategies (e.g. In-Situ and Ex-Situ conservation and cultivation practices) and resource management (e.g. Scientific agricultural practices and sustainable use solutions). The botanical approaches like tissue culture, micro propagation, synthetic seed technology and molecular market based approaches will be recommended to preserve and improve this medicinal plants.

Key words: medicinal plants, herbs, Morigaon, sustainable use, conservation, resource, management.



MAGICLORE IN MAYONG - A BIBLIOGRAPHIC STUDY

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Magicllore is the interest in practical uses of science came first through Superstitions and Magic. Every society has its own heritage of science stored in its traditional wisdom. Although this traditional wisdom appears to be nothing more than mere magic and superstitions, it forms the basis of later development. Mayong, the famous land for Black magic located in the western most part of Morigaon District is highly endowed with the elements of magicllore. The study of magicllore depicts a sketch of the comprising elements of the greater Assamese culture and tradition. It helps to understand the entire community on an inductive perception. Magic lore as a part of greater Assamese culture does have immense significance on socio-cultural life of the people of the community. The study of magicllore is as mysterious as the magic of Mayong itself. Magic of Mayong is by no means a narrower concept that someone may

undermine easily. But still, a very limited documentation illuminating this topic has been experienced or deciphered so far.

In this paper, it has been attempted to make a bibliographic assessment of all works and literature done on magiclore of Mayong including both from published and unpublished sources.

Key Words: Magiclore, Bibliographic, documentation.



STUDY ON SCIENCE, MAGIC AND CULTURE

Dr. Tripty Devi

Scientific interest in magic has been aroused by two articles that have recently appeared in *Nature Reviews Neuroscience* and *Trends in Cognitive Science* (Kuhn et al., 2008; Macknik et al., 2008), and which have led to extensive publicity in both popular science journals and the media more generally (e.g. Callaway, 2009; Fahey, 2009; Kim & Shams, 2009; Lehrer, 2009; Martinez-Conde & Macknik, 2008; Mitchum, 2009; Powell, 2008; Sanders, 2009). Given this recent publicity, and the fact that it seems to be leading to new scientific interest, this may be an opportune moment to consider the topic from a wider perspective. This article argues that a science of magic, in any meaningful sense, is a misguided idea. It seeks to provide a more informed view of the relationship between science and magic, and suggests a more appropriate way forward. Recent articles calling for a scientific study of magic have been the subject of widespread interest. This article considers the topic from a broader perspective, and argues that to engage in a science of magic, in any meaningful sense, is misguided. It argues that those who have

called for a scientific theory of magic have failed to explain either how or why such a theory might be constructed, that a shift of focus to a neuroscience of magic's simply unwarranted, and that a science of magic is itself an inherently unsound idea. It seeks to provide a more informed view of the relationship between science and magic, and suggests a more appropriate way forward for scientists.

Keywords- Science, magic and culture etc



The Practice of Witchcraft and Folk Belief: The Case of Mayong

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A number of supernatural stories are associated with a small town, rather a village, in Morigaon district in Assam. Mayong (GPS Coordinates: 26°15'23.873 N 92°02'26.853 E), is located adjacent to the Pabitara Wildlife sanctuary is more famous for its magic than the sanctuary itself. Mayong is often regarded as the cradle of black magic, occult and witchcraft. According to folk belief, it exists since the time of *Narakasur*, *Ghotokach*, and *Rishi Kafyapa*. The practice of witchcraft includes treatment of diseases, pain, infertility etc. It can also alter the mind of a person and is used to solve domestic problems. The traditional witch doctors (known as Bez in Assamese) also claim that they can even turn a court verdict in the client's favour. This widespread folk belief and the practice of witchcraft make Mayong the 'land of black magic and witchcraft'. The practitioners of witchcraft and black magic claim that the basis and source of their knowledge is a number of manuscripts of the past including the *Kalikapurana* and the *Yogini Tantra*.

This paper is an attempt to understand the extent of folk belief and the social status of the people who are the clients of the bezs. It will also try to understand the future prospects of this art and its struggle to survive in this age of

technological advancement.

Key words: Mayong, belief, witchcraft, Black Magic, Bez, *Kalikapurana*, *Yogini Tantra*.



The tradition of “*Bati Chalon*” and “*Bat chalon*” in Mayong

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Mayong is located in the western most part of Morigaon district in Assam. It is a land of Black Magic (Mantra). Magic is used to control supernatural power. In modern time, the people of Mayong still have a close relation with the practice of Magic. Among various practices of Magic “*Bati Chalon*” (Bowl throwing) and “*Bat Chalon*” (Stick throwing) are also present in Mayong. Both are traditional practices in order to detect evil people, to dig out medicine under ground and catch thief. The Bez, who is expert to this activity uses his Magic to a person who is Libra Zodiac by born. Then the person with the help of magical power try to find out the evil person, dig out medicine under ground and catch thief. If he is unable to do that, he returns to the Bez. In my paper the process of “*Bati Chalon*” and “*Bat chalon*” will be explored and presented.

Keywords : Bati Chalon, Bat Chalon, Bez, Morigaon, Black Magic, Mantra.



Practice of Folk Medicine (Herbal Medicine) in indigenous societies of Mayong.

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Asstt. Teacher

Minerva Acamedy

The Practices of folk medicine (herbal medicine) in every societies are prevalent . All known human societies have their own standard way of doing things. When it comes to india, these traditions are very much prevalent. Mayong, a place which is famous or infamous for its use of magic, is in the forefront in practices of folk medicine. It is not only used for primary health care but is also an integral part of Mayong's cultural and religious set up. My Presentation is on the use of these indigenous folk medicine, focusing on traditional uses of herbs.



**Prospects of Traditional Medicinal Plants in Northeast:
A brief study**

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Despite recent scientific advancement and globalization, the system of traditional medicine and alternative medicine is considered as a primary health care modality in the resource –constrained health care settings. Herbal medicinal system has been postulated and established through empirical observation and trial and error experiments since time immemorial to maintain good health and alleviate ailments and diseases.. Earlier, the importance of traditional medicinal plants and phytotherapy have often been disregarded and undervalued. Presently, revitalization and renewed interest on traditional medicinal plants has been observed among the public and scientific community. The North-eastern India of the country is very rich in medicinal plants resource. The natural environment favour to grow ample species of valuable plants. On the other hand, folk practices of the region are also highly countable and the flora of this area is among the richest of the country. Majority of valuable medicinal plants are gradually facing danger for its survival and many

of which have already been destroyed even without having the scientific uses.

Keywords: Traditional medicine, herbal folk practices, flora, alleviate

Prospects of Magical and Herbal Medical Practices for the Enrichment of the Economy of Mayong

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“Health is Wealth.” Health is a yardstick of one’s wellbeing. It is a holistic process related to the overall growth and development of the nation. Good health which enriches the productivity of people is essential for the development of an economy. Governments of every country invest a large chunk of their GDP every year in the development of the health sector. From ancient times, India is known for its different medicine systems like Ayurveda, Yoga, Unani, Naturopathy, Homeopathy etc. In fact, some of the well-known treatises on traditional medical practices were written in India. The very name “Ayurveda” is derived from the Yajur Veda, one of the four Vedas written in India. Similarly, the people of Assam are also traditionally habituated to the use of different types of medicinal practices. Mayong which is situated in the Morigaon district of Assam, is historically renowned for its magical and herbal medical practices. Many people from different corners of the country, have come to Mayong for curing various health-related problems. But it is often noticed among the “bez” (shaman) that they consider this skill of healing, not as a profession, but as a “*vidya*” (knowledge) which they have gained from their forefathers. Moreover, factors like fear and misunderstanding and a lack of scientific research, has motivated people away from this practice. Thus, the paper tries to understand the prospects of magical and herbal medical practices in Mayong area, for the enrichment of the local economy.

Keywords: Health, Ayurveda, Shaman, “Vidya”, Mayong, economy, herbal medical practices.



Atharvaveda is the Origin & Source of Magic and folk medicinal practices:

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Satam Jeevam Sharado vardhamanah shatam hemantan shatamutabasantan. Shatam ta indro agnih sabita brihaspatih shatayusha habiharshamenam” (Atgravaveda)

Atharva Veda is a remarkable Veda among the four Vedas. It possesses a special peculiarity among the Vedas for its own speciality.

Ancient name of this very Veda i.e. Atharvaveda is ‘Atharvangiras.’ Generally, Atharvagasas means white and black magic. The word Atharvas means those magics (Sukla Jadu); on the otherhand, ‘ Angiras’ carries those magic’s which are actually unbeneficial, attacking and harmful. That’s why it is known as the Atharvaveda.

Atharvaveda includes the knowledge of the science of life (Ayurvignyan) which is called Ayurveda also. Therefore, in indian history of medicine & herbal medicine the place of the Atharvaveda is very important.

Besides, ‘Baishjya Suktani’ aslp remain in the content of the Atharvaveda. Such types of hymns (Suktani) deals with the mantras, which are used in the treatment of various diseases as well as practices of folk medicine and miraculous behaviour etc. Moreover, in the Atharvedas, there are sp may mantras which are chanted in hypnotizing anyone(male or femle) as interest is called Vashikoron mantra”.

After all. the impact of magic and folk medicinal practices were highly focused in the vedic period. It is proved throught the Atharvaveda.

Keywords: Contents of the Atharvaveda, while and black magic , folk medicine, Herbal medicine an Hypnotize- mantra.

PRESENT STATUS OF BLACK MAGIC IN MAYONG : AN ASSESSMENT

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Mayong is a land of black magic. The name itself reflects that it is a land of 'illusion'. The Mayong has been derived from Sanskrit word 'Maya'. Kali Sadhana, Bhut, Pret etc words create thunders, thrills and fears. Nobody in present generation accept the acquisition of black magic knowledge, but still people feel that many of them know it. The place is famous for 'Uran Mantra' and 'Luki Mantra'. But at present, we find the impact of science and technology and medical science and magicians or the magic of Mayong are becoming non important in the eyes of the new generation.

Keywords : Black magic, 'Maya', 'Uran Mantra', 'Luki Mantra'.



Role of Mantras in Prevailing Society and its effectiveness

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Minerva Academy

Through there are numerous mantras to attract people or to dominant people but inspite of those only few mantras are to be discussed. In my presentation I will discuss elaborately. Presently, I would like to tell that this mantras are enlightening power to the Society. In this process only house hold products and spiritual words are used.

Keywords : Mantras, Enlightening, House hold products and spiritual words.



The Practice of *Moch Marnu* in Nepali Society of Mayang Area

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The Nepalis of Assam are very much resourceful as far as folk medicinal treatment of diseases is concerned. It may be either in form of chanting mantras or edible herbal medicines. They have various processes of treatment of most of the diseases and also have much faith in such practices. The traditional physician is popular as *Dhami* among Nepali folks. The practice of Moch Marnu is a much believed and followed in Nepali society. It is the treatment of infertility among women after miscarriage of child during pregnancy. People believe that after miscarriage or after giving birth to a dead baby, some women loses the capacity of reproduction and it may be cured through the process of *Moch Marnu*. An expert *Dhami* treats such patient with mantras and edible medicines. Though in few numbers, most of the Nepalis residing in Mayang area have faith in this practice and they have found positive results from this.

Modern medical science also believe that after miscarriage, women may suffer some kind of blockage in their reproductive system and it may be cured through some treatment. So, if some proper study is carried out, the traditional way of treatment also may be proved scientifically.

***Key Words: Moch Marnu, disease, treatment, Nepalis, Mayang, women,
practice, traditional***



A Study on Occult Medicinal Practices in Mayong, Assam

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There exists mainly two varieties of folk healing practices in all over the world- 1. Natural or Rational or Herbal healing and 2. Magico- Religious healing. Many scholars also used the term “ Empirical Medicine to describe the first variety and the term “ Occult Medicine to describe” the second variety of folk medicinal practices. The first represents one of man’s earliest reactions to the herbs, plants, minerals and animal substances and the second attempts to use charms, words and holy actions to cure disease. It has been found that the two types of traditional healing methods still have been in continuance in villages of India and thus among the villagers in Mayong, Assa, also. If any illness comes to any patients, at first, the healers are always eager to know the cause of the illness, whether it is due to natural or supernatural agencies. Once the super natural cause is found out, they generally opt for magical ways, rituals, sacrifices etc. to cure the illness and if they find that the illness is due to natural agencies, they generally take the help of herbal medicines to treat it. Leaving the herbal medicinal treatment apart, an attempt will be made in this paper to explore and document some aspects of the magico religious healing (occult medicinal practices), that have been still in continuance in Mayong. The people of Mayong follow different sorts of magico religious healing techniques to treat their diseases. Among them, propitiation of Gods and Goddess, exorcism, use of magic, charms and amulets etc. are the main, the beliefs and practices of which are still widely prevalent.

Keywords : Occult medicine, Empirical medicine, Magic, charms, amulets etc.



মায়ঙৰ পটভূমিৰ আধাৰত মন্ত্ৰ চিকিৎসা

ড० ৰুণমনি বৰা ফুকন
মনালিছা টুমুং
প্ৰবক্তা, চন্দ্ৰপুৰ মহাবিদ্যালয়

মায়ং হ'ল মায়ং বিদ্যাৰ এটি যাদুকৰী শিৰোনাম। মায়ঙৰ বুকুতে খোদিত হৈ আছে অজস্ৰ সময়ে গৰকা অসংখ্য বিশ্বাস - সংশয় যাদু আৰু মায়াৰ সাক্ষী। মায়ং প্ৰসিদ্ধ মায়া বিদ্যা তথা মন্ত্ৰ বিদ্যাৰ বাবে। কিন্তু এই মায়া বা মন্ত্ৰৰ বিষয়ে জানিবলৈ এই ভৌগোলিক খণ্ডত অৱস্থিত জনবসতিৰ সৈতে যোগাযোগ তথা মত সংগ্ৰহৰ প্ৰয়োজন। মন্ত্ৰ কি বুলি ক'ওতেই পোনতে মনলৈ আহে জৰা-ফুকা জ্য বিষয়সমূহ। এই জৰা-ফুকা কু-সু আদি ভিন্ন ধৰণৰ হ'ব পাৰে। তদুপৰি ওজা স্বৰূপ ব্যক্তিয়ে ৰোগীৰ ৰোগ নিৰাময়ৰ হেতু, দৈব্যশক্তিৰ দ্বাৰা অভিষাপিত হোৱা লোকক পৰিত্ৰান দিবৰ হেতু, অসং ব্যক্তিৰ মনোবাঞ্ছাৰ দ্বাৰা অসুবিধাত পৰি জীৱনত দুৰ্ভোগ ভুগিব লগীয়াত পৰিলে বৈদ্য তথা ওজাৰ যোগেদি পৰিত্ৰাণ লাভ কৰিব পাৰে। বহু সময় ধৰি যথেষ্ট সাধনাৰ যোগেদি লাভ কৰা শক্তিৰ জৰিয়তে লজা সকলে সমাজ তথা জনসাধাৰণৰ বাবে এই মন্ত্ৰৰ প্ৰয়োগ কৰে। আমাৰ এই গৱেষণা পত্ৰখনিত মায়ঙৰ যাদু বিদ্যাৰ যোগেদি বেজ বা ওজাই চিকিৎসা কৰা পদ্ধতি সম্পৰ্কে আলোচনা কৰা হ'ব।



ঐতিহাসিক মায়ঙৰ বিখ্যাত বেজ শ্ৰীযুত ফনিধৰ নাথৰ যাদু আৰু বেজ
বেজালিৰ ওপৰত এটি ক্ষেত্ৰ ভিত্তিক অধ্যয়ন

বেজা ছাদুল্লাহ আহমেদ
সহকাৰী অধ্যাপক
শিক্ষা বিভাগ
মায়ং আঞ্চলিক মহাবিদ্যালয়

মায়ং আমাৰ মৰিগাওঁ জিলাৰ ব্ৰহ্মপুত্ৰ নদীৰ পাৰত অৱস্থিত এটা অঞ্চল। এই অঞ্চলক যাদু-মন্ত্ৰৰ স্থান বুলি কোৱা হয়। (The land of Black Magic) এই অঞ্চলটো দেশৰ ভিতৰতে যাদু-মন্ত্ৰ কিংবদন্তিপূৰ্ণ ইতিহাসৰ বাবে প্ৰসিদ্ধ। মধ্যযুগৰ সময়ছোৱাত এই অঞ্চলটো প্ৰাচীন ভাৰতৰ যাদু-বিদ্যাৰ কেন্দ্ৰ হিচাপে পৰিগণিত হৈছে বুলি জনা যায়। যাদু-মন্ত্ৰ আৰু বেজ-বেজালিৰ বাবে মায়ং খুবেই বিখ্যাত। উদাহৰণ স্বৰূপে মন্ত্ৰৰ জৰিয়তে আলহীৰ গাত পীৰা লাগি ধৰা, বাটি বা বেত চালান দিয়া, পিঠিত কাহঁৰ কাঁহি এঠা লাগি ধৰা, বাঘ মন্ত্ৰৰ জৰিয়তে বাঘ বশ কৰা ইত্যাদি। শ্ৰীযুত ফনিধৰ নাথ এজন মায়ঙৰ বিখ্যাত বেজ হিচাপে পৰিচিত। তেখেতে তন্ত্ৰ-মন্ত্ৰৰ জৰিয়তে বাটি বা বেত চালন কৰি মাটিত পুতি থোৱা অশুভ শক্তিক উলিয়াই আনি মানুহৰ বেমাৰৰ পৰা উদ্ধাৰ কৰা দেখা গৈছে। ইয়াৰ উপৰিও তন্ত্ৰ-মন্ত্ৰ আৰু বেজালিৰ জৰিয়তে বিভিন্ন বিষ, মোহিনী মন্ত্ৰ, শিৰকোব(মাইকী মানুহৰ স্তনৰ বেমাৰ), ধাতুৰ দোষ, হাড় ভঙা বা মচকা খোৱা, হাৱা লগা, বাত বিষ ইত্যাদি বনৌষধিৰ দ্বাৰা শ-শ, হাজাৰ-হাজাৰ মানুহক উপকাৰ কৰি আহিছে। মোৰ উদ্দেশ্য হ'ল, এই বিখ্যাত বেজ জনে তন্ত্ৰ-মন্ত্ৰ কিদৰে, কেনেকৈ প্ৰয়োগ কৰিছে বা তন্ত্ৰ-মন্ত্ৰ ও বনৌষধিৰ বিষয়ে মূল গৱেষণা পত্ৰত বিস্তৃত আলোচনা কৰা হ'ব। গৱেষণা পত্ৰখন প্ৰস্তুত কৰোতে সাক্ষাৎকাৰ আৰু পৰ্যবেক্ষণ পদ্ধতি অৱলম্বন কৰা হৈছে।

সূচক শব্দ : বেজ, তন্ত্ৰ-মন্ত্ৰ, বাতি চালান।



পৰম্পৰাগত লোক চিকিৎসাত নাৰীৰ ভূমিকা :

ৰজামায়ং অঞ্চলৰ এটি ক্ষেত্ৰভিত্তিক অধ্যয়ন

ড° মীনাক্ষী তামুলী

সহকাৰী অধ্যাপিকা

অসমীয়া বিভাগ

মায়ং আঞ্চলিক মহাবিদ্যালয়

মন্ত্ৰ আৰু লোক ঔষধি লোক জীৱনৰ জীৱন সংগ্ৰাম আৰু অভিজ্ঞতাৰ ফচল। লোক জীৱনৰ সৰল বিশ্বাস যে মন্ত্ৰ আৰু লোক ঔষধিৰ জৰিয়তে প্ৰাকৃতিক দুৰ্যোগ, বেমাৰ-আজাৰ, বন্য জন্তুৰ আক্ৰমণ, জীৱ-জন্তুৰ অসুখ আৰু সকলোধৰণৰ অশুভ শক্তিক নাশ কৰিব পাৰি। মন্ত্ৰ আৰু লোক ঔষধিত বাজুয় হৈ আছে এটা জাতিৰ লোক-চিকিৎসাৰ প্ৰাচীন পৰম্পৰা।

অসমৰ মৰিগাঁও জিলাৰ পশ্চিম প্ৰান্তত অৱস্থিত মায়ং অঞ্চল এই লোকবিদ্যাৰ বাবে প্ৰখ্যাত। অঞ্চলটোত পুৰুষ মহিলা নিৰ্বিশেষে লোক চিকিৎসা আৰু মন্ত্ৰৰ প্ৰয়োগ কৰি আহিছে। অঞ্চলটোৰ মহিলাসমাজে এইক্ষেত্ৰত পিছ পৰি থকা নাই। মহিলাসকলৰ সাধনা তথা ব্যৱহাৰিক প্ৰয়োগৰ প্ৰাধান্য দি এই আলোচনা পত্ৰখনি প্ৰস্তুত কৰা হৈছে। আলোচনাৰ সুবিধাৰ বাবে তিনিগৰাকী মহিলাৰ লোক ঔষধিৰ ব্যৱহাৰিক প্ৰয়োগৰ বিষয়ে আলোচনা কৰা হ'ব।

বৰ্ণনাত্মক পদ্ধতিৰে প্ৰস্তুত কৰা এই আলোচনা পত্ৰখনিয়ে কেইটামান ৰোগৰ লোকচিকিৎসা পদ্ধতি সম্পৰ্কে পোহৰাব বুলি আশা কৰা হৈছে। লোকবিদ্যাৰ অন্যান্য সম্পদ কালৰ সোঁতত বিলীন হৈ যোৱাৰ দৰে লোক চিকিৎসাসমূহো ইয়াৰ অনুষ্ণংগৰে সৈতে উদ্ধাৰ কৰি ভৱিষ্যতে সংৰক্ষণ কৰি লগতে বৈজ্ঞানিক গৱেষণাৰ বাট বুকলি কৰিব পাৰে তাৰেই প্ৰচেষ্টাৰেই আমাৰ এই আলোচনা পত্ৰখনি।

সূচক শব্দ : ৰোগ, লোকঔষধি, নাৰী।



মায়ঙৰ বেজ, মন্ত্ৰ আৰু লোক ঔষধ

(এটি সমীক্ষাত্মক অধ্যয়ন)

অতুল চন্দ্ৰ নাথ

সহকাৰী অধ্যাপক

মায়ং আঞ্চলিক মহাবিদ্যালয়

কোনো এক দেৱী বা শক্তিৰ সাধনা কৰি সেই দেৱী বা শক্তিৰ লগত যোগসূত্ৰ বা একীভূত হৈ অসম্ভৱ কাৰ্য্য কৰিব পৰা এক লোক বিশ্বাস পৰম্পৰাগত ভাৱে চলি আহিছে আৰু তান্ত্ৰিক বৌদ্ধ সকলৰো মাজত প্ৰচলিত বিশ্বাস। মন্ত্ৰ সাধনাৰে দেৱীৰপৰা

শক্তি আহৰণ কৰি সেই অদৃশ্য শক্তিক সাধকে নিজ ইচ্ছানুযায়ী কাৰ্য্য সমাধা কৰা প্ৰথা সমগ্ৰ পৃথিৱীতে প্ৰাচীন কালৰ পৰা চলি আহিছে। সাধাৰণতে সৃষ্টি , পলয়, খৰ্গলোক, প্ৰেতলোক, নিশাচৰৰ আলয়, বিভিন্ন তীৰ্থ, আশ্ৰম আৰু বৰ্ণ-ধৰ্ম-যাদু, গ্ৰহ-নক্ষত্ৰৰ স্থান আৰু গতি, ব্ৰত-পাৰ্বণ পালন , পত্ৰি অপবিত্ৰ বস্তু, ৰাজধৰ্ম, যুগধৰ্ম আদি বিষয়ৰ বৰ্ণনা হিন্দু তন্ত্ৰ শাস্ত্ৰৰ অন্তৰ্ভুক্ত। যাদু বা ইন্দ্ৰজাল মানুহৰ আদিম বিশ্বাস। তন্ত্ৰৰ উৎস যাদু বা ইন্দ্ৰজালৰ চৰ্চা ভাৰতবৰ্ষৰ আদিম অধিবাসী আৰ্য্যেতৰ গোষ্ঠীৰ বিভিন্ন ফৈদৰ লোকৰ মাজতে প্ৰথমে আৰম্ভ হৈছিল। হিন্দুসকলৰ অথৰ্ববেদতহে এনে যাদুৰ প্ৰথম প্ৰৱেশ ঘটে বুলি জানিব পাৰি।

অসমত তন্ত্ৰ শাস্ত্ৰৰ প্ৰধান কেন্দ্ৰ হিচাপে পমাখ্যাৰ নাম প্ৰচলিত হৈ আছে। এই কামাখ্যা অষ্টীয় খাছী সকলৰ তীৰ্থস্থান বুলি জনা যায়। কামাখ্যাৰ নিকটৱৰ্তী মায়ং ৰাজ্যখনতো এসময়ত বড়ো কছাৰীৰেই বসতি ঠাই আছিল বুলি জানিব পাৰিব। এই সকলৰ মাজত বেজ-মন্ত্ৰ আৰু লোক ঔষধি বিশেষ প্ৰচলন আছিল আৰু তেওঁলোককৰ পৰা পৰৱৰ্তী কালত বসতি কৰা লোক সকলৰ মাজত বিশেষ ভাৱে ব্যৱহাৰ হবলৈ ধৰে।

যাহোক মায়ং বিখ্যাত হোৱাৰ মূলতে যাদু-মন্ত্ৰ আৰু বেজৰ কথাই মনলৈ আহে। গোটেই মায়ং ঠাই খণ্ড এসময়ত হাবি-জংঘলে ভৰা হেতু ভূত প্ৰেতৰ অবাধ বিচৰণ স্থলী আছিল বুলি লোক মুখে শুনা যায়। সেয়ে সেইবোৰৰ পৰা ৰক্ষা পোৱাৰ উদ্দেশ্যে লোক সকলৰ মাজত কিছুমান বন দৰৱ তৈয়াৰ কৰা হৈছিল আৰু তাৰ ব্যৱহাৰৰ পৰা ৰোগ নিৰাময় পাবলৈ সক্ষম হৈছিল।

অতীত মায়ং ৰাজ্যখনকে মায়ং অঞ্চল হিচাপে সামৰি পুৰণি কেইখন মান গাঁৱৰ বেজ আৰু লোক ঔষধ পাতি জনা ব্যক্তিৰ পৰা আহৰণ কৰা মন্ত্ৰ আৰু লোক ঔষধকলৈ এক সমীক্ষাত্মক অধ্যয়ন পদ্ধতিত আমাৰ গৱেষণা পত্ৰিকা খনি আলোচনা কৰাৰ প্ৰয়াস কৰা হ'ব।



প্ৰাণী জগতত মন্ত্ৰ আৰু বনৌষধিৰ প্ৰভাৱ

দিলীপ শইকীয়া
জ্যেষ্ঠ কাৰ্যালয় সহায়ক
মায়ং আঞ্চলিক মহাবিদ্যালয়

ওঁম ক্ৰীং ক্ৰীং ফট সাহা। প্ৰাচীন মায়ঙৰ অধিকাংশ লোকৰেই তন্ত্ৰ-মন্ত্ৰ সাধনা এক বৃত্তি হিচাপে চিহ্নিত আছিল। এই তন্ত্ৰ-মন্ত্ৰ আৰু বনৌষধি ব্যৱহাৰৰ ক্ষেত্ৰত দেৱ দেৱীৰ পূজা অৰ্চনা অন্যতম উপাদান। বিশেষকৈ মহাদেৱ-পৰ্বতীকে সাক্ষী কৰি এই পদ্ধতি অৱলম্বন কৰিছিল যদিও মায়ঙৰ পঞ্চ দেৱতা মা ভাগৱতীক সম্বৰণ কৰাটো প্ৰাৰম্ভিক শব্দ বাক্য। দেৱ দেৱীক পূজা অৰ্চনাৰ বাবে বৃহৎ আকাৰৰ বৃক্ষক আশ্ৰয় লৈছিল। তন্ত্ৰ-মন্ত্ৰ প্ৰয়োগৰ ক্ষেত্ৰত আৰু বনৌষধি ব্যৱহাৰৰ ক্ষেত্ৰত শুভদিন হিচাপে শনিবাৰ বা মঙ্গলবাৰটোকে বাচি লোৱা হৈছিল। অসাধাৰণ মন্ত্ৰ সাধনাৰ বাবে আচুটিয়াকৈ কোনো নিৰ্জৰ্ন ঠাইত জুপুৰি ঘৰ সাজি লৈছিল। তাহানিৰে পৰা প্ৰচলিত নিয়ম নীতি, পদ্ধতি আদি বৰ্তমান সময়তো বিৰাজ মান।



মায়ঙত প্ৰচলিত মন্ত্ৰ আৰু বন দৰৱৰ চিকিৎসা পদ্ধতিঃ এক আলোচনা

চাৰু প্ৰভা চলিহা
সহকাৰী অধ্যাপিকা
মায়ং আঞ্চলিক মহাবিদ্যালয়

মৰিগাঁও জিলাৰ পশ্চিম প্ৰান্তত অৱস্থিত মায়ং পুৰণি কালৰে পৰা তন্ত্ৰ-মন্ত্ৰৰ বাবে পৃথিৱী বিখ্যাত। তন্ত্ৰ মন্ত্ৰৰ মূল উৎস হৈছে যাদু। এই যাদু মানুহৰ আদিম বিশ্বাস। বহু ক্ষেত্ৰত দেখা যায় যে মানুহৰ বেমাৰ আজৰ অৰোগ্য বিচাৰি তাপলি মেলে বেজৰ ওচৰলৈ। মায়ঙৰ লোক সকলো এইক্ষেত্ৰত বেছি বিশ্বাসী। আৰু সেই বাবে ইয়াত বহু পৰিমাণে বিভিন্ন বেমাৰৰ চিকিৎসা বনৌষধিৰ দ্বাৰা নিৰাময়ৰ চেষ্টা কৰা পৰিলক্ষিত হয়। সৰু ল'ৰা ছোৱালীৰ মুখত হোৱা চুনिया বেমাৰ, জ্বৰ হ'লে মোখ

লগা, মহিলা সকলৰ ঋতুজ্ঞান সময়ত অধিক বক্ষ ক্ষৰণ, সন্তানহীনতা, ধাতুৰোগ, বিষ, মধুমেহ, পনীয়া পায়খানা, বদহজম আদি অসুখ সমূহৰ বনৌষধি আৰু মন্ত্ৰ সমূহৰ বিষয়ে মোৰ এই ক্ষুদ্ৰ গৱেষণা পত্ৰখনত অৱলোকন কৰিবলৈ বিচৰা হৈছে। এই অঞ্চলৰ বিভিন্ন জন বেজ তথা জনা বুজা লোকৰ ওচৰলৈ লৈ তথ্যসমূহ সংগ্ৰহ কৰি ইয়াত উপস্থাপন কৰা হ'ব। বৰ্তমানৰ বিজ্ঞানৰ যুগত এই সমূহৰ প্ৰয়োজনীয়তা সম্পৰ্কেও আলোচনা কৰিবলৈ চেষ্টা কৰা হ'ব।



চড়ক পূজাত ব্যৱহৃত তন্ত্ৰ-মন্ত্ৰঃ এটি আলোকপাত

অভিৰাম চৰকাৰ
সহকাৰী অধ্যাপক,
মায়ং আঞ্চলিক মহাবিদ্যালয়

মৰিগাঁও জিলাৰ পশ্চিম প্ৰান্তত অৱস্থিত মায়ং। মায়ং নামৰ ঠাইখনি সুদূৰ অতীতৰে পৰা তন্ত্ৰ-মন্ত্ৰত প্ৰসিদ্ধ হিচাপে পৰিগণিত হৈ আহিছে। বিভিন্ন গৱেষকসকলে অনুমান কৰা কৰা অনুসৰি খ্ৰীষ্টীয় অষ্টম-নৱম শতিকা মানতে নীলাচল -কামাখ্যাৰ পৰা ৪০ কি.মি. পূৱে অৱস্থিত এই ঠাইখনত তন্ত্ৰ-মন্ত্ৰ সাধনাৰ সূত্ৰপাত ঘটিছিল। সেয়েহে মায়ং অঞ্চলৰ বিভিন্ন দেৱ দেৱতাৰ মূৰ্তিৰ ভিতৰত হৰ গৌৰীৰ যুগল মূৰ্তি, যোনী পীঠ, শিৱ লিংগ, ত্ৰিশূল, কাছৰ মূৰ্তি আদি সমূহেই প্ৰাধান্য লাভ কৰিছে। এই মূৰ্তিসমূহৰ অৱস্থানেই এই অঞ্চলত যে তান্ত্ৰিকতাৰ বহুল প্ৰচলন আছিল সেই কথাৰ প্ৰমাণ দাঙি ধৰে।

মায়ং অঞ্চলৰ হিন্দু বঙালী লোক সকলৰ মাজত প্ৰচলিত চড়ক পূজা। এই চড়ক পূজা বিভিন্ন তন্ত্ৰ-মন্ত্ৰত প্ৰয়োগ হোৱা দেখা যায়। উদাহৰণস্বৰূপে বিভিন্ন বন্দনা মন্ত্ৰ, দা- খেলাৰ মন্ত্ৰ, পিঠিত বৰশি লগোৱা মন্ত্ৰ, বেত-চালন, ধূপৰ দ্বাৰা বন্দনা মন্ত্ৰ, শ্মশানত পূজা পাতল কৰাৰ মন্ত্ৰ, বিভিন্ন দেৱ দেৱতাৰ সাধন মন্ত্ৰ আদি সমূহৰ কথা উল্লেখ কৰিব পাৰি। এই তন্ত্ৰ মন্ত্ৰৰ সম্পৰ্কে তেনেধৰণৰ গৱেষণামূলক তথা শৃংখলাবদ্ধ আলোচনা হোৱা নাই। সেয়েহে চড়ক পূজাত ব্যৱহৃত তন্ত্ৰ-মন্ত্ৰৰ শৃংখলাবদ্ধ তথা গৱেষণামূলক আলোচনাৰ আবশ্যিকতা আছে।

আমাৰ এই গৱেষণা পত্ৰখনিত বিশেষকৈ তন্ত্ৰ-মন্ত্ৰ প্ৰয়োগৰ ক্ষেত্ৰত এক বিশ্লেষণাত্মক আলোচনাৰ প্ৰয়াস কৰা হৈছে।

মূল শব্দ : তন্ত্ৰ-মন্ত্ৰ, চড়ক পূজা, চালন আদি।



সমাজ জীৱনত যাদুবিদ্যাৰ আৰু মন্ত্ৰৰ প্ৰয়োগ : এক বিশ্লেষণ

অচ্যুত কুমাৰ দাস

সহকাৰী অধ্যাপক, মৰিগাঁও মহাবিদ্যালয়

প্ৰগতি প্ৰসাদ বৰা

প্ৰফুল্ল কুমাৰ বৰা

সহকাৰী অধ্যাপক, মৰিগাঁও মহাবিদ্যালয়

মানুহৰ জীৱনত যিদৰে নাচ-গান, কাম আদিৰ যোগসূত্ৰ আছে ঠিক সেইদৰে কিছুমান অদ্ভুত বিশ্বাসো জড়িত হৈ আছে। এই বিশ্বাসেই যাদুবিশ্বাস। যিটো 'মেজিক' বুলি কোৱা হয়। এই বিশ্বাসৰ মূল কথা হ'ল কল্পনাৰে প্ৰকৃতিক জয় কৰিব পাৰিলে বাস্তৱভাৱেও প্ৰকৃতিক জয় কৰা সম্ভৱ। এই ক্ষেত্ৰত অথৰ্ব বেদৰ এটা উদাহৰণ দিব পাৰি য'ত উল্লেখ আছে যে, ভূমিজাত গছ-গছনি, লতা, গুল্ম আদিৰ পৰা ঔষধ প্ৰস্তুত কৰা তাবিজ, কবচ, মন্ত্ৰাদিৰ প্ৰয়োগ, মোহন, মাৰণ, উচাতন, ইন্দ্ৰজাল, অভিচাৰ মন্ত্ৰাদি সূত্ৰত জলৰ অধিষ্ঠাত্ৰী দেৱীসকলক ভেষজ (ঔষধ) প্ৰেৰণৰ প্ৰাৰ্থনা জনোৱা মন্ত্ৰ এনেধৰণৰ :

অপ্সু মে সোমো অৱবীদন্ত
অগ্নি চ বিশ্বশত্ৰুবমম
আপঃ প্ৰনীত ভেষজং বৰয়ং তস্মৈ মম
জ্যোত্ৰ চ সূৰ্য্যং দশে

অৰ্থাৎ - জলদেৱতাৰ মাতৃ সকলো ধৰণৰ ভেষজ (ঔষধ) আৰু সকলোৰে সুখকৰ
জ্ঞানস্বৰূপ অগ্নিদেৱতাক দেখাৰ সমৰ্থ হওঁ।

আমাৰ গৱেষণাপত্ৰখনিত বিশেষকৈ সমাজজীৱনত যাদুবিদ্যা আৰু মন্ত্ৰ প্ৰয়োগৰ
এক বিশ্লেষণ অনাৰ প্ৰয়াস কৰা হৈছে।

মূল শব্দ : যাদুবিদ্যা।



মোৰ্ আৰু বায়ুৰোগ আৰু মন্ত্ৰ চিকিৎসাৰ পৰম্পৰা
ঃ মায়ং অঞ্চলৰ এটি ক্ষেত্ৰভিত্তিক অধ্যয়ন

কবিতা মেধী
সহকাৰী অধ্যাপিকা
শিক্ষা বিভাগ
মায়ংআঞ্চলিক মহাবিদ্যালয়

অতীজৰে পৰা বিশ্বৰ প্ৰায় সকলোতে জনসাধাৰণে কিছুমান বেমাৰ ব্যাধি
নিৰাময়ৰ বাবে লোক ঔষধ পাতিৰে চিকিৎসা কৰাৰ পদ্ধতি প্ৰচলিত হৈ আছে। এই
চিকিৎসা আৰু ঔষধপাতি কিছুমান লোকাচাৰৰ ভিতৰত অন্তৰ্গত। জনসাধাৰণৰ মুখে
মুখে পৰম্পৰাগত ভাবে এনে চিকিৎসা আৰু ঔষধ প্ৰচলিত হৈ আহিছে। অৱশ্যে
জৰা ফুকাৰ বাবে কিছুমান মন্ত্ৰ পুথিৰো প্ৰচলন আছে। মায়ং সুদূৰ অতীজৰে পৰা
তন্ত্ৰ-মন্ত্ৰৰ প্ৰভাৱ হিচাপে পৰিগণিত হৈ আহিছে। মন্ত্ৰ সমূহ হৈছে একোটা সাধনলব্ধ
বস্তু। এই অঞ্চলৰ জনসাধাৰণে বিভিন্ন ৰোগৰ চিকিৎসাৰ বাবে বহু সময়ত চিকিৎসকৰ
ওচৰলৈ নাযায় বেজৰ ওচৰলৈ যায়। বেজে মন্ত্ৰ আৰু বনৌষধিৰ দ্বাৰা ৰোগ নিৰাময়ৰ
চেষ্টা কৰা দেখা যায়। এই মন্ত্ৰসমূহ সাধকে কোনো বিশেষ কাৰণত গভীৰ সাধনাৰ
জৰিয়তে লাভ কৰে। যিহেতু মন্ত্ৰৰ শব্দবোৰ সাধনাৰ মাজেৰে উৎপত্তি ঘটে, সেয়ে

এই সমূহৰ অৰ্থ বিচাৰ নকৰি অন্তঃকৰণে মানি লোৱা হয়। গতিকে ৰোগীয়ে আৰোগ্য লাভ কৰে। লোক চিকিৎসাত মন্ত্ৰৰ লগত কিছুমান বনৌষধিও ব্যৱহাৰ কৰা হয়। মায়ঙত যদিও তন্ত্ৰ-মন্ত্ৰৰ প্ৰভাৱ বিভিন্ন কাৰণত কমি অহিছে, এই অঞ্চলৰ জনসাধাৰণে আজিও সাধাৰণ শ্ৰেণীৰ কিছুমান ৰোগ নিৰাময়ৰ বাবে মন্ত্ৰৰ প্ৰয়োগ কৰি আহিছে। এই ক্ষুদ্ৰ গৱেষণা পত্ৰখনৰ জৰিয়তে মোৰ্ আৰু বায়ুৰোগ নিৰাময়ত তন্ত্ৰ-মন্ত্ৰ প্ৰভাৱ সম্পৰ্কে অধ্যয়নৰ চেষ্টা কৰা হৈছে। ক্ষেত্ৰ ভিত্তিক অধ্যয়নৰ জৰিয়তে আজি অনাদৃত অৱহেলিত হৈ নিঃশেষ হ'বলৈ ধৰা লোক চিকিৎসা সমূহক পুৰঞ্জীৰিত কৰাই হৈছে এইপত্ৰ খনিৰ মূল উদ্দেশ্য। পত্ৰখন প্ৰাথমিক তথ্যসমূহ সাক্ষাৎকাৰ আৰু প্ৰশ্নাৱলী পদ্ধতিৰে সংগ্ৰহ কৰা হৈছে আৰু মাধ্যমিক তথ্য সমূহ পুথি আৰু বিভিন্ন প্ৰবন্ধৰ পৰা সংগ্ৰহ কৰা হৈছে। অধ্যয়নৰ সুবিধাৰ বাবে মায়ঙৰ হাতীমূৰীয়া অঞ্চলৰ এজন বেজক নিৰ্বাচন কৰা হৈছে।

মূল শব্দ : ৰোগ, তন্ত্ৰ-মন্ত্ৰ আৰু বনৌষধি।



মায়ং জনসমাজত প্ৰচলিত যাদুবিদ্যাৰ পৰম্পৰা আৰু লোকবিশ্বাস

ক্ষীৰোড দাস

ঐতিহ্যৰে পৰা আমাৰ সমাজ জীৱনত তন্ত্ৰ-মন্ত্ৰৰ প্ৰচলন আছিল বুলি জানিব পৰা যায়। বিষয়বস্তু আৰু ৰচনাৰ পটভূমিলৈ দৃষ্টি ৰাখি এই বোৰৰ ৰচনাৰ কাল প্ৰাক-শংকৰী যুগতে আমি প্ৰতিষ্ঠা কৰিব পাৰো। ব্ৰহ্ম কৰতি, গু-কৰতি, পানী কৰতি, ধৰণী মন্ত্ৰ, সৰ্বধাক মন্ত্ৰ, পক্ষীৰাজ মন্ত্ৰ, সুদৰ্শন মন্ত্ৰ, বীৰাজনৰা মন্ত্ৰ আদি বহুতো তন্ত্ৰ-মন্ত্ৰৰ পুথি আমাৰ ভাষাত পোৱা যায়।

পুৰণি কালৰ পৰাই কামৰূপ কামাখ্যা তন্ত্ৰ-মন্ত্ৰ যাদুবিদ্যাৰ দেশ বুলি জনা যায়। কিন্তু এই কামৰূপ কামাখ্যা তন্ত্ৰ-মন্ত্ৰ যাদুবিদ্যাৰ দেশ বুলি জনা যায়। কিন্তু এই কামৰূপতকৈ মধ্য অসমত মন্ত্ৰবোৰ অধিক পৰিমাণে প্ৰচলন আছিল। মৰিগাঁৱৰ মায়ং অঞ্চল মধ্যযুগৰ পৰাই তন্ত্ৰ-মন্ত্ৰৰ কেন্দ্ৰ স্থল বুলি প্ৰসিদ্ধি আছে। অসমৰ সাংস্কৃতিক, ৰাজনৈতিক, বাণিজ্যিক কেন্দ্ৰভূমি গুৱাহাটী মহানগৰৰ পৰা প্ৰায় ২৫ কিলোমিটাৰ দূৰৈত অসমৰ যাদুনগৰী ৰূপে খ্যাত মায়ং অৱস্থিত। তন্ত্ৰ-মন্ত্ৰ- যাদুবিদ্যাৰ দ্বাৰা বিভিন্ন

জনকল্যাণমূলক আৰু অমঙ্গলমূলক কাম কৰিব পাৰি বুলি লোক বিশ্বাস আছে। মৰিগাঁও জিলাৰ মায়ং অঞ্চলত যাদুবিদ্যাৰ কিদৰে প্ৰচলন আছিল, সাম্প্ৰতিক সময়ত ইয়াৰ প্ৰচলন কেনে, ইয়াৰ দ্বাৰা কেনে উপকাৰ বা অপকাৰ সাধিব পাৰি আৰু এইবোৰৰ লোকবিশ্বাস সম্পৰ্কে অধ্যয়ন কৰি বিতং বিশ্লেষণ গৱেষণা পত্ৰত দাঙি ধৰিবলৈ প্ৰয়াস কৰা হ'ব।



মায়ঙত প্ৰচলিত আৰু সংৰক্ষিত মন্ত্ৰ

ড°

কমল চন্দ্ৰ নাথ

ড° শিখামনি দাস

চৰাইবাহী মহাবিদ্যালয়

মন্ত্ৰ হ'ল শব্দ বা শব্দৰ সমষ্টি। মন্ত্ৰত ব্যৱহৃত কিছুমান বিশেষ বিশেষ আখৰ বা সমষ্টিগত শব্দৰ কিছুমান বিশেষ গুণ আছে। যাক বাৰে বাৰে বিশুদ্ধভাৱে উচ্চাৰণ কৰিলে সাধকৰ ইচ্ছা পূৰণ হয় বা অভীষ্ট সিদ্ধি হয়। ইয়াত নিহিত হৈ থাকে সাধকৰ প্ৰবল ইচ্ছা শক্তি। বিষয় বস্তুৰ ফালৰ পৰা যাদু-মন্ত্ৰবিলাক অৰ্থবেদৰহে অন্তৰ্গত। অসমীয়া সাহিত্যৰ ইয়াৰ স্থান সুকীয়া। ঐতিহ্যৰ পম খেদি গ'লে পূৰণি মায়ং অঞ্চলত প্ৰচলিত মন্ত্ৰ-সাহিত্যই আজিও জনসাধাৰণৰ মনত ত্ৰাসৰ সৃষ্টি কৰি থাকে। বুৰঞ্জী আৰু কিংবদন্তীয়ে আজিও ইয়াৰ সাক্ষ্য বহন কৰি আছে। প্ৰাচীন মায়ঙেই নহয়, বৰ্তমান মায়ঙৰ নাম শুনিলেও একে শ্ৰেণীৰ মানুহৰ মনত উৎকণ্ঠাৰ সৃষ্টি হয়। মন্ত্ৰৰ সহায়ত মায়ঙৰ লোকে বহু অসাধ্য সাধন কৰিব পাৰে বুলি আজিও মানুহৰ বিশ্বাস। এই গৱেষণা পত্ৰৰ দ্বাৰা মায়ং অঞ্চলত প্ৰচলিত মন্ত্ৰ আৰু ইয়াৰ সংৰক্ষণৰ ওপৰত এক ক্ষেত্ৰভিত্তিক অধ্যয়ন কৰিবলৈ বিচৰা হৈছে। ইয়াৰ বাবে ক্ষেত্ৰভিত্তিক অধ্যয়নক গৱেষণাৰ পদ্ধতি হিচাপে গ্ৰহণ কৰা হৈছে। ইয়াত প্ৰাথমিক আৰু গৌণ দুয়োবিধ তথ্য সন্নিবিষ্ট কৰা হৈছে।

বীজ : মায়ঙৰ ঐতিহাসিক পটভূমি, মন্ত্ৰ আৰু সংৰক্ষণ।



মৰিগাঁও জিলাত ব্যৱহৃত লোক দৰৱ আৰু ইয়াৰ ব্যৱহাৰ

গীতাজ্জলি খাটনীয়াৰ বন্দনা বৰুৱা
সহকাৰী অধ্যাপিকা
চৰাইবাহী মহাবিদ্যালয়

অসমৰ লোক সংস্কৃতিৰ এটি অন্যতম বিভাগ হৈছে সামাজিক প্ৰথা আচাৰ। বৰ্তমান সময়ছোৱাত এই বিভাগৰ এটি বিষয় বহু চৰ্চালৈ অহা দেখা গৈছে, সেইটো হৈছে লোক ঔষধ আৰু লোক চিকিৎসা। লোক দৰৱৰ প্ৰতি মানুহৰ দৃষ্টিভংগী সলনি হৈছে আৰু লাহে লাহে ইয়াৰ জনপ্ৰিয়তা আগতকৈ বেছি হোৱা পৰিলক্ষিত হৈছে। মৰিগাঁও জিলাৰ গ্ৰাম্য অঞ্চলসমূহত বিভিন্ন দৰৱ বা ঔষধৰ ব্যৱহাৰ দেখিবলৈ পোৱা যায়। এনে লোক দৰৱ সমূহৰ বিষয়ে এটি সম্যক ধাৰণা দিবলৈ চেষ্টা কৰা হৈছে এই ক্ষুদ্ৰ গৱেষণা পত্ৰত।



অসমৰ লোক- জীৱনত বন দৰৱ হিচাপে নৰসিংহ, মানিমুনি আৰু ভেদাইলতাৰ
ব্যৱহাৰ : এক আলোকপাত

জয়দেৱ শৰ্মা
সহকাৰী অধ্যাপক
অসমীয়া বিভাগ
চৰাইবাহী মহাবিদ্যালয়
চৰাইবাহী, মৰিগাঁও

অতি প্ৰাচীন কালৰ পৰাই ভাৰতবৰ্ষত বন দৰৱৰ এক ঐতিহ্য আৰু পৰম্পৰা আছে। ভাৰতৰ ঋষি-মুনি সকলে তেওঁলোকৰ স্বাস্থ্য ৰক্ষাৰ কাৰণে অতীজৰ পৰাই

বন দৰবৰ ওপৰত নিৰ্ভৰশীল হৈ আহিছে। বৰ্তমান আমাৰ দেশত উপলব্ধ বিভিন্ন ঔষধি উদ্ভিদৰ পৰা বহুজাতিক কোম্পানীসমূহে নানা ধৰণৰ খাদ্য আৰু ঔষধ প্ৰস্তুত কৰি উলিয়াইছে। ভাৰতৰ অন্যান্য প্ৰান্তৰ দৰে অসমৰ গ্ৰাম্যাঞ্চল আৰু নগৰাঞ্চল উভয়তে প্ৰাচীন কালৰ পৰাই বন দৰবৰ প্ৰচলিত হৈ আহিছে। বিশ্ব স্বাস্থ্য সংস্থাৰ এক সমীক্ষা মতে ভাৰতবৰ্ষত আশীজন ব্যক্তিয়ে নিজৰ স্বাস্থ্য সুৰক্ষা, নানা ৰোগ প্ৰতিৰোধ আৰু নিৰাময়ৰ কাৰণে প্ৰকৃতিৰ ওপৰত নিৰ্ভৰশীল।

নানা তৰহৰ বন দৰবৰ ভিতৰত নৰসিংহ মানিমুনি আৰু ভেদাইলতা ঔষধি গুণযুক্ত উদ্ভিদ। ইয়াৰ বৈজ্ঞানিক নাম হ'ল মেৰী কিয়ংগি। ইংৰাজীত ইয়াক কাৰি লিভ বোলা হয়। দাক্ষিণাত্য আৰু ভাৰতৰ অন্যান্য ৰাজ্যত নৰসিংহ গছ পোৱা যায়। অসমৰ পৰ্বত-ভৈয়ামৰ হাবি-জংঘল আৰু ঘৰৰ চৌপাষে নৰসিংহ উদ্ভিদ পৰ্যাপ্ত পৰিমাণে উপলব্ধ। এই বিধ গছ ৰোপন নকৰাকৈয়ে য'তে-ত'তে গৰ্জি উঠে। সেয়ে নৰসিংহ সহজলভ্য। ঔষধি গুণেৰে সমৃদ্ধ নৰসিংহ মানুহৰ সুস্বাস্থ্য ৰক্ষাত নান ধৰণে উপকাৰী।

অসমৰ মানুহে সাধাৰণতে নৰসিংহ, মানিমুনি, ভেদাইলতা পাত খাদ্য হিচাপে ব্যৱহাৰ কৰি আহিছে। ইয়াৰ পাত আৰু বসৰ পৰা বিভিন্ন ধৰণৰ খাদ্য প্ৰস্তুত কৰিব পৰা যায়। খাদ্যতকৈ দৰব হিচাপে নৰসিংহ, মানিমুনি আৰু ভেদাইলতা মূল্য বহুত বেছি। পৰৱৰ্তী গৱেষণা পত্ৰত আলোচ্য বিষয়ৰ ওপৰত বিস্তৃত আলোচনা কৰা হ'ব।

**Maulana Abul Kalam Azad Institute of Asian Studies, Kolkata
National Seminar**

On

Magic and Folk Medicinal Practices in Mayong of Assam

At

Mayang Anchalik College, Rajamayong, Morigaon, Assam

PROGRAMME SCHEDULE

Day 1: 7th February, 2020, Friday

8.30 AM – 10.00AM Registration and Breakfast

10:00AM-11:00AM INAUGURAL SESSION

- Announcement followed by a Chorus- by College Students

- Introduction and Felicitation of the Guests- by Dr. Utpal Nath, Co ordinator & Organizing Secretary, Seminar Organizing Committee
- Chair Person's Taking Chair- Sri Gopal Ch.Nath, President, Mayang Anchalik College G.B
- Lighting of the Earthen Lamp- By Sri Tarani Knt. Singha, Traditional King of Mayong ; Sri Mukul Tamuly, Forest Range Officer, Pobitora Wild Life Sanctuary ; Dr Mahananda Borah, Principal, Mayang Anchalik College, Sri Profulla Kr. Bhuyan, Senior Member, Mayan Anchalik College G.B.; Sri Lokendra Hazarika, Eminent Folklorist, Mayong
- Welcome address - by Dr. Mahananda Borah, Principal, Mayang Anchalik College
- Address by Co-Ordinator- by Dr. Utpal Nath, Co-ordinator & Organizing Secretary, Seminar Organizing Committee
- Inaugural Speech- by Sri Pijush Hazarika, the Chief Guest, Honorable Minister of Health & Family Welfare and Urban Development Department, Government of Assam
- Speech by Special Guest- Sri Rituraj Bora, Deputy Commissioner, Morigaon District Speech by Guest of Honour- by Dr. Dilip Kalita, Director, Anandaram Boroah Institute of Language, Art and Culture, North Guwahati
- Release of Abstracts, College Magazine & Books- By Dr. Phani Bhushan Nath, Former Principal, Mayang Anchalik College
- Speech By Chair Person- by Sri Gopal Ch.Nath, President, Mayang Anchalik College G.B

- Vote of Thanks- By Sri Rabin Kalita, Co-Ordinator, IQAC, Mayang Anchalik College

11:00 AM-11:15AM TEA BREAK
 11:15AM- 01:15PM TECHNICAL SESSION-I

Sub-theme:- Magic, Science and Culture

Chair Person :

Dr. Alpana Borgohain, Prof. & Head of the Department of Woman Studies, Gauhati University

Department of History,

Resource persons:

Dr. Rajib Handique, Prof. & Head of the Gauhati University
 Sri Prabin Saikia, Mayong
 Sri Phanidhar Nath, Mayong

Paper Presenter

1. Rupanjali Hazarika : Beliefs in Magic and Witchcraft in the Works of Thomas Hardy
2. Dr. Karabi Goswami : Magic and Religion: Its impact on Society
3. Piklee Buragohain : Magic and Children's Literature: A Study of its Manifestations in *Burhi Air Sadhu*
4. Jonali Talukdar : Magic and Tantrism in the Religious beliefs of the History of Early Kamrupa.
5. Dr. Tripty Devi : Study of Science, Magic and Culture
6. Subhasini Singha : Athavaveda is the Origin & Source of magic and folk medicinal practices.

7. Champa Dey Paul : Role of Mantras in Prevailing Society and its effectiveness.
8. Dilip Saikia : Prani Jagatat Mantra aru Banukhadhir Prabhab.
9. Achyut Kumar Das : Samaj jibanat Jadubidya aru Mantar
Prayug

01:15PM- 02:00PM

LUNCH BREAK

02:00PM- 04:00PM

TECHNICAL SESSION-II
Sub-theme:-
Knowledge and Practices of Magic and Folk Medicine in Mayong

Chair Person:

Dr. Manjil Hazarika, Head, Department of Archeology, Cotton State University

Resource persons:

Dr.Surjya Shikha Pathak, Associate Professor, Centre for Tribal Studies, Assam University, Diphu Campus
Sri Haren Deka, Mayong
Sri Puspam Nath, Mayong

Paper Presenter

1. Dr. Guneswar Deka : Magical Treatment in Mayong
2. Dr. Muzahidul Ahmed: A literature review on Practice of folk medicine among different tribes of Assam
3. Robin Kumar Kalita : Herbal Medicinal Treatment in Mayang: A case study
4. Anamika Mahanta : Myth, Magic, Materiality, Culture of the people around Pobitora Wildlife Sactuary.

5. Ajit Konwar : A Study on Some Aspects of Folk Medicinal Practices of Tiwa People of Morigaon District
6. Juri Devi : Magiclore in Mayong - a bibliographic study
7. Anup Dutta Baruah : The Practice of Witchcraft and Folk Belief: The Case of Mayong
8. Lakshman Nath : The traditional of “Bati Chalan” and “Bat Chalan” in Mayong
9. Ranjan Timsina : The Practice of *Moch Marnu* in Nepali Society of Mayang Area
10. Parag Jyoti Mahanta : Use of Folk Medicine for Healing and Eating : A case study

Day 2: 8th February, 2020, Saturday

09.30AM- 10.00AM Breakfast
 10.00AM-12.00AM TECHNICAL SESSION-III

Sub-theme:- Prospects of Magic and Folk Medicinal Practices

Chair Person:

Lokendra Hazarika, Eminent Folklorist, President, Mayong Village Museum & Research Centre

Resource Person:

Dr. Guneswar Deka, Head of the Department of Political Science, Mayang Anchalik College, Dr. Utpal Nath, Secretary, Mayong Village Museum & Research Centre, Asstt. Professor, Department of Economics, Mayang Anchalik College. Dr. Krishna Kr. Borah, Department of Anthropology, Dimoria College, Khetri, Assam. Sri Puspendra Nath, Mayong, Sri. Ranendra Nath, Mayong

Paper Presenter

1. Niranjana Saikia : A study on the perspective of trade market in Medicinal plant parts with special reference to Mayong
2. Dr. Ashique Elahi : Present status of black magic in Mayong : an assessment
3. Hari Narayan Deka : Medicinal and Nutritional Benefits of Pudina of Mint
4. Mr. Samir Kumar Nath : The problem and prospect of the Ethno-Botanical plants and herbs used by the Tribal people of Morigaon District as a Folk-Medicine.
5. Sri Himangshu Sarma : Prospects of Traditional Medicinal Plants in Northeast: A brief study
6. Dr Minakshi Bayan Borah: Prospects of Magical and Herbal Medical Practices for the Enrichment of the Economy of Mayong
7. Manjusha Kalita : Practice of Folk Medicine(Herbal Medicine) in indigenous societies of Mayong
8. Pulen Rahang : The prospect of Harbal Medicinal practices in Mayong of Assam.
9. Khirud Das : Mayong janasangajat prasalita jadurbidyar parampara aru lukabiswas.
10. Kamal Ch. Nath : Mayongot prasalita aru sanrokhito mantra.
11. Dr. Utpal Nath : A study on Occult Medicinal Practices in Mayong of Assam.

12.00AM- 12.15PM TEA BREAK

12.15PM- 02:15PM TECHNICAL SESSION-IV
Sub-theme:- Sustainable Utilization, Management and Conservation of Folk Medicines

Chair Person:

Prof. Shila Borah, Former Head of the
Department of History, Dibrugarh
University

Resource Person:

Dr. S A I Choudhury, Department of
Botany, Dimoria College, Khetri, Sri
Tilak Hazarika, Ex-Teacher, Folklorist
and Magician of Mayong
Sri Tuleswar Deka, Mayong

Paper Presenter

1. Chandra Kanta Borah : Preservation and Conservation of manuscripts in Folk medicines: special reference to Mayang Area.
2. Parishmita Kakati : A study on bej, kabiraj and their ethnic treatment in the tiwa tribe of makaria village, morigaon district (Assam)
3. Dr. Abdul Quium Osmani: A study on Traditional Healing Practice and Folk Medicines used by Tiwa Community of Morigaon District, Morigaon (Assam), India
4. Gitanjali Khataniar : Morigaon Jillat Bebohito Lukodorob aru Ear Bebohar.
5. Joydev Sarma : Asomor lukojibonot ban darab hisapey narasingha, manimuni aru vedailatar bebohar, ak alukpat.
6. Runumi Bora Phukan : Mayongor potobhumir adharat mantra sikhitsa
7. Reza Shadullah Ahmed: Oitikhahik Mayonor bikhat, phanidhar nathar jadu aru bej bejalir uproot ati khetro viktik Adhyan.

8. Kabita Medhi : Mur aru bayurug aru mantra
sikitsarparampara
9. Dr. Minakshi Tamuli : Paramporagat Luka sikitsat narir
bhumika.
10. Atul Ch. Nath : Mayongor bej, mantra aru luko
oukhod
11. Charu Prava Chaliha : Mayongot prosolita mantra aru ban
darabor sikitsa padhatti
12. Abhiram Sarkar : Charak pujat bebohoto tantra
mantra

02:15 PM-03.00 PM

LUNCH BREAK

03:00PM-04:00PM

VALEDICTORY SESSION
