



## In the Lap of Nature : Bastar Tribes and Ailment through Folk Knowledge

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**Abstract:** India is an abode of variety of traditional healing practices and most of those are indigenous in nature. In our country a sizeable population, about 8%, are tribes. Majority of those are eking out their livelihood from forest resources. Since their life and culture are nurtured in forest environment they fully dependent on such and adapt their living condition accordingly. To the tribal health, disease and its treatment, death etc. everything has different meanings but it is interestingly noticed that each and every tribal community has belief on supernatural power both benevolent and malevolent spirits who are responsible to cause all these. The fate of a community and its members depend on their relationship with unseen forces which guide and intervene in all of their matters beginning from day to day life to their sickness, disease and death. It is thought that if a man offends any of them, the mystical power punishes him by ill health, disease, and misfortune and even by death. Then at first to detect the actual cause of sickness, disease or death they go through magical performances, which tell them the name of the particular mystical power responsible for the misfortune and reason for its anger. Along with these the sick person is treated with their own traditional or indigenous medicines, it may be any kind of inorganic or organic substance available in their particular niche. To perform all those they have specialised persons of their community and in their failure they do not hesitate to go to the medicine man even of other community and also to neighbouring village/s. It is to such beliefs and practices, which are the products of indigenous cultural development and are not explicitly derived from the conceptual framework of modern medicine, that the term 'ethno-medicine' applied to (Hughes, 1968). A man has acquired methods of treating any ailments as rendered by his bio-cultural environment. The present article highlights on the Bastar tribal people and their ailment through herbal medicinal plants of their niche in which the tribal healers possess a deep intricate knowledge of their value and use which knowledge they acquired over generation.

**Keywords:** Forest Environment, Social system, Cultural values, Illness etiology, Indigenous health care practices

### Introduction

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It is very much evident of our knowledge that the animals look beautiful and comfortable at their original habitat, that is, in forest while, human babies are comfortable and

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beautiful in mother's lap. Similarly, a tribal group in forest environment is more comfortable in such niche where their life is grown, adapted with such environment, cherished and nurtured their life for a sustainable living. Till date most of them are dependent on nature, utilizing their immediate niche with the help of their technology. Even to-day they combat their ill health and other crisis period with their indigenous knowledge where natural resources play a significant role. Due to such they have developed an instinct knowledge of their surroundings in which number of plants, tubers, roots, and leaves and mushrooms are helpful and beneficial for them both for ailment and economic purposes.

From the aforesaid lines, *it is believed that culture is a configuration of number of attributes which are acquired over generation and foster in a particular ecological niche for sustainable living condition.*

The forest clad-district –Bastar (Undivided) of earlier Madhya Pradesh now Chhattisgarh) is the abode of the Tribal population. The total area of the district in 15091 sq. miles, the density of population in the district is 6 persons per sq. Km. It is the homeland of following tribal groups namely, Abujh Maria, Muria, Bison -Horn Maria (also known as Dandami Maria), Dorla, Dhurwa (a basket making group), Bhatra and Halba. Bastar can be treated as a single cultural zone. Each tribal group has a distinct enclave in which their sustenance pattern are roaming.

The way of life of these tribal people are nourished and nurtured in the cradle of nature. So one may observe that impact of their immediate 'niche' (or environment) on their life is profound. The forest type of this district in Tropical Moist. This famous forest, characterized by humid monsoon climate.

Due to close association with environment they have gathered an intimate knowledge of local resources of various flora which possess a character of medicinal use and most surprise they always try to scrupulously guard their forest with their knowledge from alien. The exposure of these tribal people towards modernity is not remarkable and as a result they still depend on their indigenous way of treatment and have also developed its own way. They have a strong faith on this system and after consuming such medicine they are surviving. They are even found during winter without sufficient woollen garments, naked foot but without any trouble. It is to such beliefs and practices, which are the products of indigenous cultural development and are not explicitly derived from the conceptual framework of modern medicine, that the term 'ethno-medicine' applied to (Hughes, 1968). A man has acquired methods of treating any ailments as rendered by his bio-cultural environment. The present article highlights on the Bastar tribal people and their ailment through herbal medicinal

plants of their niche in which the tribal healers possess a deep intricate knowledge of their value and use which knowledge they acquired over generation.

## **Methodology**

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The empirical data collected during 1991 to 1998 from our various field works and Museum collections among Abujh Maria, Muria, Dandami Maria, Dorla, Dhurwa, Halba and Bhatra tribal pockets of undivided Bastar district of Chhattishgarh. After completion of rapport establishment we met with tribal healers who were expert in the treatment of various ailments through locally available herbs / plants / roots /leaves etc. The 'inventory' involved collection of plant specimens and then interviewing the informants. Regarding identification of plants / herbs we took the help of a Taxonomist; a few among such specimens we prepared herbarium and then submitted those to a Taxonomist for identification and got the exact botanical names. We would also like to express that collection of various medicinal plants / herbs / roots / leaves etc. were carried out by a Specialist among them and it was done after sunrise and after taking bath and offering puja and then proceed to forest for collection on either full moon or new moon day; since they belief that on those days the maximum potentiality was available to those collected herbs for medicinal use. It was also reported that before the day of collection during night the tribal healer was tabooed to cohabit with his wife, howl of a jackal on his way to forest was considered as bad omen and if any Hare cut across the path of tribal healer was also not good signal for collection and in those incidents the programme of collection was dropped for the day. This apart there were some taboos on his way to forest for collection. Sorry to inform we lost that note book (which we used during data collection) during our transfer from Jagdalpur, Bastar to Kolkata, in which these details were collected.

We would also like to express that collection of various medicinal plants / herbs / roots / leaves etc.were carried out by a Specialist among them; way of collection of those ingredients from forest, primary duty is clean ness, pious ness and after sunrise they also offer puja and only then they proceed for collections and it was on either full moon or new moon; since they belief that on those days the maximum potentiality was available to those collected herbs for medicinal use. Cohabitation was prohibited before the day of collection. Sorry to inform you that we lost that note book (which we used during data collection) during the transit time due to our transfer from Jagdalpur, Bastar to Kolkata, where these details were collected.

The cultural cognition of illness etiology and at the same time application of herbal therapy among the tribals of Indian continent can be understood through three

major components like environment, social system and cultural values. To understand the health behaviour none of these structural loci can be ignored.

### Environment

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The influence of environment that includes altitude, temperature, topography, flora and fauna, strongly bears upon not only the livelihood or economic activities but also on health system. The environment also determines the types and shapes of shelter, use of raw material, dress, transport, food and drinking habit, economic pursuits as well as occupational opportunity and collection of minor forest produce for sustenance etc. Together they also exert substantial influence on the social system as well as on human biology.

Here, not only that the notions, perception and cognition of the people but also the empirical studies that provide for understanding of causal relations between the natural elements and diseases/ailments in specific ethnic group, becomes an area of investigation. Such as, lesser incidences of heart diseases among the hill people, perhaps, have much to do with the natural habitat and biology of the people (Rao, 2007).

### Social System

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Various social factors such as family type and size and rate of literacy, gender inequality, gender relation, economic status in terms of importance attached to earning and non-earning members, sickness, pressure from family members, political and social freedom practices etc. also do determine the conceptions of ill health, responsibilities of caretakers and application of treatment through their cultural practices followed by herbal therapy with the help of traditional medicinal specialist like *bhagat* (among the Dhodia of Gujarat), *sirha* (among the Bison-Horn Maria of Bastar, Chhattisgarh), *jhankri or pau* (among the Toto of Jalpaiguri, west Bengal), *ojha* or *jan-guru* (among the Mal Paharia of SantalPargana, Jharkhand) etc. So, interaction of different institutions intersecting political, economic and religious systems can also be noticed operating at a micro level. (Sarkar and Dasgupta, 2016).

### Cultural Values

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The perception of good and ill health and maintenance of good health are rooted in one's own prescription loaded with cultural values. These are developed and nurtured on the basis of people's conception and relationship with the celestial world, human being and natural physical environment, under this context, Man in terrestrial world is looked upon with by God and Spirits in celestial world and their relationship with nature, the

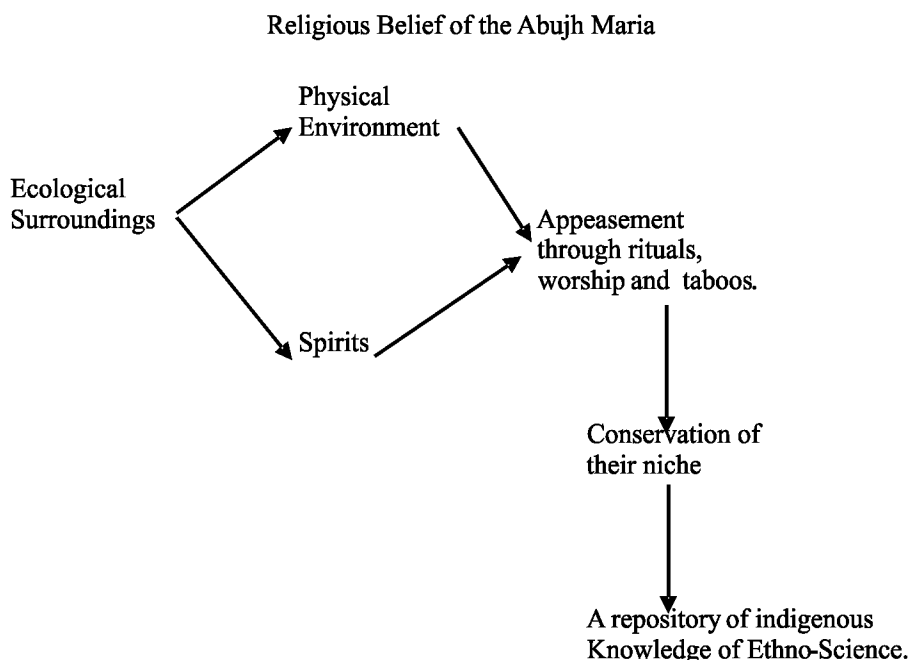
total world view provides a cultural repertoire that guides the individual and direct the family to adopt a particular strategy for dealing with ill health or implications of curative measures according to one's own cultural prescription. (Sarkar and Dasgupta, 2016). Almost in all cases they make use of magico-religious processes as demanded by the treatment of the ailment (Sarkar and Choudhury, 2013). The cognizance of understanding the actual medicinal plants were learnt confidentially from the tribal healer of his ascending generation. This apart, often the medicine man came out with the explanation that they were called by a spiritual benefactor in the dream and were taught the art of healing (Tribhuwan and Gambhir, 1996).

### **Illness Ideology**

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Every culture has its own beliefs and practices regarding health care practices and its ailment, it often does not work in a logical fashion. Every system of culture tries to treat diseases in its own prescribed manner and here lies the cognitive way of understanding of health behaviour practices of the studied group. Interpretations of the cause of a given diseases depends much on the native's perceptions of the pathogenic agent or force responsible for the cause, the cultural situation (i.e, socio-economic backdrop, local environment, age old belief practices etc) or context in which the condition of ill-health has occurred and the degree of disruption of a patient's relationship with the pathogenic agents. (Sarkar and Dasgupta, 2016).

During our empirical study among the Abujh Maria of Bastar (Dasgupta and Sarkar, 2005) it is revealed that the religious life of the Abujh Maria clearly shows that in each and every step of their life they are completely dependent on the doctrine of the super natural power who control, prescribe and guide them to have a smooth, peaceful life. According to their beliefs in their ecological niche they have some spirits both benevolent and malevolent who roam here and there in that physical environment. Their supreme authority that is their *pen* deities and other deities also come down to their place from their heavenly abode time to time to give them guidance and to protect them from all types of dangers and odds in life. To handle the spirits they are advised by the Supreme authority to do some rituals and worship and to observe some taboos. Side by side the supreme authority is also worshipped by them to appease and to get the blessing from the Supreme Being. It is already found that behind all these rituals, omens and taboos they have their own logic which ultimately are helpful in conservation of their niche and all those are the repository of their indigenous knowledge which is nothing but the ethno-science. The whole picture can be shown in the following way—



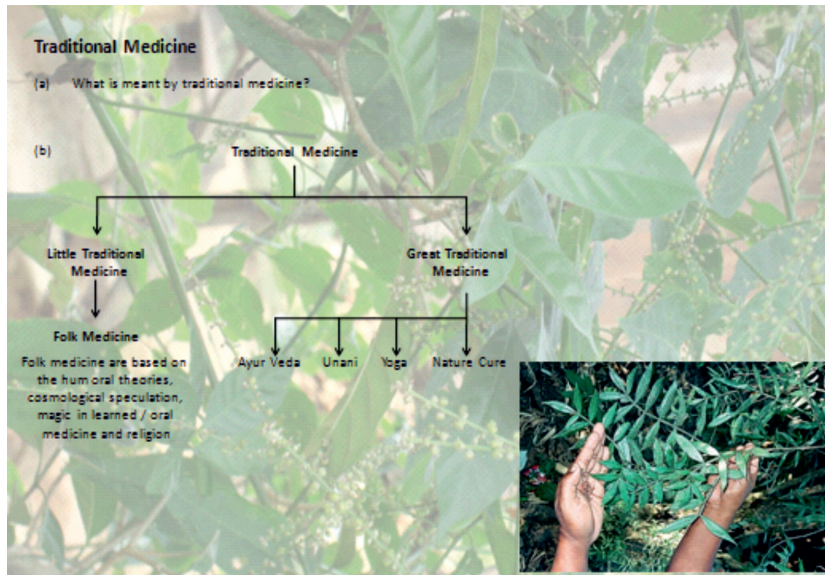
Now what is meant by traditional medicine? According to WHO 1978, “Traditional medicine is the sum total of all the knowledge and practices, explicitly or not, used in diagnosis, prevention and elimination of physical and mental or social imbalance and relying exclusively on physical experience and observation handed down from generation to generation, whether verbally or in writing” (Reddy, 1966).

Reddy(1966) again divided traditional medicine in two sections namely little traditional medicine and great traditional medicine. In little traditional medicine folk medicines are included. In great traditional medicine Ayurveda, Unani, Yoga, Nature cure etc are included. He opined that practices of folk medicine are based on the human oral theories, cosmological speculation, magic in learned / oral medicine and ritual activities.

### **Role of Medicine Men**

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The abode of most of the Indian tribes is in hilly terrain and in forest clad environment. The impact of modern light in their habitat is inadequate. The traditional knowledge which they have acquired from their ascending generation over a period of time are the key source of inspiration of maintaining their livelihood in such environment. Situation has compelled them to find out way through which they may recover or



survive from any illness. As a result they often use their local environment resources for their ailment.

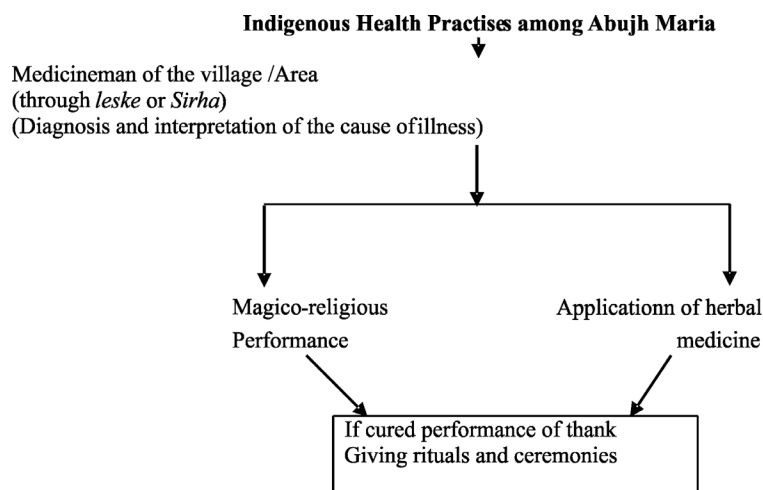
The study of indigenous beliefs and practices regarding health and disease in different cultures is of great significance in understanding human behaviour. An in depth study of folk medicine from an emic view will help in understanding the cultural symbols and meanings and their integration with the culture (Tribhuwan, 1998). Anthropological data on ethno-medicine is instrumental in understanding the native's or tribals health related beliefs as well as it also preserve and conserve the surrounding bio-diversity of their habitat since they utilize the resources of a particular territory for their ailment over generation and also protect the resource base to sustain their future generation; this is ensured through certain cultural stigma which is religious value loaded like presence of sacred grove. Thus, ethno-medicine is belief and practices relating to health and disease, which are products of indigenous cultural developments and not explicitly derived from the conceptual framework of modern medicine. The Indian tribal people use their traditional knowledge in health care system where herbs, plants and roots of some trees and plants are used for their ailment which are locally available in their habitat.

Abujh Maria tribal people of Abujhmarh still continue to be more or less an unknown and unsurvey area. The territory is luxuriant with vast tract of forest resources which is enriched with its bio-diversity. The tribal people – Abujh Maria used to accumulate and rely on its forest resources for their immediate malady and these are prescribed by

their specialist like *leske* or *sirha*, who possesses a thorough knowledge of herbs, plants and roots etc. In fact, plants still performs a major part of ingredient in almost all sorts of treatment among tribal people of our country. It has been observed that Abujh Maria are very much dependent on their indigenous health practices through various rituals, sorcery, and through local medicinal plants and herbs. It is told that whenever a person becomes sick he or she immediately consults the *leske* or *sirha* of the village. The *leske* (medicine man) or *sirha* (sorcerer) through his magical performances try to identify the actual cause of the sickness. If the *leske* or the *sirha* gets some hints through their magical power that someone has performed some detrimental activity through black magic or sorcery to do harm of a person who ultimately becomes ill, the *leske* or *sirha* prescribes remedies. If the *leske* or *sirha* is unable to identify the actual culprit, he takes the help of “Log God” or *pen* deity who by his divine power identifies the witch or the wicked person responsible for the mischief (Dasgupta and Sarkar,2005)..

The *leske* among Abujh Maria also act as medicine man. They believe that medicines are prescribed by their ‘Heavenly Father’ and their ancestors are taught by him. This knowledge is maintained over generation and applied as and when required. The *leske* or *sirha* is habitual in detecting diseases by reading the pulse beat. Often, they also consult the deities who prescribe heal in their dreams which frequently may include some forest product with some magical performances. But in almost all cases a ritual offering to the deities is obligatory.

It has been observed that the expert man either *leske* or *sirha* who prescribes and given a particular plant for treatment, possesses a deep rooted knowledge of their immediate niche (Dasgupta and Sarkar, 2005).





## Details of the Use of Medicinal Plants

USE OF MEDICINAL PLANT IN TRIBAL BASTAR						
Sl No.	Common Name of the Plant	Local Name of the Plant	Name of the Disease	Process of application	Botanical Name	Family
1	Gyapar	Hiran Khuri	i) Hyper acidity	i) Root extract consumed	Cissampelos pareira	Manispermaceae
				ii) Root extract is dropped in ear as well as root extract paste is rubbed in the affected parts	Cissampelos pareira	Manispermaceae
2	Gilou	Gilou Guruch	Fever	Extract of the stem is consumed	Tinospora	Cordifolia
3	Safed Sarson	Safed Sarson	Head hair washing	Extract of the cereals are applied in hair	Brassica campestris	Brassicaceae (cruciferae)
4	Kakai	Kakai	Fever after delivery	The bark and leaf of the plant are boiled and consumed in the boiled water.	Placourtia indica	Placourtiaceae
5	Jhau	Jhau	Skin Disease	Root extract	Tamarix indica	Tamaricaceae
6	Kharaiti	Zintijhari	Urinary Trouble	Root extract and juice of whole plant	Abulilon indicum	Malvareae
7	Pili haraiti	Zintijhari	Urinary Trouble	Root extract and juice of whole plant	Sidacordifolie	Malvareae
8	Jangli Kapas	Jangli Kapas	Irregularity in mensuration	Root extract is consumed	Gosaypium hirsutum	Malvareae
9	Senal	Kouhathodi	Leuchrrhoes (white discharge from vegina)	Root extract is consumed	Bomboxceiba	Bombacaeae
10	Marorphalli	Athimuri	Colic pain in abdoman	Fruit of the plant is consumed after grinding	Halicteresisor	Stareuliaceae
11	Chota Gokhoru	Chota Gokhoru	Swelling of any parts of the body and impotancy among male (fragidity)	Fruits used	Tribulus terrestris	Bygophylliaceae
12	Khatti Buti	Chinchiniya vaji	Insomenia	Leaves are used as vegetables	Oxalis acetogella	Oxalidaceae
13	Bel	Bel	Constipation and bile problem	Cornel of the fruit is consumed	Aegle marmolos	Rutaceae
14	Neem	Neem	Skin Disease	Oil is extracted from the fruit and applied in the affected parts	Asadirachla indica	meliaceae
15	Malkangini	Peng / Pengu	Joints pain (Rhematoid Artharitees)	applicaion of oil of the seed in the affected parts of the body	Celestrus paniculatus	Maliaceae

16	Hadgod	Hadgod	Bone Fracture	Pulp is applied in the affected parts after grinding	Vitis quadrangulnris	Vitaceae
17	Achar	Charpak	Wound due to burning	Paste of the bark is applied	Buchinamia lansan	Anacardiaceae
18	Shahjana	Munga	Headache blood pressure	Leaves are boiled and water is consumed, fruit is also used as vegetables	Mbringa Oleifera	Moringaceae
19	Palas	Farsa	Hydroceles and urinary tract infection	Flowers are baked and fomented. Plant are burnt and then boiled in water to form a crystal and consumed.	Butea monosperma	Fabaceae (papilionaceae)
20	Karanj	Karanj	Wound in mouth or gum	Oil is used, often twig is used as brush	Pongania pinnata	Fabaceae (papilionaceae)
21	Aparajita	Sankhapushpi	Throat infection	Root extract is consumed	Clistorla Ternalea	Fabaceae (papilionaceae)
22	Sarpunkha	Bajradanti	Inflamation in Gum	Root is used	Indigofera angulosa	papilionaceae
23	Amaltash	Bandar danta or Sonarli	Removing constipation	Endocarp of the fruit is used	Cassia fistula	Caesalpiaceae
24	Lajwanti	Lajwanti	Impotency among male	Root extract is consumed	Minose pudica	Mimosaceae
25	Khair	Khair	Skin disease and abscess	Bark of the plant is boiled and consumed	Acacia catechu	Mimosaceae
26	Arjun	Kahu	Bone Fracture	Bark of the plant is boiled and added with milk and taken	Perminalia arjuna	Combretaceae
27	Baheda	Baheda	Skin tanning of cattle	Fruit is used	Perminalia Bellirica	Combretaceae
28	Harra	Harra	Constipation	Fruit is socked in water and water is consumed	Perminalia chebula	Combretaceae
29	Dhawai	Dhawai	Foot fermentation of alcholic drinks flower nectar is used		Wood fordia fruticosa	Lythraceae
30	Indrayan		Fruit is used for poisoning for fish catching		Citrultus colocynthis	Cucurbitaceae
31	Mandook prani		Epilepsy	Leave juice is taken	Cittells asiatics	Apiaceae ( Umbelliferae)
32	Tejraj	Tejballi or Bhalukanda	Impotency among male	Root extract is consumed to cure impotency	Peucedanum nagpurens	Umbelliferae
33	Banleere	Jangli Ziri	Wound ind in the mouth or stomatities	Fruits are used	Carum pigram	Umbelliferae
34	Dekamali	Dekamali	Anti helminthis	Latex ( resin ) of the plant is consumed	Gandenia resinifera	Rubiaceae

35	Mundi	(unable to collect)	Skin Disease	Decoction of the whole plant	Mitragyna parvifolia	Rubiaceae
36	Sufed phetra	phetra	Migrain and Sinocytis	Root extract drop at nose	Xeromphis Spinese	Rubiaceae
37	Bringraj	Bhangra	Jaundice	Leaf extract is consumed	Felipta alba	Asteraceae (compositae)
38	Akrkara	Akrkara	i) leucoderma ii) toothache	i) Leave pulp direct application ii) Buds	Spizantes admilla	Compositae
39	Rasana	Rasana	Rheumacoid Artharities	Root extract	Rlephariapermum subsessile	Compositae
40	Kalirsi	Banjira	Ulcer in the mouth (stometities)	Chewing the seeds of the plant	Verpomia anthelminties	Compositae
41	Gojibha	Hathi bundhi	Proper milk lactation after delivery	Root are crushed and eaten	Elephantopus scaber	Compositae
42	Chitrak	Chitabarjari	Hydroceal	Root is used, it is tied in the hand of oppsite direction of affected parts	Plumbago zeylanics	Plumbaginace
	Chitrak	Chitabarjari	Ambebiosis	Toot is used	Plumbago zeylanics	Plumbaginace
				The scales and bark of the root is cleared and a pulp is prepared out of root. These pulp are then wraped iin a small stick and pulp is dried and inserted vagina.	Plumbago zeylanics	Plumbaginace
43	Bai birang	Bhaverang	Agti helminthis	Seeds are used	Embelia ribos	Myrsinaceae
44	Pila kaner		Wound healing	Latex is used	Thevetia peruviana	Apocynaceae
45	Indra jota	Korai	Ambebiosis	Bark is used	Holarrhena antidysentaria	Apocynaceae
46	Saptparni	Chhatiban	Fever	Bark is used	Alstonia scholaris	Apocynaceae
47	Dudhi	Dudhi	Child diarohhoes	Old plant juice	Wrightia tincloros	Apocynaceae
48	Sarpagandha	Kukrachendi	For sleeping purpose	Root extract is consumed	Rauwolfia sespentina	Apocynaceae
49	Sarpagandha	Kukrachendi	Snakes avoid its smell		Rauwolfia sespentina	Apocynaceae
50	Chhota madar	Arkjeladu	Joints pain (Rhematoid Artharitees)	Tied up matured and ripe leaf in the affected parts	Calotropis procara	Asclepiadaceae
51	Nagbel	Nagbel	Snake bite	Root extract	Cryptolepis	Asclepiadaceae
52	Anantmul	Anantmul	Body strength	Root extract	Hemedesmus	Asclepiadaceae
53	Gudmar	Chiti bhimari	Anti-diabetic	Leave juice	Cymnena sylvestre	Asclepiadaceae
54	Nirmali	Khaza supari	Water purifier	Fruit is used	Strychnos potatorum	Doganiaceae

55	Chiravata	Bhuilim	Stocach clear	Whole plant is soaked in water and consumed	Swertia corymbosa	Gentianaceae
56	Lasoda	Bohar	Cough	Leaf and fruit	Cordia myxa	Boraginaceae
57	Dhatura	Dhatura	Bronchial asthma	Used dry leaf as bidi (smoming)	Datura stramonium	Solanaceae
58	Bhathataiya	Vejrighbata	i) cough	Fruit is used	Solamum indicum	Solansceae
			ii) alocacia	Application of root extract	Do	Do
59	Makop	Makoy	Jaundice and swelling of lever	Leaf juice	Solanum nigrum	Solansceae
60	Adhusa	Hagarlyata	Cough	Juice of leaf and flowers	Adhatoda vasica	Acanthaceae
61	Kalmegh	Kalabhuli	Fever	Whole plant extract	Andrographic paniculata	Acanthaceae
62	Bajradanti	Bajradanti	Dental infection	Juice of root	Barleris cristata	Acanthaceae
63	Pilikat saraiya	Kataban	Skin infection	Whole plant extract	Barlerie prionites	Acanthaceae
64	Nili nirgundi (blue flower)	Nigur	Rheumatoid artharitees	Leaves and root juice	Gendarussa vuigaris	Acanthaceae
65	Nrigundi (white flower)	Nigur	Rheumatoid artuaritees	Leaves and root juice	Vitex negando	Verbenaceae
66	Dronpuspi	Gume	i) Nasal bleeding	Flowers and leaves extract use as nasal drop	Leueas aspera	Lamiaceae (Labiatac)
			ii) Jaundice	Leaf extract	Do	Do
67	Tulsi	Tulsi	Cough and cold	Whole plant extract	Ocimum sanctum	Lamiaceae (labiatae)
68	Tulsi dauna	Membrija	Ulcer	Seed extract	Artemesia indica	Lamiaceae (labiatae)
69	Afamarg	Larjera	Safe delivery	Root extract	Achyranthes aspera	Amarantheceae
70	Lalchoulai	Jungli choulai	Painful menstration or dysmenorrhoea	Root extract	Amaranthus spinosus	Amarantheceae
71	Pipra jadi	Pipra jadi	i) fever after delivery. ii) rehumatold artharitees	Root, noodle extract	Piper ehaba	Piperaceae
72	Maida	Maidehal	Use during broken	Bark is used as paste and apply in the affected parts	Liteea sebifera	Louraceae
73	Chandan	Nbalchandan	Swelling of any part of the body	Stem is pasted and mixed with born of antelope and applied in the affected part0	Santalum album	Santalaceae
74	Putrangiva	Jiyapota	Incase of still birth	Root and fruit are used	Pntrangive roxburghil	Euphorbiaceae
75	Arandi	Jara / rani jara	i) Jaundice. ii) pain in the body and luxative	i) leaf extract. ii) seeds oil	Ricinus commnis	Euphorbiaceae
76	Awala	Awala	i) clear bowl ii) bouny growth of head hair	i) fruit ii) seeds oil	Phyllanthis emblica	Euphorbiaceae

77	Dudhi	Chota dudhi	Infantile diarrhoea	Whole plant extract	Euphorbia hirta	Euphorbiaceae
78	Ratanjot	Raijara	Apply on head hair for black	Seeds oil is applied. It is like a veseline	Gossypifolia	
79	Gnlar	Dumar	I) burn ii) leucorrhoeas or white discharge from vagina	I) paste of the bark ii) fruit is dried up then powdered the same and consumed	p. glomerata	Moraceae
80	Kevkanda	Kevkanda	I) gastritis	Root extract	Contus speciosus	Zingi beraceae
			ii) luxative			
			Iii) rheumatoid artharitees			
81	Jangli haldi	Jangli haldi	Joints pain	Only root parts is used	Cureouma longa	Zingi beraceae
82	Kali musali	Kali musali	Improvement of vitality power among male	Root is used	Curculigo orchiodes	Hyperdeaceae
83	Satawar	Satawar	Lactation of new born's mother	Root extract or direct consumption of root	Asparagus Recemosus	Liliaceae
84	Kalihari	Kalihari	Abortion	Root extract is used and it is very poisonous	Gloriosa superha	Liliaceae
85	Safed musali	Musli	Afrodecia	Root extract	Culorophytum	Liliaceae
86	Jangli pyaj	Gondli	Alocacia in head	Root extract is applied	Urginea indica	Liliaceae
87	Ram datoon	mutrijari	I) toothache	I) stem is used as datan	Smilax	Smilacaceae
			ii) urinary tract	ii) root extract		
88	Nagarmotha	Unable to collect	I) skin disease	I) ash of the whole plant is mixed with tora oil) and then apply in the affected parts of the body ( toras extracted from mohua seed).	Cyperus	Cyperaceae
			ii) fever	ii) root extract decoction is taken		

## Conclusion

The empirical observation reveals that indigenous system is closely woven into the social system of tribal Bastar. It needs further research and study. In fact, this indigenous system of use of herbal plants as medicine is confined to a region only, the scope of which must widen the knowledge through which large number of population may be benefited. Before the advent of modern medicine like allopathic, the herbal which locally known as folk medicine occupied the whole range of social system in early days. It is suggested to take proper study in this arena, which may develop a new horizon in the medical field as well as livelihood pattern of tribal people is expected to change in the positive direction.

Considering the importance of ethno medicinal or folk medicinal plants in the life of the tribal people of Bastar the natural habitat needs protection from the wave of rapid urbanization which has resulted in degradation and shrinking of natural habitat. Tribal medicine man plays a key role in catering the health care needs of local tribes. Therefore, local government authority should take measure for legal recognition and allow retaining and strengthening their role and status in the society.

Furthermore, under this backdrop our suggestions are— In the first day of February, 2023 Finance Minister of our country in her Budget speech at Parliament for the year 2023-24, allocated a huge sum for the development of Particularly Vulnerable Tribal Groups (PVTG). We being anthropologists are very happy for such announcement. Now, our observation is that government as well as anthropologists and allied social scientists are continuously working in these issues, chiefly for the 75 PVTG groups since last 75 years. But till date no substantial development at least in the development of livelihood sector are noticed as evident from our empirical studies among the Abujh Maria of presently Chhattisgarh (Dasgupta and Sarkar, 2005), Bondo (Sarkar and Dasgupta, 2018), Didyai (Sarkar and Dasgupta, 2000), Asur (Dasgupta and Sarkar, 2012), Birjia (Dasgupta, 1994), Hill Kharia, Korwa,



**Tribal Healer among Bison-Horn Maria (Dandami Maria), Bijapur of Bastar**



**Tribal Healer among Bhatra of Bastar**

Birhor, Parhaiya (Sarkar, 1994 and Sarkar and Dasgupta, 2000), Mal Paharia (Sarkar and Dasgupta, 2011), Toto (Sarkar, 1993, Sarkar and Dasgupta, 2012) and Lodha (Sarkar et.al, 2014) etc. tribal groups. Now time has come for social audit and evaluation study among those groups and try to find out from where and how the whole labour and involved money were drained out without any positive effect; it is like a vessel with a hole beneath, and through which all our endeavor were drained out. Use of herbal medicine has a tremendous value loaded attributes among the tribal and through which SHG (Self Help Group), where women folk of the village may be inducted, in order to women empowerment at grass root level. In this way livelihood pattern and economic condition at village level can be boosted and commercialization and marketing of that indigenous knowledge of ailment among the tribal can be reached in the wider area for fruitful use without any side effects like in modern allopathic medicine

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