

Role of Dream in Kui-Culture

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The dream is a state of mind while asleep. It is a reflection of one's thought, imagination and intuition. Everybody, even a blind can have dreams. Dreams have influenced the lives of people since the beginning across civilisations in myriad ways.

It is now part of the legend that Queen Mayadevi of King Sudhodan had a dream that an elephant is entering her body. To explain the dream the wise men of the royal court were consulted. The opinion was the queen would beget a son who has qualities of a superman, who can become a "chakravarti" or an ascetic. The Child became the Buddha, the enlightened one. Similarly, the Queen of Julius Caesar had a dream that the statue of Caesar in the market place is bleeding and she apprehended a danger to the life of her husband. It was for the dream; she pleaded Caesar not to go to the party by his friends in which Caesar was ultimately stabbed to death. In both the instances, the dreams were indicative of the coming events.

The process of Nabakalebar of Lord Jagannath, begins with a swapnadesh by Goddess Bimala. The deity indicates the location or the direction of the "Daru" i.e. the Sacred Neem Tree by which the idols will be made. In history of Orissa, King Ramachandra Deva of Khurda, who had embraced Islam to save Orissa was a great devotee of Lord Jagannath. As described in the novel "Neelasaila" of Surendra Mohanty, Badapanda (the chief priest) was instructed in dream to install a smaller statue of Lord Jagannath (Patita Pavan) over temple entrance so that the

devotee King (now a patita or fallen) could have a darshan though forbidden to enter the temple.

Dream plays a vital role in designing the belief of the people of kui-dina, the Kandhamal district. The people firmly believe that dream is a message for the coming day or near future. It is a system of communication by the Gods. They do not think that dreams are more related to mental state or imagination. The interpretation of dreams is so popular among the people that some of them are used as proverbs. It is said that if some one dreams of eating cakes, it indicates he may be beaten by others. Dream of bathing in muddy or dirty water, the person may face a quarrel with others. On the contrary bathing in clean water indicates a good day or deal. Dream of eatables like honey, cakes, meat is taken as a bad sign, i.e. honey means the person may fall on human faeces, cakes for beating or physical ailments and meat for death of a near or dear. On the contrary, dream of death of a living person is a good omen for the person. Dreaming of small fishes is indicative of a good monetary income and big size fishes are of heavy expenditure. Dream of bringing wood taken for coming of guests to the house. The human excreta dream also has same meaning.

The dreams are in some cases treated as the means of divine communication. If someone regularly dreams of snakes he is advised to have a darshan of Lord Shiva at Dungi or Chakapad temple with a copper or silver nag. The dog in dream is symbols of Tiger as vehicle

of the Gasaapenu, i.e. deity of forest. In case of bad times or sickness, people approach to a godman or woman believed to be a blessed one by Gods. The godman asks to bring few grains (sometimes a handful) of rice from the house of the aggrieved or to bring the rice after touched by the person fallen ill. The godman goes to sleep with the rice under his pillow. The result is very often out on the next day morning witchcraft by some persons. The godman after the diagnosis also prescribes the remedy through some worship consisting of rituals or sacrifice of a cock, goat or pig. He may also give some herbal medicine or advise to visit a religious place like Lord Birupakshya of Chakapad or Goddess Bagdevi of Kulada in Ganjam district or to join the Dandanata for a year or more.

Such dreams of a godman, induced by special reasons are taken as doctor's prescription. In some cases the godman only explains the person's dreams. If a person during sickness has dream of a bald headed and dark coloured person it is apprehended that his doom is approaching. Dream of policemen taking into custody has the same meaning. In such a time, if he visualised any particular individual chasing him it is strongly believed that the chasing person is a vampire or a witch. The people take him as enemy of the society and to confirm the same ask the view of the godman. On his approval to meaning of the dream the wiccaphobia makes people an attacking army. It is seen that the man chasing in dreams is asked to cure the patient or else beaten or even beaten ruthlessly. In case of death of the patient the public frenzy explodes and people even go for the life of the suspected. Such incidents, however are reducing due to people coming more closer to modern medicines than the godman. The beliefs in dreams, in past, was also used as a device to outcast a person or drive him out of the village and to deprive property.

Does a dream have a special reason ?
Or it is a mere flash of mind ! As there is no

order in having a particular dream, the dream should not be taken for granted. If a person imagines any thing unseen or unknown an imaginary shape is created in his deep memory. He may have a dream of such a thing place or a person he has never seen. A person may have dream of a recent incident that has struck his mind deeply. In a state of illness, if the patient believes that he has been a victim to witchcraft, he may have dream of person, he ever half believed as a sorcerer. People in eastern Orissa believe more in a crow crowing on the roof than dream of bringing wood as an indication for arrival of guests. Those who never thought of bringing wood from forest never had such a dream.

It is unknown that how such interpretation of dreams is conceptualised in the Kui culture. It is perhaps few co-incidences that has been taken as granted since ages. The people, bound by superstitions fell victims to the local godman. The belief in dreams is so deep rooted that; it calls for a good research work to explain people the cause of dreams and the pseudoness of their belief. If an influential person of the village has some scores to settle with someone, he may take plea of dreams and accuse the person of witchcraft. The people rise in fury as he is called as a killer. The poor fellow is attacked, beaten and compelled to swallow human excreta or force him to leave the village. The mob resorts to such heinous criminal activities believing that they are cleansing the society of an evil.

It is high time for the youth of the Kui culture to examine such deep rooted belief and dissuade people from such barbaric remedy. They should come forward to create awareness among the people so that the people are saved from the whirlpool of dreams.

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