

ETHNO MEDICAL STUDIES IN GHATOL TEHSIL OF BANSWARA DISTRICT IN SOUTH RAJASTHAN INDIA WITH SPECIAL REFERENCE TO THE DAMOR TRIBE

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Abstract

Ethno botany is a unique field of natural science dealing with different topics such as anthropology, archaeology, botany, ecology, economics and medical, religious, cultural and numerous other disciplines. Recently, tremendous interest in the above stated studies of herbal pharmaceuticals and traditional cures is suggested world wide and there has been an upswing in the scientific research in this field. The current research emphasizes significant ethno botanical knowledge regarding the usage of plants by the tribals of Rajasthan as food, fodder, medicine, lumber, fire-wood, tannin, dye, oil, fiber, alcohol, gum, resin etc. This traditional knowledge, if applied to scientific investigations, might help humanity in numerous ways. Present paper deals with 10 plants species which are used as ethno medicine by natives of ghatol tehsil of banswara district in southern Rajasthan.

1. INTRODUCTION

J. W. Harshberger developed the word "Ethnobotany" in 1895 to describe the study of plants utilised by indigenous peoples. "Botany" is the study of plants, whereas "ethno" is the study of humans. Ethnobotany is a subfield of ethnobiology, according to certain definitions. All aspects of plant-human interactions and the impact of the plant environment on human civilization are

studied and evaluated in this field. Rajasthan is home to a wide variety of plants, some of which have therapeutic properties. Figure 1 depicts the natural remedies utilised in Rajasthan, India.

Rajasthan is one of India's most populous states. In distant regions without basic infrastructure, around 12.44 per cent of the population is made up of tribes like the Bhil and Bhil-Meena as well as Damor and Dhanka as well as Garasia, Kathodi, Kokna and Kolidhor as well as Naikara, Patelia, Meena and Seharla. Banjara, Gadolia-Lohar and Kalbelia are nomadic tribes that add to Rajasthan's ethnic diversity. This state's ethnic minorities are widely dispersed and often communicate with one another. Ethnobotanical knowledge is handed from one generation to the next as a consequence. Despite the fact that Bhandari (1990) and Sharma (1993) have prepared a list of the Rajasthani flora's therapeutic characteristics, further information is needed. The ethno-medicinal plants of Rajasthan are discussed in depth in this paper.

2. STUDY AREA

The Banswara district in Rajasthan's extreme south is between latitudes of 23.11°N and 23.56°N and longitudes of 73.58°E and 74.49°E (Fig. 1a and b). Inherent climate conditions favour the luxuriant flourishing of a wide range of plant species. There are around 5037 square kilometres of land here, and the topography and ecology are quite diverse. It is because of this that this location is ideal for the cultivation of some medicinal plants due to its high yearly rainfall (1500 mm). In order to conduct our survey, we first surveyed the tiny areas of Hilage, Khamera, and Undvel Hanuman ji forest in Tehsil Ghatol.



3. METHODOLOGY

3.1 DATA COLLECTION

Compilation of facts A total of 16 elderly people, 12 of whom were male and four of whom were female, were identified and interviewed with the assistance of local translators. A questionnaire was prepared for data collection that included the informant's name, education level, occupation, age, source of information, and information about medicinal plants, such as the number of medicinal plants known, the local name of the plant, the plant part used, used for, mode of administration, and formulations. All of the interviews were conducted in the language of the participants. The informed consent of each participant was obtained in writing before to their

involvement in the study. The vast majority of the interviewees were above the age of 60 and had little to no formal schooling.

4. OBSERVATIONS

1. *Abelmoschus Esculentus*



- The root powder is taken with sugar to increase sexual potentiality, cure impotency and check undesirable discharge of semen with urine.
- The decoction of immature fruits is taken orally with sugar against syphilis.

2. *Abelmoschus Moschatus*



- Leaf paste applied against wasp sting.(Fig.2)
- The leaves cooked as vegetable with gram pulse are taken orally for one month to treat night blindness.

3. Acacia Catechu



- The gum is eaten raw in arthritis, body heat and as tonic. It is also used to prepare sweet preparation (laddooes) eaten in joint pain, lumbago and general sickness in female. Gum powder is mixed with ghee and unrefined sugar is kept in an earthen pot for 7-8 days. This is taken three days before menses for conception.
- Bark is chewed to get relief in cough and stomatitis.
- Kattha extracted from its heart wood is smeared locally against scabies and other skin diseases.

4. *Acacia Nilotica*



- The stem bark is either chewed with salt or boiled in water and taken orally or gargled to cure cough and mouth sores.
- The pod paste mixed with candy is consumed empty stomach in the morning by women in case of leucorrhoea.
- Seeds are grounded with sugar candy and eaten by women for conception.
- Seed powder is filled in the anus of infants against worm infestation.

- The bark is crushed with that of Azadirachta, mixed with lemon juice and applied as an ointment against ringworm.

5. *Acalypha Indica*



- Leaf or root extract is given orally to diabetic patient.
- The root paste is made into tablets and one tablet is taken daily in empty stomach as a laxative to avoid constipation and colic.
- Root powder is taken with milk to cure bronchitis, pharyngitis and pneumonia.
- Poultice of green leaf paste is tied over lower part of abdomen for relief in spasmodic retention of urine.

6. *Achyranthes Aspera*



- The root paste is smeared over forehead to cure headache.
- The root and stem are used as toothbrush to prevent dental caries, swollen gum and pyorrhoea as well as to strengthen teeth.
- Crushed root is kept between teeth against toothache.
- The root is burnt with tobacco leaves and fumes are inhaled by asthmatic patient.
- Root decoction cures cough, cold and typhoid. The root powder is taken orally by women against leucorrhoea. Root paste is applied locally over scabies. Root boiled in water is used to take bath to get rid from itching due to pods of *Mucuna*.

- The leaves are crushed with jaggery (3:1) to make 5-6 pills which are taken orally to treat thorn injury.
- Seed paste taken with milk cures dysentery. Seeds boiled with milk and sugar are eaten as tonic.

7. Albizia Lebbeck



- The decoction of leaves and flowers is used as gargle against weak and spongy gums and chronic pharyngitis.
- Stem bark boiled in water is gargled in pyorrhoea and toothache.

- Seed paste is applied in eyes to get rid from cataract.
- Seed paste wrapped around cotton wick is burnt and soot collected in an earthen pot is applied daily in eyes to cure cataract.

8. Allium Cepa



- 2-3 drops of bulb/leaf juice are dropped in ear to relieve pain.
- Leaf juice is applied in toothache.

- Bulb juice is dropped in eyes to cure conjunctivitis. It is also smeared over forehead, soles and palms to cure heatstroke and applied against scorpion sting and insect bite.
- Roasted bulb is rubbed against scorpion sting or paste of bulb mixed with Hukka's (indigenous smoking device) water is tied locally.
- Poultice made using crushed bulb and turmeric powder is tied over sprain.
- Seed paste is applied in dental caries.
- Bulb paste mixed with powder of *Trachyspermum ammi* seeds and dried pods of *Moringaoleifera* is boiled in whey and eaten to cure low blood pressure.

9. *Annona Squamosa*



- Seed paste is applied to uterus of pregnant lady for abortion.

10. Asparagus Racemosus



- Root powder is taken with milk as lactagogue and to increase sexual potentiality.
- The root is eaten to cure stomachache.
- Boiled crushed roots and leaves are applied locally on boils.
- Paste of tuberous roots is taken with water or milk as growth tonic, to increase sexual potentiality and decrease chances of abortion, to improve digestion and stimulate appetite, to treat convulsions and chronic dyspepsia.
- Gruel prepared with rice using root pieces is taken by the patient of jaundice and gall bladder stone.
- 4-8mL of extract of fresh root with sugar is taken daily as a good health tonic.
- Flowers cooked as vegetable are eaten as a tonic.

5. RESULTS AND DISCUSSION

There is a strong belief in the medicinal properties of plants among the indigenous tribes and rural populations. As traditional culture fades away, so does a great deal of humanity's collective wisdom. So, in the future, the recording of traditional herbal therapy methods will be consistent. There is a pressing need to record and research the valuable ethno-medicinal knowledge. As a result of this information being documented, new medications may be developed in the future. The indigenous people of Banswara area have a huge number of plant species that are their intellectual property, and documenting of this knowledge is essential. The indigenous people are well-versed in the many ways plants may be used.

There are a total of ten different plant species that have been identified. All of the information about ethno-medicinal plants and how they've been used to treat various diseases is included in this section. These herbs are utilised by ethnic groups and rural residents of Ghatol in Banswara in southern Rajasthan to cure problems such as wounds, cuts, fever, diarrhoea, ulcers, swelling, bone fractures, potency, anti-poisons, skin care, night blindness, toothache, asthma, cough and cold. Most of the time, the plant's fresh or powdered parts were utilised to make medication.

Medicinal herbs are still an important source of healing for these indigenous people, according to research. If you have a toothache or a sore throat or a boil or a cut and want to use the paste or extract of these herbs, you may do so. If you have eczema, you can use it orally as a decoction or chew it to ease your ringworm. There have been similar studies done in other sections of Rajasthan and in other states to show that the medicinal properties of this plant may be used for the treatment of a wide range of illnesses. In establishing plans for the protection, cultivation, and economic well-being of rural and tribal populations in this area of Rajasthan, knowledge about ethno-medicinal plants is unquestionably helpful.

6. CONCLUSION

The ethnomedicinal herbs and traditional knowledge of the Damor tribe have been discovered in the current investigation. This tribe's traditional wisdom has yet to be extensively studied by any worker. The ethno medicinal plants utilised in this region have been documented in a recent study. Phytochemicals in several of these plants are well-known for their utility in treating certain disorders. The younger generation has little interest in learning about traditional medicinal herbs, and this information is being lost at an ever-increasing rate.

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