TRADITIONAL FOLK METHODS OF TREATMENT OF BASTAR DISTRICT

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ABSTRACT

The role of a traditional indigenous medicine man, in the tribal community is much more extensive than of a city physician. In tribal areas due to the less availability of allopathic health care facilities and costly medicines, people also go for folk practitioner’s treatment which is locally and easily available. The tribes of Bastar district are known for their unique and distinctive tribal culture, folk treatment and heritage in all over the world. The paper highlights the folk methods of treatment with the various tribes of the district.

Keywords: Tribal People, Folk Methods, Gunia, Bastar

INTRODUCTION

Bastar district occupies the Southern part of Chhattisgarh State, India. With 19°20’N latitudes and 81°93’E longitudes (Fig – 1)

Fig. 1: Location map of the study area (source- Google map).

Tribal population of the study region consist 66.31 percent (2001 census) of total population. Narayanpur tahsil with 76.16 percentage has the highest concentration where as in the Jagdalpur tahsil tribal population is 62.05%, lowest.

Table – 1: Study area: Caste structure (%), Tahsil wise

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tahsil</th>
<th>ST Population</th>
<th>%</th>
<th>Sc Population</th>
<th>%</th>
<th>OBC and General caste Population</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Keshkal</td>
<td>113941</td>
<td>73.35</td>
<td>4236</td>
<td>2.72</td>
<td>37143</td>
<td>23.91</td>
</tr>
<tr>
<td>2</td>
<td>Narayanpur</td>
<td>82716</td>
<td>76.16</td>
<td>3853</td>
<td>3.54</td>
<td>22037</td>
<td>20.29</td>
</tr>
<tr>
<td>3</td>
<td>Kondagaon</td>
<td>231349</td>
<td>68.83</td>
<td>16216</td>
<td>4.82</td>
<td>88526</td>
<td>26.33</td>
</tr>
<tr>
<td>4</td>
<td>Jagdalpur</td>
<td>438482</td>
<td>62.05</td>
<td>14374</td>
<td>2.03</td>
<td>253800</td>
<td>35.91</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>866488</td>
<td>66.31</td>
<td>38679</td>
<td>2.96</td>
<td>401506</td>
<td>30.73</td>
</tr>
</tbody>
</table>

Source: Census 2001
The cultural mosaic of the study area is very unique. From time immemorial it is the melting pot of different cultures (Sarkar and Dasgupta, 1996). The original inhabitants of the area are Gonds, Bhatras, Halbas, Murias, Madia/Marias (both Dandami and Abujh marias or Hill Maria), Dhurwas and Dorlas. The tribal people of the area mostly depend on forests for their livelihood and upto 80% of the rural population still depends on traditional medicine and folk practitioners as a primary healthcare source. And Bastar district is one of the area which is very rich in variety of medicinal plants.

Traditional health care practices are of two types in this area, first categorized as faith and folk practitioners (which activities more important) which comprises same on Mistics, Tantriks, Faith-healer, Baiga, Gunia, Ojhas, Priests, Babas and other. This folk practitioner is consistent with the cultural belief and have popular mass support. And second traditional medicine as alternative system are the practitioners of AYUSH.

In the study area has so many folk practitioners, approximately they are 2088. They highly concentrated in Jagdalpur, Kondagaon, Narayanpur and Keshkal tahsil. The present paper is an attempt to study the folk methods of treatment in study area, in this reference the vital information has been collected from 159 folk traditional medical practitioner. And all 159 folk practitioners has been interviewed personally.

**METHODOLOGY**

Bastar district, have the tribal population more than 65% (according to census 2001), have been selected as sample tribal area and have been selected for the study of traditional folk practitioner. Eight (8) villages from Bastar have been randomly selected for sample study.

**Table – 2: Sample villages : Distribution of folk practitioners and diseases treated by them**

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Villages</th>
<th>Number of folk practitioner (2009)</th>
<th>Diseases Treated by them</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Karanje</td>
<td>92</td>
<td>Snake bite, watRoga, Dhatu Roga, Pimples etc.</td>
</tr>
<tr>
<td>2.</td>
<td>Chitrakote</td>
<td>79</td>
<td>Dental pain, Joint pain, Paralysis, Bronchitis, Itch, Pneumonia, Diccup etc.</td>
</tr>
<tr>
<td>3.</td>
<td>Badekilepal</td>
<td>60</td>
<td>Skin, piles, Fracture, Dog-bite, Fistula, Dropsy, Jundice, Fever, etc.</td>
</tr>
<tr>
<td>4.</td>
<td>Baniyagaon</td>
<td>69</td>
<td>Hydrocele, Acidity, Indigestion, Constipation, Cough, Dropsy, Itch, etc.</td>
</tr>
<tr>
<td>5.</td>
<td>Lanjoda</td>
<td>88</td>
<td>Migraine, Pimples, Gastric, Mumps,Gount, Ringworm, Rabbis, etc.</td>
</tr>
<tr>
<td>6.</td>
<td>Deogaon</td>
<td>52</td>
<td>Leucorrhoea, T.B, Dysentry, Gonorhea, Epilepsy, Dhat, etc.</td>
</tr>
<tr>
<td>7.</td>
<td>Benoor</td>
<td>62</td>
<td>Diabetes, Malaria, Jundice, Gout, etc.</td>
</tr>
<tr>
<td>8.</td>
<td>Singanpur</td>
<td>72</td>
<td>Bleeding, Weakness, Bad cold, Fever, Pain, etc.</td>
</tr>
</tbody>
</table>

Source: Field Survey 2007 - 2009

In this process it is to made that at least two (maximum three) village will be selected from each tahsil to ensure the representation of whole study region. But due to naxal / maobadi activity, it was unable to go to remote areas of some tahsil. But three “Swalba Judum”(Govt. relief camp for naxal affected tribal people) camp had been visited by author and many folk practitioner interviewed at the camp.

A group discussion with villagers was also conducted to collect information regarding traditional health care practices, folk way of disease treatment, their problems, and participated many live performance of treatment by folk practitioners.
OBSERVATION AND ANALYSIS

Status of Tribal Folk Practitioners

In the study region Gunia, Sirha, Dai etc. are the main health practitioner. They are treated as God. He/she is responsible for cure of any disease.

Table – 3: Sample folk practitioner (Non professional interviewed)

<table>
<thead>
<tr>
<th>Designation</th>
<th>Frequency</th>
<th>in %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gunia / Ojha</td>
<td>28</td>
<td>17.61</td>
</tr>
<tr>
<td>Sirha / Leske</td>
<td>12</td>
<td>7.55</td>
</tr>
<tr>
<td>Baiga</td>
<td>2</td>
<td>1.26</td>
</tr>
<tr>
<td>Bone Settar</td>
<td>9</td>
<td>5.66</td>
</tr>
<tr>
<td>Dai</td>
<td>16</td>
<td>10.06</td>
</tr>
<tr>
<td>Priest</td>
<td>6</td>
<td>3.77</td>
</tr>
<tr>
<td>Herbalist</td>
<td>7</td>
<td>4.40</td>
</tr>
<tr>
<td>Fakir Baba</td>
<td>4</td>
<td>2.51</td>
</tr>
<tr>
<td>Jantra Baba</td>
<td>3</td>
<td>1.88</td>
</tr>
<tr>
<td>Mantra Vidya</td>
<td>18</td>
<td>11.32</td>
</tr>
<tr>
<td>Magicine</td>
<td>13</td>
<td>8.18</td>
</tr>
<tr>
<td>Rudraksha and Mala Specialist</td>
<td>12</td>
<td>7.55</td>
</tr>
<tr>
<td>witchcraft and Scorrer</td>
<td>15</td>
<td>9.43</td>
</tr>
<tr>
<td>Cambiad Practitioner</td>
<td>14</td>
<td>8.80</td>
</tr>
<tr>
<td>Total</td>
<td>159</td>
<td>100.00</td>
</tr>
</tbody>
</table>


Gunia

Mainly male are acts as a Gunia. A Gunia uses his/her "Jhar-Phunk" method only. They uses different method for different diseases. Evileye, "Bhut", Fever, Cold, teeth-pain etc. are generally treated by a Gunia.

Sirha

In the study area there are so many Sirha had been found. Sirha are mainly faith-healer. Sirha prepared medicine by different "Churna"(Dust) and lequied. They collects raw material from different place,shop and jungle. And then make medicine. Back-pain, Headache, Lower-pain, Fever, Malaria,Asthama, etc. are generally treated by a Sirha.

Baiga

Baiga is a primitive tribe practicing traditional medicine. Baiga are two in one. Sometime they performs with Jhar-Phuk and sometime they performs with some medicine. Snake-bite, Insect-bite, Evil eye, Diarrhoea, Cholera etc. are generally treated by a Baiga.

Bone-Setter

In the study area total 9 (Nine) bone-setter was interviewed. Bone-setter only setting bones in a fracture place. They uses some herbal/medicinal plant for medicine and bind the fracture place by one type of natural rope. All kinds of fracture are treated by a bone-setter. Some bone-setter are very famous. Patients comes from far distance, sometime educated patients also comes to a bone-setter.

Dai

Dai is a traditional birth attender. A Dai is always a female. Dai have a big role in a pregnancy period of women. Dai advises so many traditional method and foods for pregnant women. And whole process
of birth is completed at the present of a senior Dai. In the study area 99 percent sample respondents has a belief on Dai. Dai are very popular and villagers gives them respect.

**Priest**

"Pandit/Pujari/Priest" are mainly belief on Devi Puja. They arranges different type of puja for different diseases. They uses"Mataguri" place for treatment. There are so many Priest at Karanjee,Chitrakote, Lanjoda village. Different kinds of diseases like piles, malaria, fever, dysentery, skin diseases etc. are treated by a priest.

**Herbalist**

Herbalist is non-professional ayurvedic men. They mainly uses ayurvedic “jori buti” and "Churna" (Dust). They use different parts of plants like leaf, root, branches etc. As for example some medicinal plants are generally uses by herbalist are following (And this plants are also uses by a professional Ayurvedic Practitioner) :

- a. Bui Neem (local name) uses for fever (uses by local herbalist)
- b. Maha Sudarshan (Made by Bui Neem) for Fever (Uses by Ayurvedic doctor)
- c. Kutach/Kodi for loose motion(uses by local herbalist)
- d. Kutjarist (Made by kutach) for loose motion(Uses by Ayurvedic doctor)
- e. Prasarni for muscle relaxtion (uses by local herbalist)
- f. Prasarini rist (Made by Prasarini) for muscle relaxtion (Uses by Ayurvedic doctor)
- g. Arak leaf for dislocation (uses by local herbalist))
- h. Arak Churna (Made by Arak) for dislocation (Uses by Ayurvedic doctor)
- i. Ashok Plant for Women's menstration Problem. (uses by local herbalist)
- j. Ashokarist (Made by Ashok) for womens menstration Problem. (Uses by Ayurvedic doctor)

**Fakir Baba**

Fakirbaba are muslim traditional medicine men. They gives Amulets, Unani medicine and some time they uses 'Jhar-Phuk' method for cure any diseases. Evil eye, weakness, fertility, Malaria, blindness etc. are generally treated by a fakir baba. In the study area there are 4 fakir baba interviewed.

**Jantra-Vidya**

It is observed that in the study area there have so many practitioner, they use different Jnatra for different diseases. Jantra means one type of writing forms, on any plate like white paper, cloth, copper, iron, tin, silver, gold etc. If it is writing on gold plate it will be better effective than white paper. (According to a senior jantra vidya specialist).

**Mantra-Vidya**

This is the classical treatment method for snake-bite, insects bite. A number of men gather round the victim and begin to sing mantra. There are thousands of Mantra uses by professional mantra baba, to cure different diseases. So many mantra baba are personally interviewed.

**Magician**

When a magician is called for a sick man, his first and most important work is that of diagnosis. After rectify the disease he starts his magic method. There are so many magic methods like "ban-bati", "Pidha-Guman", "Magic Monkey" etc.
Rudraksha and Mala Vidya

There are so many Rudraksha and Mala specialist in the study area. Total 12 practitioners were interviewed from this field. Rudraksha is a seed of Rudraksha tree which is very costly. To relief from Chronic disease like back-pain, headache, paralysis etc., tribal people uses rudraksha. Sometime they wear different mala (Garlic, Nimbu mala etc.)

Witch Crafts

The witch is unutterably lonely, practicing her art in secrecy and terror. Nor are there any special marks by which a witch may be known, except that possibly her eyes may shine red in the dark. Male/female may be a witch. But female are mainly witch. They tell about patients past and future. And they apply their method on patients. There are so many witchcrafts in the study area.

Tribal Folk Methods of Treatment Of The Study Area

Method 1

In the study area all the people has a strong belief on Evil eye. They believed that each and every individual is considered to be in the possession of a certain amount of supernatural power. And some people has evil spirit in their eyes. If they see any one then she/he will be in illness. And it is believed that the evil eye has the worst effect on children. If a person observe and watches another person wearing fine cloth, eating good food and living well and happily and eat as nicely as the person he observes, the person who has been observed is adversely affected. Even grown-up persons are believed to be affected by evil eye. For getting a person cured of evil eye pujari/gunia are called. And the pujari resorts one of the following methods :-

(i) Pujari/Gunia blows some ash and gives it to the patient to keep it, he offer some worship.

(ii) Pujari makes an amulet and gives it to the afflicted person.

(iii) Give some mustard seeds (with spells some charms) and hands it to the afflicted asking him to wear them round the neck.

(iv) Spreads some water to (spells some charms by Gunia) four side of the afflicted person.

Gond, Muria, Halba, Bhatra all the tribal peoples strongly hold that there is no way of curing a person of evil eye except Gunia/Pujari’s spells and prayers or proper offerings.

Method 2

Gunia (Gond people called Bhumka) takes some rice (Chawl) and Vermilion (Sindur), mixed them in a leaf. And then asks the patient to touch it, after that he goes to a particular place which situated on out skirts of the village. And then Gunia scatters the rice and vermilion (mixed) on the ground in the name of different God / Goddess etc. at the same time uttering incantations requesting the evil spirits to leave the patient. Then the Gunia returns to the patients house. And make defensive marks with vermilion or Kumkum in the courtyard and walls and promises to sacrifices to causative evil spirit. When the patient does recover they approach to Gunia again and make request to organize the sacrifice ceremony. Afterwards, the sacrificed animal is prepared for eating. Then the community members drink rice beer or mahua. Gunia gets some items and few rupees also.

Method 3

The Gunia takes some black mustard seeds and puts them in fire in the name of some omen. If there is a flame after throwing the seeds in fire, the omen is taken as good, if not, the omen is considered as bad. This process is repeated thrice. If all the three times the result is the same, it is a very bad or very good omen.
Nine or twenty one seeds of black mustard are thrown in heat by the Gunia and names of Gods or demons are uttered and if after throwing the seeds in fire it does not produce good flame, the particular God or demon is responsible for the ailment. If the seeds produce a flame then it is otherwise. If same result is obtained again, the sickness is attributed to physical illness. And then Gunia gives some Jori-butí to the patient.

**Method 4**

Another method is broom method. The Gunia / Sirha picks few reeds from a broom, and after beating the thicker ends gently on the ground he measures a length of twelve fingers breath of them and cuts them. After reciting certain incantations he asks a questions for instance, which spirit or god had caused the trouble. This question is answered again by measuring the reeds. If they now appear some what longer then before, the answer is considered to be in the affirmative, if the reeds now seen shorter than at the first measuring is assumed as a negative answer. After getting answer Gunia starts his Jhar-Phuk methods and sing some devotional songs.

**Method 5**

In the study area if a evil spirit possesses a patient, tribal people calls a Gunia / Magician / Baiga. After hearing all facts Gunia takes him and his relatives to a place of worship (Mataguri). If the patient is not able to walk to worship place, then the Gunia/Magician man and patient's relatives visit that place alone. There the Gunia recites some incantations, and performed religious activities. There are a very important or essential thing is red/black thread. And threads are essential for powerful exorcism. So, the Gunia makes a thread to tie it around the neck, wrist or arm of the patient. They mixed the thread with sindur and haldi for more effective. Sometime Gunia make a string of threads and he recites some mantra. And then an offering is made the deity worshipped, and the string-tied round the neck of patient. And patient will be cure slowly.

"Churelin" is one of the important and dangerous evil spirits in the study area. The Churelin is the ghost of a woman who has died in pregnancy of childbirth. Exorcism of a Churelin is very complicated and difficult than that of any other evil spirits. Tribal people of the study area say that only powerful Gunia or Baiga can perform the exorcism of a Churelin.

**Method 6**

When Gunia/Pujari has to perform the exorcism of a Churelin, he comes to patient house to observe the suitable place of performance. After choosing the appropriate place he orders patients relative to bring a smouldering dung-cake. And put some pungent items like chilly, hair etc, over it. The patient is asked to keep her head over the fire and inhale the fumes. Because of it, patient soon begins to tremble and this is presumed to be a sign that Churelin has entered the patient’s body. The Gunia/Pujari now recites some spells and them asks the spirit what offerings she would like. The spirit answers through the patients mouth in this way first stage of the exorcism has been completed. In the second stage, the Gunia/Pujari orders the patient to move a "sal" tree. The patient is touch the tree with his hand. Then Gunia/Pujari cuts the hair off close to the patients head. At this moment the Churelin is believed, to leave her victim and enter to the sal tree. In this way patient become cure fully.

**Method 7**

In the study region the most common method of divination is knwon as winnowing fan - gourd-method (Supa-tumba method, locally).

In this method the medicine man (Gunia or Padihar or Baiga or Pujari) takes a handful quantity of rice, waves them with a circular motion over the head of the patient and pours them into a winnowing fan (Supa). After that he burns incense (Hawan) and prays that his divination may please be successful. Latter on, after addressing his God and reciting certain invocation, starts asking questions in order to discover which god or spirit has caused the illness or sent the misfortune. Then he tries to find out how the offended spirit can be appeared or supplicated for help. As soon as the medicine man maintains the
name of the God of spirit responsible for the patient's sickness. Then he gives some traditional medicine to the patient.

Method 8
The medicine man makes a small heap of Kadai on the floor. On the pile, he places a "lota" full of water on the lota. He places a wooden or bamboo made stool (locally called pirha) on which his assistant is advised to sit. To put him into the right mood, the assistant turns round and round the pirha, which rotating easily on the lota. The medicine man now prefer to take some rice (grains) and throws it on his assistant and asks his questions. He inquires about the God responsible for the diseases and begins him questioning. He inquires which God was responsible for the diseases and quickly recites the names of number of Gods. After getting the name of God he starts second part of the treatment, where he offering some coconut / hen to the God. And this way patient become cure.

Method 9
If any person affected by "bhut" (Pagalpan / madness) than the Gunia stands on one leg and recites his Mantra, frequently repeating parts of it, especially such expressions as "Go away!" or "I drive you away!" And he use the following Mantra.

A. A broken shoe !
   The nine iron needles !
   With these, I bind the spirits.
   I bind the Bhut; the pret, the deo etc.
   Who binds them ? The guru binds them, and I the guru's pupil. Immortal charm !

B. Tum Maya Mohita !
   Sarbe brikha Tripure Kashe !
   Tum Jangat !
   Debi Prachanda trisuldhari !
   Shak la haban kare,
   Bhut dur hoye ! (Local Language, Hindi)

Recitation of their Mantra is generally accompanied by a simple ritual (Take a coconut and treats the coconut as a living thing. Then Gunia pulls off some tufts of hair from the back of the coconut's and smashes it on a stone).

Method 10
When a man is cut by an axe or knife, this mantra should be used to staunchness the flow of blood.

   Ram aims at a Phadki !
   But lakshman binds the bow !
   Who binds ?
   The Guru binds !
   And I the guru's disciple !
   As a leaf flies into the air !
   So let this injury fly away !
   As a stone sinks in water, so let it sink !
Method 11
This is the classical treatment for snake bite. A number of men gather round the victim and begin to sing mantra. As they continue, the rhythm of the music affects the more sensitive among them. Presently Gunia goes to the victim, sucks blood and poison from the wound and spits it out into a pot of milk, than he throws himself on the ground and counts very quickly. "One, two, three………….." up-to twenty and cries.
While he is doing so, the onlookers sing with increased vigour and play of the drums. Beside this method generally the following mantras uses when a person bitten by a snake.

- Sarpa bish nasto ho !
- Rogi histo - Puto ho !
- Kaniya nag nathega !
- Uppor Kanha Nachega !
- Sesh nag ki fir duhai !
- Lakshamn sakti kare sahai !

Bom-bom bish har ! (Local Language, Hindi).

Method 12
A ‘Jantra’ is most often a paper of a piece of metal, some letter or number engraved on it. sometime it uses like a ‘tabeje’ or ‘amulet’ or it is keep in a special place of the house. Below Jantra is an example, uses for high fever. Write this Jantra on a plain paper (page) and writes name of the patients in the middle of the page.

Jantra for high fever and bind it by a red cloth. and then taking some direct sunlight. And then taking. And if it will be blind on patients arm (any), any type of fever will be go away.

Method 13
Gunia/Jantra specialist writes this Jantra on a plain paper. And then he tells the patients to see it. According to him, patient will be immediate cure.

Jantra for high eye pain And patients eye pain will be cure slowly.

Method 14
Gond people of the study area use "Red Ant" method for malaria. The study area is highly affected by malaria. Most of the fever is treated as a malaria by any professional doctor.

When a Gond people affected by Malaria. He goes to a nearby "Nimbu per" (Lemon tree). And wait for some time. A Gunia also present there. Which "Nimbu Per" is full of "Lal Chinti" (Red Ant). Gunia reads some spell loudly. Patient (Malaria effected person) stay below the nimbu per. After
reciting the spells Gunia shaking the nimbu (lemon) tree and then all ants (lal chinti) are fall down in swarms on patient’s body. Ants are bite the patient's all body. It is running by ten to fifteen minutes. And then Gunia beat out ants by a broom, from patient’s body. And now the patient is go to his/her house. And he/she becomes fully cure between five and ten days.

**Method 15**

In the study area another special method is ‘weight lift method’. If any one fill sick, he/she calls a Gunia. Gunia comes at the selected place; with patient and their relatives. Where a banyan tree is situated. There are a heavy weight stone (8-10 Kgs.) beneth the banyan tree. A small whole is in the upper part of the stone. Gunia reciting some spell at first. And then he tells to patient lift the stone with his/her little fingure only with the help of whole. And Gunia tell the patient walk roundly four side of banyan tree upto 7th time; with the stone; holding in little fingure. If patients are success to rounded then he/she will be relief from his / her pain/illness/problem. If patient are not recovered then it is thought that he/she have some personal fault (he/she did any crime, sin etc). And after this process Gunia gives them some Jori-but medicine

**Method 16**

Churel is another pret/bhut in the study area. There are so many method to escape from a Churel. Beside previously said method, there is a special method to escape a man from his madness / pagalpan. When men are affected by Churel; his relative goes to Gunia/baiga for his treatment. Gunia invites them with patient to a big ground (silent place) in a ‘Purnima’ night. And Gunia order to patient to be naked, and round (running) the ground for 11th time. Thus the men will be escape from the Churel.

**Local Medicinal Plants and Treatment System in Sample Villages**

Medicinal plants and their uses are a important role in the study area. Tribal people use many common and uncommon plants for the treatment of their ailment and various diseases. Thus each tribal community has a self developed traditional health care system of primary health care methods mainly based on herbal remedies. In the study area Gunia or Sirha are very famous for their knowledge about medicinal plants. Some folk practitioners provide herbal based health care facilities for their people.

**CONCLUSION**

It has been noticed that it is the traditional form of medicine which strides ahead among the tribal people when both forms of medical systems are operating, tribal people turn towards the traditional medicine because it is free from side-effect, as well as it is inexpensive, easily accessible, informal and pays due respect to one’s cultural traditions.

Statistics show that in the Bastar area, there are large no. of traditional health care practitioners. If this enormous no. of medical practitioners are added to the modern medicine systems figure, then study area become one of the best patients-practitioners-ratio in the India. These enormous resources have not been systematically utilized by the health planners so far. So, this paper will provide adequate view to academic and researchers working on the promotion and restoration of indigenous knowledge systems of tribal communities of India and world.

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