

ETHNOMEDICINAL PLANTS USED IN TRADITIONAL MEDICINE SYSTEM AMONG HALBA TRIBE OF CHHATTISGARH

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Abstract

Ethnomedicine is a study of the traditional medicine practiced by various ethnic groups, especially by indigenous peoples. Ethnomedicine is the study of health-related issues through indigenous ways, which differs with specific cultures. Present study focused to explore ethnomedicinal plants used by Halba tribe in traditional medicine system, The study based on field work method, Data were collected by inter-view cum schedule and non-participant Observation. It is found that Halba tribe use many medicinal plants species for treatment of cold, cough, asthma, fever, dysentery, skin disease, snake bite, Scorpio bite etc. approximately 20 plants are reported for ethnomedicinal uses and 18 are identified and documented with regards to their botanical name, local name and utilization in treatment.

Key Words: *Ethnomedicine, Halba tribe, traditional medicine, Chhattisgarh*

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INTRODUCTION

Ethnomedicine broadly refers to the traditional medical practices concerned with the cultural interpretation of health, diseases, and illness that addresses the healthcare process and healing practices (Krippner and Staples, 2003). The study of natural resources traditionally used to cure or manage ailments in diverse ethnic culture is collectively termed as “Ethnomedicine” (Chatopadhyay2010).It is a vast interdisciplinary science that includes the know ledgea bout the use of natural pharmaceutical sand the ethnic group from which the same pharmacologically active ingredients belong as well.

Scientifically, “Ethnomedicine” is the study of “traditional medicine” of ethnic communities, their knowledge and practices that transmitted orally over centuries, and evolved over millennia of human existence (Chattopadhyay, 2009, 2010). The indigenous people of India till date used their medicaments or “so called medicines” which might be more appropriately defined as the use of plants in the treatment of diseases and should be more accurately termed as “Ethnobotanical medicine” (FabricantandFarnsworth,2001).

India is inhabited by about 645 indigenous tribes having rich knowledge of wild flora and fauna to mana georcure diseases with other miraculous use. Most of this “traditional wisdom” is undocumented and orally passed over generations. Unfortunately, each time a traditional healer dies without passing their knowledge on to the next generation the community and the world lose irreplaceable time-tested knowledge about medicinal plants gathered over thousands of years. (Mahapatra et.al, 2019)

Chhattisgarh is tribal dominated State. Tribes constitute approximately 31.5% part of total state population. There is around 42 types of tribes and 5 PVTGs in Chhattisgarh (Census of C.G., 2011). Tribe’s habitat and daily life need depend upon forest, not only economically, but they are showing socio-cultural association with forest. Chhattisgarh state has a rich biodiversity, the state is home diverse range of forest including various medicinal plants and non-timber forest produce which are important for traditional medicinal knowledge and local economy. Traditional medicine treatment is customary job of Baiga tribal group of Chhattisgarh, but other tribal groups such as: Hill korwa, Gond, Dhurwa, Halba etc. have great knowledge of traditional medicine. Anthropologist and botanist show keen interest to studying about ethnomedicinal knowledge of different tribes of Chhattisgah, in this consequence Soni et al., (2016) identified and documented 29 species of ethnomedicinal plants in Kanker district (Chhattisgarh) among Gond and Halba tribes. Premi and Jaiswal (2014) studied Traditional medicine system Kanwar tribe of Chhattisgarh, Shukla and Chakrawarty, (2010) reported ethnomedicinal practices among Raj-Gond of Korba district (Chhattisgarh). Mishra and broker (2009), studied about ailment and their traditional treatment among Gond of Chhattisgarh. Tiwary et.al (2022) carried out a ethnomedicinal survey in three tribal districts Kanker, Jashpur and Bilaspur and classified medicinal plant in 25 categories regarding to their use in treatment of various ailments. After global recognition of conservation of

traditional knowledge, Government of India determined to document and protect ethno-medicinal knowledge of Indian tribes with help of academicians and researchers.

Objectives

The study focused to understand indigenous knowledge of Halba traditional healer in identification of various medicinal plants and their use in treatment of different health problem. Furthermore, to documentation of medicinal plant as per their course of treatment for making a database.

Research Methodology

This study carried out among Halba tribe of a Village in Gariyaband district of Chhattisgarh State. Interview cum schedule, non-participant observation used to collect primary data. 5 Halba traditional healer of village interviewed for data collection through purposive sampling. Information related to medicinal plant, diseases diagnosis and mode of treatment.

Area and People

Pond village is located in Chhura Tehsil of Gariaband district, with total 719 households. Total population is 3248 (Census 2011). It is situated 25km away from sub-district headquarter Chhura and 45km away from Capital headquarter Raipur. Facilities of road transportations and railway are easily accessible to villagers. Village have a primary health centre and Government schools up to high school. Total population of Halba is 747. Scheduled tribe constitutes 23.25% of total population and dominated by Halba tribe in village.

Halba is one of the major tribes of Chhattisgarh concentrated in Bastar, Dhamtari, Kanker and Dantewada district. It constitutes 5% of total tribal population of Chhattisgarh. They considered themselves as descents of lord Krishan and originate from “*Hal (Plough)*” of lord Balram, So they know as *Halba* means originate from hal. Halba divided into two sub groups: *surait (Marathiya Halba)* and *Purait (Bastariha Halba)*. They used Halbi dialect which comes under Indo Aryan Language family, traditional occupation of Halba is agriculture they have a glorious history and unique culture. Halba is one of the progressive tribe of Chhattisgarh.

Result and Discussion

In present study 20 medicinal Plants reported with identification of their species and use in ailment treatment. Halba traditional healer are called “Baiga” means Vaidya, they learned orally traditional knowledge from their GuruBaiga, and committed Guru Baiga to keep secrete this knowledge whenever they not found any eligible person of their community whom they transmitted Knowledge. It is noticed during study, transmission of indigenous knowledge generally from father to Son within a family. Study reveals that strong belief in cultural value, easy availability of traditional practitioner and medicinal plant most Halba people prefer herbal ethnomedicine for prevention of common diseases such as: fever, cold, cough, body-ache, weakness, Skin diseases worms, dysentery etc., If they didn't feel relief after taking indigenous medicine, they seek for Morden medicine system.

Herbal and Medicinal Plant Products Used for disease treatment among Halba Tribe

S.no.	Scientific Name	Local Name	Disease	Part Used	Method of preparation	Doses
1	<i>Ocimum tenuiflorum</i>	Tulsi	1.Migraine 2.Head-achec 3.Mouth Ulcer 4. Bronchitis	Leaves	Leave boiled with ginger;blackpepper rand water make decoction	Adult- One cup Children- Half cup
2	<i>Madhuka lonifolia</i>	Mahua	1.wound &burn 2.DentalProblem 3.worm 3.BreastMilk Secretion	Fruit Bark Leaves seed	1.leaf ash mix with ghee and use for wound &burn 2.Bark extract use for dental problem 3.Decoction of leaves for worm	Children- Half cup decoction once in a month
3	<i>Phyllanthus niruri</i>	Bhui Amla	1.Malaria 2. Fever	Leaves	Leaves boiled with water to make decoction	Adult- one cup daily in empty stomach
4	<i>Azadiracta indica</i>	Neem	1.Jaundice 2. Malaria 3.Fever	Leaves and Bark	1.leaves extract (1teaspoon) mix with half cup of water for jaundice 2.Decoction prepare with leaves and bark for malaria and fever	Adult- once in morning till relief Children- once in morning till relief Adult- once in morning till relief Children- once in morning till relief

5	<i>Terminalia bellirica</i>	Bahed\ Baheda	Cough	Fruits	Powder form of behda mixed with harra powder in same amount and take with water	<u>Adult</u> -One teaspoon with tepid water twice in a day
6	<i>Termineliachebulika</i>	Harra	1.Acidity 2.Cough	Fruits	Powder form of behda mixed with harra powder in same amount and take with water	<u>Adult</u> -One teaspoon with tepid water twice in a day
7	<i>Ventilagocalyculata tul</i>	Kevati/ Keoti	1.Diabities 2.Anemia 3.Knee pain 4.Blood purification 5. Dental pain and teeth decay	Stem Root Bark Seed	1.Stem bark used to make decoction for anemia, blood purification &diabetes 2.Seed used to extract oil and apply on knee as pain reliever 3.small piece of stem tied with thread and wear in neck for long term prevention of Dental problems	<u>Adult</u> - Half cup of decoction at morning for one month
8.	<i>Tinospora cordifolia</i>	Giloy	1.Dengu fever 2.Common fever 3.UTI	Stem	Crushed stem and tulsi leaves boiled with water to make to make decoction for prevention of	<u>Adult</u> -half cup once aday <u>Children</u> -prescribed by age
9.	<i>Terminalia arjuna</i>	Arjun / Kahwa/ Kahua	1.Diarrhea	Bark	Decoction of water used with honey or water	<u>Adult</u> -one cup trice a day till relief
10.	<i>Calotropisgiganetea</i>	Fudhar/ Aak	1.Dog bite 2.Wound healing 3. skin disease 4. Diabetes	Stem Leave	Latex secretion from tender stem and leaves used in dog bite Wound healing skin disease Leaves are coated with warm mustard oil, applied on sole and tied overnight	Apply on skin and affected area
11.	<i>Cassine Glauca</i>	Jamrasi	1.Menstrual Problem 2.UTI	Root Bark	Extract of root used with cow milk Decoction of bark used for remedy	Does as per age
12.	<i>Achyranthus aspera</i>	Chirchita	1.Gastro-intestinal problem 2.Cold and cough	Seed Leaves	Decoction of seeds for Gastro-intestinal problem Decoction of leaf with jiggery used in cold and cough	Twice a day after meal Twice a day after meal
13.	<i>Fagoniaarebica</i>	Raktbedar	1.Weakness 2.Anemia	Leaves	Decoction used to cure problem	Used as tonic by adult and teenagers Twice in a day
14.	<i>Cuscuta reflexa</i>	Amar bel	1.Bone fracture 2. Piles 3.Male& female fertility problems 4. Indigestion	Stem	Apply stem paste with Harshringar leaves in fracture Squeeze juice from stem to cure fertility problems &indigestion	----- 1\4 cup in morning for10 days
15.	<i>Cassia fistula</i>	Amaltas	1.Cough 2. Urinary problem	Fruits Leaves flowers	Fruits ash mixed with salt and honey used in fever Decoction of flower and leaves used in urinary problem	<u>Adult</u> - 4spoon <u>Children</u> -2 spoon Trice a day
16.	<i>Clitoriaternatea</i>	Aparajita	1.Irregular menstruation	Flowers	Decoction of flower used for problems	<u>Adults</u> - 1cup for 1month
17.	<i>Vitex negundo</i>	Negur	1.Headache 2. Fever Diarrhea	Leaves flowers	Paste of leaves and flowers apply on head for headache Extract of flower and leaves used in diarrhea and fever	<u>Adult</u> - 4spoon <u>Children</u> -2 spoon Trice a day
18.	<i>Justicia adhatoda</i>	Malabar	1.Whooping cough 2. Asthma 3. Tuberculosis	Stem Bark Leaves	Crushed stem and bark boiled with water to make decoction for treatment of respiratory	<u>Adult</u> - decoction half cup twice a day

			4. Skin disease		diseases Leaves extract for whooping cough eighter decoction or extract for skin problems	Extract Two spoon twice a day Children- decoction 1\4 cup, extract 1 spoon twice a day
19.	<i>Strychnos nauxvomika</i>	Kochala	1.Scorpio bite 2. Snake bite	Seed	Rubbed seed on affected area	After bite
20.	<i>Asparagus racemosus</i>	Satawar /Satawari	1.weakness 2. Skin disease	Root	Dry root powder used to cure weakness Powder use to purify blood in skin problem	Adult- two spoon after meal twice a day

Conclusion

The main aim of the study is to understand the dependency of Halba tribe on herbal plant resources for their health care practices .Ethnomedicine is knowledge of healthcare that has developed over many generations among ethical groups. It involves both expert and non-expert healthcare practitioners who have specific definitions of health conditions and symptoms and use a system of diagnosis and treatment. To approach a disease for its cure there are certain theoretical, conceptual and methodical processes which are part of indigenous cultures.

The Halba traditional medicine Healers follow their traditions, observations, and belief but unaware about the modern theory of treatment. However, their “proof of concept” was based on the end result of using such therapy for generations. The main the aim of their treatment was to provide relief to the sufferer, and then find the real cause of the suffering with the belief of “healing from within.” They did have a great knowledge about herbalism and ethnobotany as well as about human nature which may not be based on modern anatomy, physiology, bio- chemistry, and genetics. There is a need to conserve their knowledge through proper documentation and biochemical analysis of ethnomedicinal plant used by them.

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Further Readings

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