



IMPORTANT ETHNOMEDICINAL PLANTS IN REWA REGION AND ITS CONSERVATION

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Abstract

Ethnobotanists plan for prepare, explain and define the difficult relationship among the plants and cultures. The definition of ethnobotany can be computational in four terms like people, plants, relations, and uses. “Ethnobotany is the study of how the people of an exacting culture and region make use of plants,” while the ethnobotanist discovers how plants are used as food, shelter, medicine, clothing, currency, custom, cosmetics, dye, for hunting, and in religious ceremonies.

Introduction

Ethnobotany’s development has challenged the prevailing trend in academic studies of the twentieth century of disciplinary specialization. It reflects congruence with our human efforts to understand our place in the world. It parallels other interdisciplinary fields: environmental history, political ecology, cultural ecology, environmental ethics, ecological economics, and ecological restoration. Linked to ethnobotany are taxonomy, nutrition, pharmacognosy, phytochemistry, palynology, ecology, and conservation biology. Ethnobotany has also been constructed to include studies of those life forms traditionally, but no longer, considered as plants: algae, lichens, and fungi.

Ethnobotany has achieved a relatively high profile in recent years. A quick web check of “ethnobotany” in October 2008 revealed that there were 669,000 Google hits for this term, 33,000 more than in a similar search in March 2005. The exotic nature of some ethnobotanical studies, notably the work of ethnobotanists such as Richard Evans Schultes (Schultes and Hofmann 1987) and his students such as Wade Davis (1997) and Mark Plotkin (1993) with remote peoples and plants of the South American Amazon, has captured the imagination of many, and has even resulted in Hollywood images of ethnobotanists in romanticized situations, interacting with new tribal peoples in far-away jungles and “discovering” new medicines for treating cancer or other difficult diseases. While there is an undeniable lure of adventure in ethnobotanical research, it is the recognition of the critical importance of the diversity of environments and human knowledge systems based on them that drives these and other ethnobotanists in their work.

Most ethnobotanists love plants and diverse ecosystems, and have a deep interest in human adaptations and innovations, which allow some people to live in places where many others would not be able to survive. Most ethnobotanists believe that the collective environmental knowledge of humanity is essential in efforts to conserve the earth’s biodiversity. Certainly, one of the striking correlations that Wade Davis (2001) and other ethnobotanists have helped to identify is the close correspondence between the earth’s biological diversity and its cultural diversity (Carlson and Maffi 2004). Regions of high biological diversity in the world correlate strongly with the regions of highest linguistic and cultural diversity (Stepp et al. 2005).

The international status of ethnobotany in the twenty-first century was prominently reflected in August 2005 at the Fourth International Congress of Ethnobotany, held in Istanbul, Turkey. Hosted by Yeditepe University, with ethnobotanist Z. Fu'sun Ertug as Congress Secretary, the Congress theme, "Ethnobotany: At the Junction of the Continents and the Disciplines," highlighted the strategic location of ethnobotany at the intersections of disciplines, knowledge systems, cultures, and regions. Ethnobotanists attended this congress from dozens of different countries, from Nepal to Argentina, from Mexico to Iran (Ertug 2006).

Study area

Rewa is basically a plateau and from the south to the north its height decreases. In the district, dissected hills, ravines, plain plateau, scarp, water-fall and alluvial plain can be seen. The rain-water of the district is flown out by the assisting rivers of the Ganga, Tons or Tamas and Son. Rewa district covers an area of 6,314 km² out of which approximately 610632 hectares of land is used by agricultural sector and nearly 3072.41 Sq. K.M of land compromises of forest area.

Rewa district in the present form was constituted in 1950 after the promulgation of the Provinces and States (Transfer of Enclaves) Order 1950. The district comprise II or four tahsils viz. Teonthar on the north, Sirmour on the west-central part, Huzur on the fourth and Mauganj on the east. All the tahsil headquarters are connected with all-weather metalled roads. Except that the Satna-Ildanikpur-Allahabad trunk route of broad gauge-line of central railway which passes through the northern tip of the district with Dabhaura the only railway station. the district otherwise shows a blank face on the railway map of India.

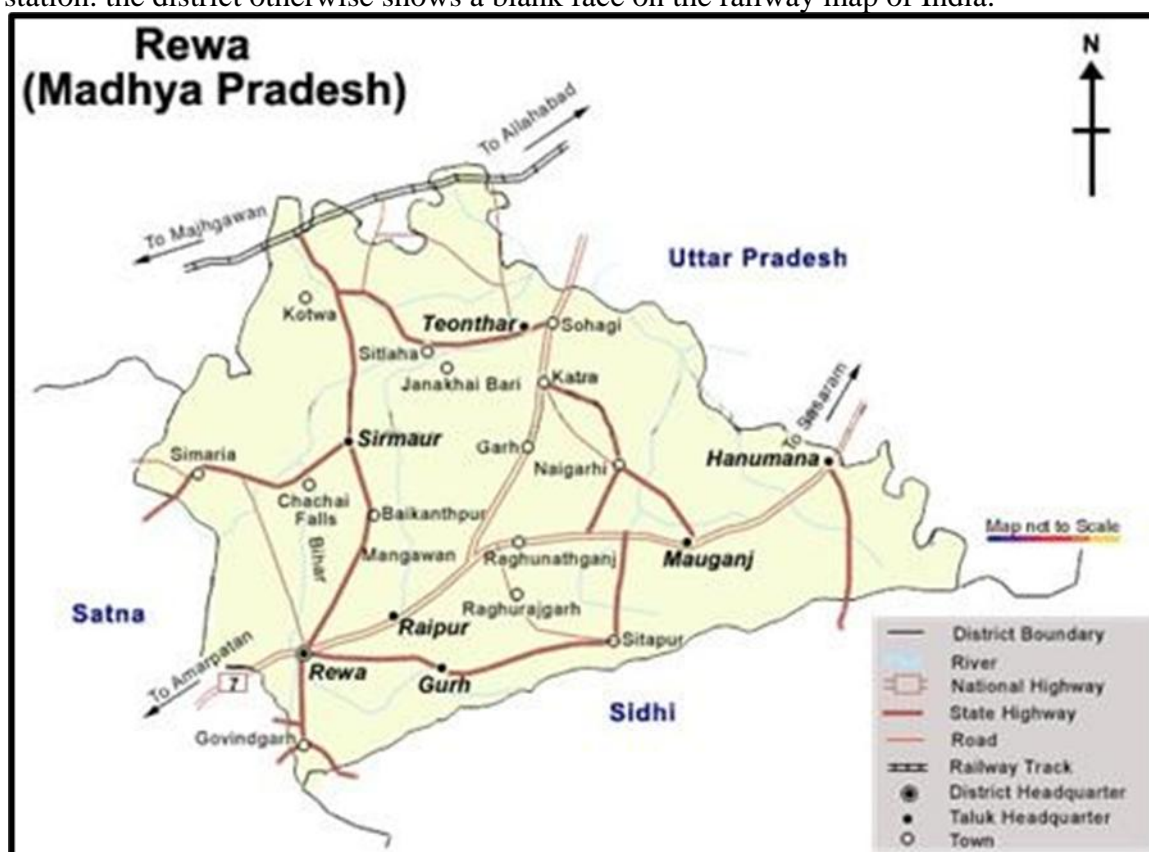


Fig. Map of Rewa District

Collection of information from primary sources

- Detailed information about the site location, situation, environmental conditions like physiography, climate, geology, soil and basic information of flora and fauna etc. were collected from respective government offices as they are the authentic sources and

responsible for research as well in specified subjects to understand environmental conditions of the study area.



- Detailed information were also collected about local people, dominant tribes types and their population, demography, concentration and distribution in the study area from concern tribal department.


Tribal Communities


The study area forms the main tribal belt of Madhya Pradesh. The area is inhabited by a number of tribes, viz, Gond, Baiga, Kol, Panika, Pathariya, Sahariya, Agaria, Muria, Maria etc.


ETHNOMEDICINAL PLANTS


The tribal people in spite of the heavy influx of modern medicinal facilities depend heavily on the plant wealth for the treatment of their ailments. Some of the ethnomedicinal utilisation of plants as reported by the tribals are enumerated below:-


<p>Botanical name: 1. <i>Abrus precatorius L.</i></p>	
<p>🔗 Family : Fabaceae</p> <p>🔗 Local Name : Ghugchi</p> <p>🔗 Use : The root paste is used to kill lice. The seed paste is used to kill skin bacteria. Old seeds are used to cure skin diseases and treat paralysis.</p>	
<p>Botanical name: 2. <i>Acacia leucophloea Willd.</i></p>	
<p>🔗 Family : Fabaceae</p> <p>🔗 Local Name : Reunja</p> <p>🔗 Use : The gum of the plant is used as an antiseptic on cuts. The bark is pounded and mixed with cow dung and smell is inhaled to treat dizziness.</p>	


Botanical name: 3. <i>Acacia catechu Willd.</i>	
<p>🔗 Family : Mimosaceae</p> <p>🔗 Local Name : Khair</p> <p>🔗 Use : The juice of leaves along with milk is given to cure blood dysentery. Bark decoction 'Katha' powder used as an astringent.</p>	


Botanical name: 4. <i>Achyranthes aspera L.</i>	
<p>🔗 Family : Amaranthaceae</p> <p>🔗 Local Name : Chirchita</p> <p>🔗 Use : The decoction of the root is used to cure ear pains. The root juice when administered orally hastens child birth.</p>	


Botanical name: 5. <i>Aconitum rotundifolium Kor. Kar.</i>	
<p>🔗 Family : Ranunculaceae</p> <p>🔗 Local Name : Bachnag</p> <p>🔗 Use : The roots of the plant is chewed to cure cough cold and mild bronchitis.</p>	


Botanical name: <i>6. Adhatoda vasica Nees</i>	
<p>🔗 Family : Acanthaceae</p> <p>🔗 Local Name : Adusa</p> <p>🔗 Use : The leaf juice is used in the treatment of farm animal wounds as antiseptic.</p>	


Botanical name: <i>7. Adina cordifolia Roxb.</i>	
<p>🔗 Family : Rubiaceae</p> <p>🔗 Local Name : Haldu</p> <p>🔗 Use : Young and fresh flowering buds (2 to 4) are given as such or in the form of paste in snake bite.</p>	


Botanical name: <i>8. Aegle marmelos Corr.</i>	
<p>🔗 Family : Rutaceae</p> <p>🔗 Local Name : Bel</p> <p>🔗 Use : The young leaves are tied on blisters, which impart a cooling effect. The juice of the young fruits are administered twice a day with milk to cure hyperacidity.</p>	


<p>Botanical name: 9. <i>Albizzia ororotissima</i> (L.) Benth.</p>	
<p>🔗 Family : Mimosaceae</p> <p>🔗 Local Name : Kalisiris</p> <p>🔗 Use : The bark and leaves of the plant are used for stomach complaints internal haemorrhage and disorders of the spleen. The juice of the bark and leaves are used for two days, three time daily.</p>	


<p>Botanical name: 10. <i>Alternanthera sessilis</i>, (L.) Br.</p>	
<p>🔗 Family : Amaranthaceae</p> <p>🔗 Local Name : Ghardukhi</p> <p>🔗 Use : The pounded stem bark is consumed orally along with water to cure blood dysentery.</p>	


<p>Botanical name: 11. <i>Andrographis paniculata</i> Nees</p>	
<p>🔗 Family : Acanthaceae</p> <p>🔗 Local Name : Kadu Chirayala</p> <p>🔗 Use : The whole plant, dried and powdered is used for treatment of snake bite. One tea spoonful is applied externally on bite wound.</p>	


Botanical name: <i>12. Asparagus racemosus Willd.</i>	
<p> ☞ Family : Liliaceae ☞ Local Name : Satawar ☞ Use : To treat fever caused due to heat stroke the root of the plant along with root of Croton sp is ground in water and consumed orally. The decoction is also used in the treatment of Uraemia (Blood in urine). </p>	


Botanical name: <i>13. Azadirachta indica Juss.</i>	
<p> ☞ Family : Meliaceae ☞ Local Name : Neem ☞ Use : The leaves are boiled in water and then water is filtered. Bathing in this water cures eczema and scabies. Leaf paste is applied on the boils caused due to measles or small pox to prevent it. </p>	


Botanical name: <i>14. Barleria cristata L.</i>	
<p> ☞ Family : Acanthaceae ☞ Local Name : Patharphoda ☞ Use : The seeds of the plant are used as an antidote for snake bite. The juice of the leaves is applied on the skin to treat scabies. </p>	


<p>Botanical name: <i>15. Bauhinia racemosa Lamk.</i></p>	
<p>🔗 Family : Caesalpiniaceae</p> <p>🔗 Local Name : Kathmahua</p> <p>🔗 Use : The leaf paste and powdered <i>Mangifera indica</i>. L. seeds are mixed in equal quantity and tablets are prepared which are taken two tablets daily to treat painful menstruation.</p>	


<p>Botanical name: <i>16. Bauhinia vahlii W.&A.</i></p>	
<p>🔗 Family : Fabaceae</p> <p>🔗 Local Name : Mahul</p> <p>🔗 Use : The seeds and leaves are used to treat tuberculosis and heart disease. The seed powder is also used as blood purifier.</p>	


<p>Botanical name: <i>17. Blumea lacera D.C.</i></p>	
<p>🔗 Family : Asteraceae</p> <p>🔗 Local Name : Indiyar</p> <p>🔗 Use : The root of the plant is made into paste and mixed with coconut oil and then applied on hairs for fifteen days to treat falling hairs or baldness.</p>	


Botanical name: <i>18. Boerhaavia diffusa L.</i>	
<p>🔗 Family : Nyctaginaceae</p> <p>🔗 Local Name : Punarnawa</p> <p>🔗 Use : The plant paste is used in urinal troubles. Root paste with cow milk is given to women for abortion.</p>	


Botanical name: <i>19. Bombax malabaricum L.</i>	
<p>🔗 Family : Bombaceae</p> <p>🔗 Local Name : Semal</p> <p>🔗 Use : The stem bark is applied on boils. Stem bark paste mixed with turmeric (<i>Curcuma domestica</i>) is applied to dislocated joints.</p>	

Botanical name: <i>20. Boswellia serrata Roxb.</i>	
<p>🔗 Family : Burseraceae</p> <p>🔗 Local Name : Salai</p> <p>🔗 Use : The bark decoction is used to relieve toothache. The resin is used in small pox. Gum that exudes from trunk is too is used in small pox, chronic lungs diseases, diarrhoea and dysentery.</p>	

<p>Botanical name: 21. <i>Brassica juncea</i> (L.) Czern.</p>	
<p>🔗 Family : Brassicaceae</p> <p>🔗 Local Name : Rai</p> <p>🔗 Use : The juice of the plant along with black pepper powder is taken orally to cure malarial fever.</p>	

<p>Botanical name: 22. <i>Buchanania lanzan</i> Spreng,</p>	
<p>🔗 Family : Anacardiaceae</p> <p>🔗 Local Name : Char</p> <p>🔗 Use : The bark is pounded and the paste is applied on cuts to check bleeding. The fruits are used to relieve body burns.</p>	

<p>Botanical name: 23. <i>Butea monosperma</i> Lamk.</p>	
<p>🔗 Family : Fabaceae</p> <p>🔗 Local Name : Chhiula</p> <p>🔗 Use : The juice of the leaves and twigs are mixed with bonny and administered orally to kill the round worms present in the stomach. It also cures dysentery.</p>	

Botanical name: <i>24. Butea superba Roxb.</i>	
<p>🔗 Family : Fabaceae</p> <p>🔗 Local Name : Palasvel</p> <p>🔗 Use : The dried flowers are soaked in water and then filtered. Taking bath in this water cures sun stroke.</p>	

The survey was done, ethnobotanically, under the heads; medicinal plants used as drugs; edible plants; house/agriculture plants used as timber, implements and house building materials; plants for oil and oil seeds; plants for dyes; plants for musical instruments; plants for cordage, mats and baskets; plants as piscicides; plants used as psychotropic drugs; plants for gums, resin & latex; fodder plants; plants for religious ceremonies and plants for other miscellaneous purposes like-oral hygiene, dona & pattal, umbrella, fire wood, ornamentation, bottle gourd, broom comb, insecticide, detergent and bidi- making. On above basis, plants are alphabetically arranged with recent nomenclature families local names, parts used and mode of use.

Conservation Approach: Through Plant use strategy:

The tribal people hold different values for different kinds of forest resources. Forests & their products holds great cultural value to the tribal people because they fulfil spiritual roles in the cultural activities. Other forest product hold economic value such as medicines, building materials & house-hold items. Tribal people exercise choice in almost, everything they do that the biodiversity & the ecology of the forest are not disturbed by their actions, sometimes tribal protect even the individual species of plants worked by them. They worship the plants of their group & women of these groups cover their faces by veils when they pass close to these plants. They never harm such plants. These conservational attitude are based on their magico-religious faith & beliefs & also in their social taboos.

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