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ଆଦିବାସୀ ଭାଷା ଓ ସଂସ୍କୃତି ଏକାଡେମୀ

ଅନୁସୂଚିତ ଜନଜାତି ଓ ଅନୁସୂଚିତ ଜାତି ଉନ୍ନୟନ ବିଭାଗ

ଭୁବନେଶ୍ୱର

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ସଂପାଦକୀୟ

ସେମାନେ ପ୍ରକୃତିର ସନ୍ତାନ । ଅରଣ୍ୟ ପରି ସବୁଜ, ପାହାଡ଼ ସମ ଭରୁଙ୍ଗ, ଆକାଶ ପ୍ରାୟ ବିଶାଳ ତାଙ୍କର ମନ । କୁଳୁକୁଳ ନିନାଦିନୀ ଝରଣା ସମ ସୁନ୍ଦର ଓ ସାବଲୀଳ ତାଙ୍କର ଜୀବନ । ସେମାନେ ଶିଶୁ ପ୍ରାୟ ସରଳ ଆଉ ପବନ ପରି ଉତ୍ତାଳ । କପଟତା ଓ କୂଟନୀତିର ଉର୍ଦ୍ଧ୍ୱରେ, ଅସ୍ଥିତା ଓ ସ୍ୱାଭିମାନ ଭରା ତାଙ୍କ ବ୍ୟକ୍ତିତ୍ୱ ।

ସେମାନଙ୍କ ଜୀବନଶୈଳୀ, ପରମ୍ପରା, ମୂଲ୍ୟବୋଧ, ସଂସ୍କୃତି ଓ ସଂସ୍କାର ଅନନ୍ୟ । ଲୌକିକ ଦୃଷ୍ଟିରେ ଅଗ୍ରଗଣ୍ୟ ସଭ୍ୟ ଓ ଶିକ୍ଷିତ ନ ହେଲେ ବି ସେମାନଙ୍କ ମୌଖିକ ଭାଷା, ସାହିତ୍ୟ, ଲୋକକଥା, ତୁଳନାତମାଳା ଓ କାହାଣୀ, ନୃତ୍ୟ, ସଂଗୀତ ଓ ଚିତ୍ରକଳା, ସାମାଜିକ ଓ ଲୋକଶିକ୍ଷା, କୃଷି, ପଶୁପାଳନ ଓ ଆନୁଷ୍ଠାନିକ ଜ୍ଞାନ, ବିରର ଓ ଦଣ୍ଡବିଧାନ ବ୍ୟବସ୍ଥା, ସ୍ୱାସ୍ଥ୍ୟ, ସୁରକ୍ଷା ଓ ସଚେତନତା ପଛଟି ବେଶ୍ ସମୃଦ୍ଧ । ଆମ ରାଜ୍ୟର ବାସିନ୍ଦା ଭାବରେ ବାଷ୍ପଠି ଜନଜାତି, ତେରଟି ବର୍ଗର ଆଦିମ ଜନଜାତି ପ୍ରତ୍ୟେକ ନିଜର ଜୀବନ ଜିଜ୍ଞାସା ଦୃଷ୍ଟିରୁ ସ୍ୱତନ୍ତ୍ର । କାଳକାଳ ଧରି ଅରଣ୍ୟରେ ବସବାସ କରି ପ୍ରକୃତି ଓ ବୃକ୍ଷ ସହ ଅନ୍ତରଙ୍ଗ ହୋଇଛି ସେମାନଙ୍କ ସମ୍ପର୍କ । ପ୍ରକୃତି ତାଙ୍କର ଆରାଧ୍ୟ । ପ୍ରକୃତି ତାଙ୍କର ଦେବତା । ପ୍ରକୃତିର ସେମାନେ ଉପାସକ । ପ୍ରତିକୂଳ ପରିସ୍ଥିତିରେ ତଥା ରୋଗ ଓ ଯନ୍ତ୍ରଣାର ଉପଶମ ନିମନ୍ତେ ଚତୁଃପାର୍ଶ୍ୱରେ ଉପଲବ୍ଧ ଗୁଳୁ ଠାରୁ ଦୁମ ଯାଏ – ବିଭିନ୍ନ ବନସ୍ପତିଙ୍କ ଔଷଧୀୟ ସମ୍ଭାବନାକୁ ଆବିଷ୍କାର କରି ନିଜ ବ୍ୟବହାର ଉପଯୋଗୀ କରିବାରେ ସମର୍ଥ ହୋଇଛନ୍ତି ସେମାନେ । ପାରମ୍ପରିକ ପଦ୍ଧତିରେ ରୋଗ ନିରୂପଣ ଓ ନିଦାନ ବ୍ୟବସ୍ଥା ପୁରୁଷାନୁକ୍ରମେ ପରପିତୃକୁ ମୌଖିକ ଭାବେ ହସ୍ତାନ୍ତର ହୋଇଆସିଅଛି । ତେବେ ବିକାଶ ଓ ଆଧୁନିକତାର ପ୍ରଭାବରେ ସହରୀ ସଭ୍ୟତାର ଅନୁପ୍ରବେଶ ସେମାନଙ୍କ ମୌଳିକ ଜୀବନଚର୍ଯ୍ୟାକୁ ବହୁମାତ୍ରାରେ ପ୍ରଭାବିତ କରୁଛି । ଦୁଇ ଜଙ୍ଗଲ ଅବକ୍ଷୟ ହେତୁ ଅରଣ୍ୟର ପ୍ରାକୃତିକ ବିଭବ କେହିତ ସେମାନଙ୍କ ଅର୍ଥନୀତି ଓ ଜୀବନଧାରାର ରୂପାନ୍ତର ହେଲାଣି ।

ସେମାନଙ୍କ ଭାଷା, ସଂସ୍କୃତିର ସଂରକ୍ଷଣ ଓ ବିକାଶ ନିମନ୍ତେ ଆଦିବାସୀ ଭାଷା ଓ ସଂସ୍କୃତି ଏକାଡେମୀ ଅବିରତ ଉଦ୍ୟମ ଜାରି ରଖୁଛି । ପ୍ରତିବର୍ଷ ବନବାସୀଙ୍କ ଗୋଟିଏ ବିଶେଷତାକୁ ଭିତ୍ତିକରି ଗବେଷଣାତ୍ମକ ନିବନ୍ଧ ଗୁଡ଼ିକର ସଂକଳନ 'ବନଜା' ଚଳିତ ଅଙ୍କରେ 'ବନବାସୀଙ୍କ ବନୌଷଧି' ବିଶେଷାଙ୍କ ରୂପେ ଆତ୍ମପ୍ରକାଶ କରୁଅଛି । ଜନଜାତିଙ୍କ ଏହି ପାରମ୍ପରିକ ଜ୍ଞାନ, ଗବେଷକ ତଥା ସାଧାରଣ ଜନତାକୁ ସୁସ୍ଥ ଓ ନିରାମୟ ଜୀବନଯାପନରେ ମାର୍ଗଦର୍ଶନ କରାଇବାରେ ସଫଳ ହେବ ବୋଲି ଆଶା ଓ ବିଶ୍ୱାସ ।

ଶ୍ରୀ ଇନ୍ଦ୍ରମଣି ତ୍ରିପାଠୀ

ସଦସ୍ୟ ସଚିବ

ଆଦିବାସୀ ଭାଷା ଓ ସଂସ୍କୃତି ଏକାଡେମୀ



COVER IMAGE: A DHARUA COUPLE IN TRADITIONAL GET UP

The Dharua, Dhurua or Dharua Gond is an endogamous section of the great Gond tribe of Central India. They are one of the oldest tribes of Odisha locally called Durua and are found in different districts of the state. The tribe is mainly concentrated in Malkangiri, Koraput, Nawarangpur districts and are sparsely distributed in Bolangir, Sambalpur, Kalahandi, Nuapara, Mayurbhanj, Baragarh and Balasore districts of the state.

The term Dharua has been derived from dhar meaning dust for which the community is regarded as a discrete group among the Gondid tribes. Etymologically, the term dharua has been assumed to be derived from the word dhara meaning to catch, as the community's traditional occupation is to catch snakes, reptiles, birds from forest. Another view holds that dharua means one who come en-masse (dhara) from a distant place to take refuge in their new settlement.

Photo Courtesy: SC & ST Research and Training Institute, Bhubaneswar

ସୂଚୀପତ୍ର

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ଡକ୍ଟର ପ୍ରମୋଦିନୀ ହୋତା

ଅବିଭକ୍ତ କୋରାପୁଟ ଜିଲ୍ଲା ପାର୍ବତ୍ୟାଞ୍ଚଳର ବିରଳ ଜଳବାୟୁ ଓ ମୃତ୍ତିକା ଯୋଗୁଁ ବନସ୍ପତି ଓ ଔଷଧିୟ ବୃକ୍ଷର ଗୁଣ ଅତ୍ୟନ୍ତ ଉପଯୋଗୀ ହୋଇଥାଏ । ପ୍ରାଚୀନ ଜନଜାତି ବା ଆଦିବାସୀମାନଙ୍କ ପାରମ୍ପରିକ ବୈଦ୍ୟ, ବେଲୁଣା, ଜାନ ଓ ଦିଶାରା ମାନେ ଗାଁ କୁ ଗାଁ ବୁଲି ରୋଗୀ ସେବା କରିଥାନ୍ତି । ଋତୁ, ନକ୍ଷତ୍ର ବାର ଅନୁସାରେ, ବିଭିନ୍ନ ରୋଗ ନିର୍ମୂଳେ ଆବଶ୍ୟକ ବୃକ୍ଷ ଲତାର ଚେର, ମୂଳ, ଛାଲି, ମଦାଙ୍ଗ, ଫୁଲ, ଫଳ, ପତ୍ର, ମଞ୍ଜି, ରସ, ଅଠା ଆଦି ଚିହ୍ନଟ କରି ଲୋକଙ୍କ ସେବା ଶୁଣୁଷା କରିଥାନ୍ତି । ସକାଳୁ ଚେରମୂଳା ସଂଗ୍ରହ କରି, ସେ ସବୁକୁ ବାଟି, କୁଟି, ସିଝାଇ, ଭଷ୍ମକରି ରୋଗକୁ ଅନୁଧ୍ୟାନ କରି, ଔଷଧ ଖାଇବାକୁ ଦେଇଥାନ୍ତି । ଆଜିକାଲି ଜଙ୍ଗଲ ଅବକ୍ଷୟ ହେଲାଣି, ଜଙ୍ଗଲ ପୋଡ଼ି, ମୃତ୍ତିକା କ୍ଷୟ, ବିଭିନ୍ନ ବିକାଶମୂଳକ ପ୍ରକଳ୍ପ ଓ ବାସଭୂମିର ଆବଶ୍ୟକତା ବୃଦ୍ଧି ଯୋଗୁଁ ମୂଲ୍ୟବାନ ବୃକ୍ଷଲତାଗୁଡ଼ିକ ଲୋପ ପାଇଯାଇଛି ।

ଅପରୁଦ୍ଧ ସୌନ୍ଦର୍ଯ୍ୟର ଗନ୍ତାଘର ଅବିଭକ୍ତ କୋରାପୁଟ ଜିଲ୍ଲା । ଏଠାରେ ଜୀବନ ଜିଇଁବାର ଧାରା ଅଲଗା, ଯେଉଁଠି ପ୍ରକୃତି ଓ ମଣିଷ ଏକାକାର ହୋଇଥାନ୍ତି । ଏହି ଜିଲ୍ଲାର ପାହାଡ଼ ପର୍ବତ ମଧ୍ୟରେ ଅଧିକାଂଶ ଆଦିବାସୀମାନେ ବାସ କରିଥାନ୍ତି । ଜଙ୍ଗଲର ପ୍ରାକୃତିକ ବିଭବ ଉପରେ ନିର୍ଭର କରି ବଞ୍ଚିଥାନ୍ତି । ଜଙ୍ଗଲରୁ ବିଭିନ୍ନ ଋତୁରେ ଫଳ, ମୂଳ, କନ୍ଦା, କଇଁଠା, ବେଲ, ଶାଗ, ଚେନ୍ଦୁଳି, କରଞ୍ଜି, ମହୁଳା, ଝୁଣା, ମହୁ, ହରିଡ଼ା, ପାଲୁଅ, କନ୍ଦା, ଅଁଳା ପ୍ରଭୃତି ଜଙ୍ଗଲଜାତ ଦ୍ରବ୍ୟ ସଂଗ୍ରହ କରି ଏବଂ ବିଭିନ୍ନ ଲଘୁବନଜାତ ଦ୍ରବ୍ୟ, ଔଷଧିୟ ଚେରମୂଳା ସଂଗ୍ରହ କରି ନିଜେ ବ୍ୟବହାର କରନ୍ତି ତଥା ବଜାରରେ ବିକ୍ରି କରିଥାନ୍ତି । ଅବିଭକ୍ତ କୋରାପୁଟ ଜିଲ୍ଲାର ସମଗ୍ର ବନଭୂମି, ଭରିଦ, ଗୁଳୁ, ଲତାଦ୍ୱାରା ଆଚ୍ଛାଦିତ ହୋଇଛି । ପାର୍ବତ୍ୟାଞ୍ଚଳର ବିରଳ ଜଳବାୟୁ ଓ ମୃତ୍ତିକା ଯୋଗୁଁ ବନସ୍ପତି ଓ ଔଷଧିୟ ବୃକ୍ଷର ଗୁଣ ଅତ୍ୟନ୍ତ ଉପଯୋଗୀ ହୋଇଥାଏ । ତେଣୁ କୁହାଯାଏ “ଯସ୍ୟ ଦେଶସ୍ୟ ଯୋଜନ୍ତୁ ଛୁଂଡ଼ ଓ ସୋଷଧ୍ୟ ହିତଃ” । ଅର୍ଥାତ୍ ଯେ ଯେଉଁ ଦେଶରେ ଜନ୍ମ, ସେ ଦେଶରୁ ପ୍ରାକୃତିକ ଜଳବାୟୁ ଓ ଖାଦ୍ୟରେ ତା’ ଶରୀର ପୃଷ୍ଠି ସାଧନା ପାଇଁ ଯେପରି ଅନୁକୂଳ । ସେହି ଦେଶର ବନୌଷଧି, ତା’ର ରୋଗ ନିରାମୟ ପାଇଁ ସେହିପରି ଉକୃଷ୍ଟ । ପ୍ରାଚୀନ ଜନଜାତି ବା ଆଦିବାସୀମାନଙ୍କ ପାରମ୍ପରିକ ବୈଦ୍ୟ, ବେଲୁଣା, ଜାନି, ଦିଶାରା ହେଉଛନ୍ତି - ଗାଁର ଡାକ୍ତର । ଗାଁ କୁ ଗାଁ ବୁଲି ଏମାନେ ରୋଗୀ ସେବା କରିଥାନ୍ତି । ତେଣୁ ଏମାନଙ୍କୁ ଘର ବୈଦ୍ୟ କୁହାଯାଏ । ଋତୁ, ନକ୍ଷତ୍ର ବାର ଅନୁସାରେ, କେଉଁ କେଉଁ ରୋଗ ନିର୍ମୂଳେ କେଉଁ ବୃକ୍ଷ ଲତାର ଚେର, ମୂଳ, ଛାଲି, ମଦାଙ୍ଗ, ଫୁଲ, ଫଳ, ପତ୍ର, ମଞ୍ଜି, ରସ, ଅଠା ଆଦି ଦରକାର ହେବ, ସେଗୁଡ଼ିକ ସଂଗ୍ରହ କରି ଲୋକଙ୍କ ସେବା ଶୁଣୁଷା କରିଥାନ୍ତି । ସକାଳୁ ଚେରମୂଳା, ସଂଗ୍ରହ କରିବା ପାଇଁ ଏମାନେ ଜଙ୍ଗଲକୁ ଯାଇଥାନ୍ତି । ସେ ସବୁକୁ ବାଟି, କୁଟି, ସିଝାଇ, ଭଷ୍ମକରି ଆଦିବାସୀମାନଙ୍କ ରୋଗକୁ ଅନୁଧ୍ୟାନ କରି, ବିଭିନ୍ନ ଔଷଧିଗୁଡ଼ିକୁ ଖାଇବାକୁ ଦେଇଥାନ୍ତି ।

ଆଦିବାସୀ ସଂପ୍ରଦାୟରେ ବୈଦ୍ୟମାନେ ସତ୍, ରଜ ଓ ତମ ତତ୍ତ୍ୱକୁ ନେଇ ରୋଗୀ ସେବା କରନ୍ତି । ସତ୍ ଗୁଣ କଫନାସକ, ରଜଗୁଣ ପିତ୍ତକାରକ ଓ ତମଗୁଣ ବାୟୁକାରକ । ଏହି ତିନିଗୁଣ ଭାରସାମ୍ୟ ହରାଇଲେ ରୋଗ

ସୃଷ୍ଟି ହୁଏ । ଶହ ଶହ ବର୍ଷ ଧରି ଜଙ୍ଗଲର ଚେରମୂଳୀ, ବୃକ୍ଷଲତା, ମାଟି, ପାଣି, ପବନ, ଲୋକଙ୍କୁ ସାହାଯ୍ୟ କରି ଆସଛି, ତେଣୁ ଉପନିଷଦରେ କୁହାଯାଇଛି :-

“ଆତ୍ମନ ଆକାଶଃ ସନ୍ତୁଳିଃ ଆକାଶଂ ବାୟଂ ବାୟୋରେଗ୍ନିଃ ।”

ଅଗ୍ନିରାପଃ ଅଭୟଃ ପୃଥ୍ବୀ ପୃଥ୍ବ୍ୟା ମେଷଧୟଃ ।”

ବ୍ରହ୍ମରୁ ଆକାଶ ଜାତ, ଆକାଶରୁ ବାୟୁ, ବାୟୁରୁ ଅଗ୍ନି, ଅଗ୍ନିରୁ ଜଳ, ଜଳରୁ ପୃଥ୍ବୀ ଏବଂ ପୃଥ୍ବୀରୁ ଔଷଧ । ତେଣୁ ଆଧୁନିକ ବୈଜ୍ଞାନିକମାନେ ଗବେଷଣା କରି କହିଛନ୍ତି - “ଗୁଳ୍ମ ମଧ୍ୟରେ ତୁଳସୀ, ଦ୍ରୁମ ମଧ୍ୟରେ ଅଶ୍ୱତ୍ଥ” । ରାତ୍ରୀ ସମୟରେ ଏହି ଦୁଇ ବୃକ୍ଷରୁ ଅମ୍ଳଜାନ ଆମକୁ ମିଳିଥାଏ । ବୈଦ୍ୟମାନେ ରୋଗୀର ମୂତ୍ରକୁ ସଫା ପାତ୍ରରେ ରଖି ସେଥିରେ ଟୋପାଏ ସୋରିଷ ତେଲ ପକାଇ ଦିଅନ୍ତି । ଯଦି ତେଲ ଋତିଆଡ଼େ ଖେଳିଯାଏ ତେବେ ସେ ରୋଗ ବାତ ସମ୍ବନ୍ଧୀୟ, ବହୁ ବିନ୍ଦୁରେ ପରିଣତ ହେଲେ ପିତ୍ତସମ୍ବନ୍ଧୀୟ, ସ୍ଥିର ରହିଲେ କଫ ସମ୍ବନ୍ଧୀୟ ରୋଗ ବୋଲି ଧରିନିଅନ୍ତି । ସେହି ଅନୁସାରେ ଚିକିତ୍ସା କରିଥାନ୍ତି । ଅନେକ ଆଦିବାସୀ ସଂପ୍ରଦାୟରେ ବୈଦ୍ୟ ଶରୀରର ଚର୍ମ ଏବଂ ଆଖିକୁ ଋହିଁ ରୋଗ ନିରୂପଣ କରିଥାନ୍ତି । ଚେରମୂଳୀ ଏବଂ ଜଡ଼ିବୁଟିରେ ଯେଉଁ ଉପାଦାନ ରହିଛି ମନୁଷ୍ୟ ଶରୀରରେ ମଧ୍ୟ ସେହି ଉପାଦାନ ଦେଖିବାକୁ ମିଳିଥାଏ । ତେଣୁ ଶରୀର ପାଇଁ ପ୍ରାକୃତିକ ବନସ୍ପତି ଚମତ୍କାର ଫଳଦିଏ । ଆମ ରକ୍ତର ଉପାଦାନ ହେଉଛି ସୋଡ଼ିୟମ, ପଟାସିୟମ, କ୍ୟାଲସିୟମ, ମ୍ୟାଗ୍ନେସିୟମ ଏବଂ ଲୌହ ଆଦି ଲବଣ । ରକ୍ତରେ କ୍ଷୀରାୟ ଅଂଶ ଅଧିକ ରହିଲେ ଶରୀର ନିରୋଗ ରହେ । ରକ୍ତରେ ଅମ୍ଳଗୁଣ ବୃଦ୍ଧି ପାଇଲେ ଆମେ ବିଭିନ୍ନ ରୋଗର ଶୀକାର ହୋଇଥାଉ । ତେଣୁ ଆମକୁ ଆବଶ୍ୟକ ପଡ଼େ ଚେରମୂଳୀର ଔଷଧ । ମଣ୍ଡିଷର ସମ୍ବର୍ଦ୍ଧନ ସଂରକ୍ଷଣ, କାର୍ଯ୍ୟକାରିତା ପାଇଁ ଫସଫରସ୍, ଦାନ୍ତର ସଂରକ୍ଷଣ ପାଇଁ କ୍ୟାଲସିୟମ, ହୃଦୟକୁ ସୁସ୍ଥ ରଖିବା ପାଇଁ ପୋଟାସିୟମ, ଉଦରକୁ ସୁସ୍ଥ ରଖିବାପାଇଁ ସୋଡ଼ିୟମ ଏବଂ କ୍ଲୋରିନ, ସ୍ନାୟୁତନ୍ତ୍ରୀର ଦୁର୍ବଳତା ଦୂର ପାଇଁ ମ୍ୟାଗ୍ନେସିୟମ, ସୁସ୍ଥ କେଶ ଓ ନଖ ପାଇଁ ଗନ୍ଧକ - ଏହି ସବୁ ଉପାଦାନ ଔଷଧିୟ ବୃକ୍ଷ ବା ବନସ୍ପତିରୁ ମିଳିଥାଏ ।

ଆର. ସି. ଏସ୍ ବେଲକ୍ ମତାନୁସାରେ, ବନସ୍ପତିର ଔଷଧିୟ ଗୁଣ, ସାମାଜିକ, ଧର୍ମୀୟ ବିଶ୍ୱାସ, ଅର୍ଥନୈତିକ ଦୃଷ୍ଟକୋଣରୁ ସହାୟକ ହୋଇଥାଏ । ତେଣୁ ଅବିଭକ୍ତ କୋରାପୁଟ ଜିଲ୍ଲାର ଅନେକ ଗ୍ରାମର ନାମକରଣ ଔଷଧିୟ ବୃକ୍ଷ ଅନୁସାରେ କରାଯାଇଛି; ଯଥା:- ମହୁଲ, କେନ୍ଦୁ, ଆମ୍ବ, ପଣସ, ବେଲ, ବର, ଅଁଳା, ତେନ୍ତୁଳି, ସୋରିଷ, ଜିରା । ପୁଣି ମହୁଲି, ମହୁଲଭଙ୍ଗା, ମହୁଲପଡ଼ା, ମହୁଲ ପଦର, କେନ୍ଦୁଗୁଡ଼ା, କେନ୍ଦୁପଦର, ସଲପପଦର, ସରଗିଗୁଡ଼ା, ସରଗିପଦର, ନିମଗୁଡ଼ା, ବେଲଗୁଡ଼ା, ଅଁଳା ଭଙ୍ଗା, ବରଗୁଡ଼ା, ବର ଗାଁ, ତେନ୍ତୁଳି ପଦର, ଆମ୍ବଗୁଡ଼ା, ପନସ ପଦର, ପନସ ଗାଁ, ସୋରିଷ ପଦର, ଜିରାଗୁଡ଼ା, ଜାମଗୁଡ଼ା ଇତ୍ୟାଦି । ଔଷଧିୟ ବୃକ୍ଷକୁ ନେଇ ଅନେକ କଥାନା, ଜଗନ୍ନାମା, ପ୍ରେମ ସଂଗୀତ, କୋରାପୁଟ ଅଞ୍ଚଳର ଗୀତ ଗୁଡ଼ିଆ ଓ ଗୀତ ଗୁଡ଼ିଆଣୀମାନେ ବିଭିନ୍ନ ଉତ୍ସବ ଅବସରରେ ଅବିରତ ଗାନ କରିଥାନ୍ତି । ଦିଶାରୀ, ବୈଦ୍ୟ, ପୂଜାରୀ ଯେତେବେଳେ ଜଙ୍ଗଲରୁ ଔଷଧ ବୃକ୍ଷର ଚେରମୂଳୀ ଆଣନ୍ତି ସେମାନେ ପ୍ରଥମେ ଗଛର କାଣ୍ଡ ଅଳ୍ପ ଛେଦନକରି ଗଛ ଚିହ୍ନିଥାନ୍ତି । ମହିଳାମାନେ ମଧ୍ୟ ନିଜ ନିଜର ବାଡ଼ିରେ ଆମ୍ବ, ପିକୁଳା, ଲେମ୍ବୁ, ଅମୃତଭଣ୍ଡା, ଜାମୁକୋଳି, ମକା, କଲରା, ସଜନାଗଛ, କମଳା, ଚମ୍ପା, ମଲ୍ଲୀ, ଚଗର, ଜାମୁ, ବରକୋଳି ପ୍ରଭୃତି ଔଷଧିୟ ବୃକ୍ଷ ଲଗାଇ ଯତ୍ନ ନେଇଥାନ୍ତି । ଗାଁର ବୈଦ୍ୟମାନଙ୍କ ପ୍ରତି

ଆଦିବାସୀଙ୍କର ଗଭୀର ବିଶ୍ୱାସ ରହିଛି । ବୈଦ୍ୟମାନେ ଜଙ୍ଗଲର ଚେରମୂଳା, ବିଭିନ୍ନ ପଶୁପକ୍ଷୀଙ୍କ ରକ୍ତ, ମାଂସ, ମଳ, ମୂତ୍ର ଦ୍ୱାରା କାମଳ, ହାଡ଼ଭଙ୍ଗା, ଆଣ୍ଟୁ ଗଣ୍ଡି ବାଟ, ମେହ, ଅପସ୍ମାର ପ୍ରଭୃତି ରୋଗ ଭଲ କରିଥାନ୍ତି । ଅଣ୍ଡା, ମ୍ୟାଲେରିଆ, ଆନ୍ତ୍ରିକଜ୍ୱର, ବିଭିନ୍ନ ଜ୍ୱର, କାଶ, ଶ୍ୱାସ, ଅତିସାର, ଅଗ୍ନିମାନ୍ଦ୍ୟ, ବାତ, ପିତ୍ତ, କଫ, ଚର୍ମରୋଗ, ହଣାକାଟ, ପୋଡ଼ା, ବିଷକ୍ରିୟା, ଛାତିଯନ୍ତ୍ରଣା, କାନବିନ୍ଧା, ମୁଣ୍ଡବିନ୍ଧା, ଅର୍ଦ୍ଧକପାଳି, ଦେହବିନ୍ଧା, ଦାନ୍ତବିନ୍ଧା, ପେଟଫୁଲ୍ଲା, ଆଖିଯନ୍ତ୍ରଣା, ଗୋଦର, ଭଗନ୍ଦର, ଅର୍ଶ, ମଳକଣ୍ଠକ, ଶ୍ଳିପଦ, ଧୂଳଭଙ୍ଗା, କୋଷ୍ଠବୃଦ୍ଧି, ବନ୍ଧ୍ୟାଦୋଷ, ନପୁଂସକତା, ପକ୍ଷାଘାତ, ମଧୁମେହ, ମୂର୍ଚ୍ଛାରୋଗ, ଯୌନ ସମସ୍ୟା, ଯକୃତ ବୃଦ୍ଧି, କେଶ ଉତ୍ପତ୍ତିବା, ସୁଖପ୍ରସବ, ଜନ୍ମ ନିୟନ୍ତ୍ରଣ, କାମଳ, ବାନ୍ତି, ରଜଦୋଷ, ଶ୍ୱେତ ପ୍ରଦର, ସ୍ୱତିଭ୍ରଷ୍ଟତା, ଅରୁଚି, ରକ୍ତହୀନତା, ଧବଳକୃଷ୍ଣ, ନିଦ୍ରାହୀନତା, ଆଦି ରୋଗର ନିଦାନ ନିମନ୍ତେ ପ୍ରୟୋଗ କରିଥାନ୍ତି ।

ଅବିଭକ୍ତ କୋରାପୁଟ ଜିଲ୍ଲାର ଜଙ୍ଗଲ ଔଷଧିୟ ବୃକ୍ଷର ଗଭୀର । ଆଜିକାଲି ଜଙ୍ଗଲ ସମ୍ପଦର ଅବକ୍ଷୟ ଏବଂ ପୋଡ଼ୁଛନ୍ତି ଯୋଗୁଁ ଅନେକ ଔଷଧିୟ ବୃକ୍ଷ ବିଲୁପ୍ତପ୍ରାୟ । ଅଶୋକ, ଅଗସ୍ତି, ଅନରକରା, ଶମୀ, ସମର ସିଙ୍ଗା, ଭ୍ରମଣ ମାରୀ, ରୋଦନ୍ତା, ହିଡ଼ିମିତା, ରକ୍ତଚିତାପାରୁ, ବିଡ଼ଙ୍ଗ, ଗୁଡ଼ତକ, ରକ୍ତଖାଲ, ଗୁଡ଼ିଆନା, ବୃଦ୍ଧକାରକ, ନାଗବେଲ, ଭୂଇଁକଖାରୁ, ମଣାଣିଆ, ମନମୁଖୀ ଆଦି ଅନେକ ବୃକ୍ଷ ବିଲୁପ୍ତ ପ୍ରାୟ । ଏକାଙ୍ଗୀ, କଇଁଠ, କରଞ୍ଜ, କଦମ୍ବ, ଅଗୁରୁ, ଚନ୍ଦନ, ଇଟକା, ଚନ୍ଦ୍ରମାରିଶ, ଉଦୟରୀ, ଡେଙ୍ଗାଭେଜି, ପାତାଳଗରୁଡ଼, ଇନ୍ଦ୍ର ମାରିଶ, ଧଳାବିତା, ଧରଣୀ କପାଟ, ପାତାଳ ଗରୁଡ଼, ମୁରୁକୁଦ, ପାଳଧୁଆ, ପାରୁଆ, ଜମିର, ଗୁଡ଼ମାରୀ, ବଣଝଟା, ବେଣାମୂଳ, ବାସଙ୍ଗ, ସର୍ପଗନ୍ଧା, ରଙ୍ଗକପା, ମୁଗଦାପର୍ଣ୍ଣା, ଧନ୍ୱନ୍ତରୀ, କାଠଚମ୍ପା, ଏରଣ୍ଡ, ମହାନିମ୍ବ, ଘୃତକୁମାରୀ, ଗୋଠକାକୁଡ଼ି, ବିଷକର୍ପୂରୀ, ବୋତିଲଇ, ଶତାବରୀ, ଶ୍ୱେତଅରଖ, ତାଳମୂଳା, ଛାଇକାଠ, ଦେବଷଷ୍ଠ ପ୍ରଭୃତି ବନସ୍ପତି ଯଥେଷ୍ଟ ସଂଖ୍ୟାରେ ଉପଲବ୍ଧ ହେଉନାହିଁ । ଅନେକ ବନୌଷଧି ଲୋପ ପାଇଲଣି । ଲଭ୍ୟ ଜଡ଼ିବୁଟି ଗୁଡ଼ିକର ସଂରକ୍ଷଣ ଓ ବ୍ୟାପକ ବ୍ୟବହାର ପାଇଁ ଅଧିକ ଉଦ୍ୟମ ଓ ଗବେଷଣାର ଆବଶ୍ୟକତା ରହିଛି ।

ନିମ୍ନରେ କେତୋଟି ଔଷଧି ବୃକ୍ଷର ଉଦାହରଣ ଦିଆଯାଇଛି :-

| କ୍ରମିକ ସଂଖ୍ୟା | ଔଷଧିୟ ବୃକ୍ଷ | ଆଦିବାସୀ ନାମ | ରୋଗ ନିଦାନ |
|---------------|-------------|-------------|-------------------------------------------------------------------------------------------------------------------|
| ୧ | ପଣସ ଗଛ | ପନସ | ରକ୍ତକାରକ, ପିତ୍ତ ନାଶକ, ଶୁକ୍ରବର୍ଦ୍ଧନ, ବଳକାରକ ମାଂସବର୍ଦ୍ଧନ |
| ୨ | ଆମ୍ବ ଗଛ | ଆମ୍ | ଶକ୍ତି, ଶୁକ୍ର, କାନ୍ତି ବୃଦ୍ଧିକରେ । ରକ୍ତ ବୃଦ୍ଧି, କୋଷ୍ଠ ବୃଦ୍ଧି, ଲିଭର ସମା, ରୋଚକ, କଫନାଶକ |
| ୩ | ନିମ୍ବଗଛ | ନିମ୍ | କାଶ, ଅରୁଚି, ଜ୍ୱର, ବ୍ରଣ, ପିତ୍ତ, କୃମି, କଫ, ଶରୀର ପୋଡ଼ା, କୁଷ୍ଠ, ମେହ । ଏହାର ଛାଲି ମଳ ରୋଧକ, ଶୀତଝରୀୟ ପତ୍ର ଦୁର୍ଗନ୍ଧ ନାଶକ । |

| କ୍ରମିକ ସଂଖ୍ୟା | ଔଷଧି ବୃକ୍ଷ | ଆଦିବାସୀ ନାମ | ରୋଗ ନିଦାନ |
|---------------|-------------|---------------|--------------------------------------------------------------------------------------------------------------|
| ୪ | ଆତଗଛ | ସାତାଫଲ | ମାଂସବର୍ଦ୍ଧକ, ରକ୍ତପୋଷକ, ବଳକାରକ, ଦାହ ପିତ୍ତନାଶକ । |
| ୫ | କଲରା ଗଛ | କାଲରା ମାଲ | କଲରା ପତ୍ରକୁ ଖାଇଲେ ବସନ୍ତ ରୋଗ ଭଲ ହୁଏ । ବିରୁଦ୍ଧି କାମୁଡ଼ା, ମଧୁମେହ ରୋଗ ଭଲ ହୁଏ । |
| ୬ | ସୁନାରୀ ଗଛ | ବାଲୁଠେଙ୍ଗ | ରକ୍ତଚାପ, ଭୂତପ୍ରେତ ଝାଡ଼ଣା, ଯେଟ ବ୍ୟଥା |
| ୭ | ତେନ୍ତୁଳି ଗଛ | ତେନ୍ତୁଳି | ଯେଟପୁଲା, ବାତଶୋଥ ନାଶକ, ଅରୁଚିକାରକ, କଫ, ପିତ୍ତନାଶକ, ସ୍ୱରଭଙ୍ଗ, ଶ୍ୱାସ, ଧଳସିଙ୍ଗ କାଶ, ଧଳାଦାଗ, ନିଶା ନିବାରକ |
| ୮ | ଗେଣ୍ଡୁଗଛ | ମଖମଳା | କଟା ଘାଆରେ ଏହାର ରସ ଲଗାଯାଏ । |
| ୯ | ବେଲଗଛ | ବେଲ | ରକ୍ତକୃଷି କାରକ, କଞ୍ଚାଖାଇଲେ ଆମାଶୟ ରୋଗ ଭଲ ହୁଏ । କୋଷ୍ଠ କାଠିନ୍ୟ, ଉଦରମୟ ଭଲ ହୁଏ । ଅଗ୍ନିମାନ୍ଦ୍ୟ, ବଳବର୍ଦ୍ଧକ, କଫନାଶକ । |
| ୧୦ | ନାଗେଶ୍ୱର | ନାଗେଶ୍ୱର | ଜ୍ୱର, ତୃଷ୍ଣା, ବାନ୍ତି, କଣ୍ଠ, ପିତ୍ତନାଶକ, କଫନାଶକ, ଛୁଆପିଲା ହେବାପାଇଁ । |
| ୧୧ | ହରିଡ଼ା ଗଛ | ହରିଡ଼ା | ତିକ୍ତ, ଅମ୍ଳ, ମଧୁର, ଉଷ୍ଣବୀର୍ଯ୍ୟ, ମେଧାଜନକ |
| ୧୨ | ବାହାଡ଼ାଗଛ | ବାହାଡ଼ା | କାଶନାଶକ, ନେତ୍ରରୋଗ ନିବାରକ, କୃମି, କଣ୍ଠ, କୁଷ୍ଠରୋଗ ନିବାରକ । |
| ୧୩ | ବଣସାରୁଗଛ | ନାଗରକନ୍ଦା | ଘାଆରେ ବାଟି ଲଗାଇଲେ ଭଲହୁଏ, ରକ୍ତସ୍ରାବ ଭଲହୁଏ । |
| ୧୪ | ମଲ୍ଲୀଫୁଲ ଗଛ | ମଲ୍ଲୀଫୁଲ ବୃତା | ପତ୍ରକୁ ବାଟି ଲଗାଇଲେ ମଳକଣ୍ଠକ ଭଲହୁଏ । |
| ୧୫ | ଅଗରାଗଛ | ଧାତୁରା | ବାତନାଶକ, ଗଣ୍ଠ, ବ୍ରଣ, ମୁଣ୍ଡବ୍ୟଥା, ଦୃଢ଼ରୋଗ ଭଲ ହୁଏ । |
| ୧୬ | ସତାବରୀ ଗଛ | ସତାବରୀ | ବାତରୋଗ ଭଲ ହୁଏ । |
| ୧୮ | ମହାକାଳ ଗଛ | କାଉକାନ୍ଦା | ଗୋଡ଼ହାତ ବ୍ୟଥା, ଶରୀର ଘୋଳାବିନ୍ଧା ଓ ବ୍ୟଥା ଭଲହୁଏ । |

| କ୍ରମିକ ସଂଖ୍ୟା | ଔଷଧି କୃଷ୍ଣ | ଆଦିବାସୀ ନାମ | ରୋଗ ନିଦାନ |
|---------------|---------------|---------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ୧୯ | ଲଙ୍କାଆମ୍ବ | ଭାଲିଆ | କଳା ଭାଲିଆକୁ ବାଟି ତେଲରେ ପକାଇ କଣିନଖାରେ ଲଗାଇଲେ ଭଲ ହୁଏ । |
| ୨୦ | ଉଦୁମ୍ବର | ଉଦ୍‌ମ୍ବେରୀ | ଏଡସ୍ ରୋଗ, ସମସ୍ତ ରୋଗ ଦୂର ହୁଏ । ପ୍ରମେୟ, ଧାତୁକ୍ଷୟ, ସମସ୍ତ ଭ୍ରମ, ଅନିଦ୍ରା, ସ୍ୱପ୍ନଦୋଷ ଦୂର ହୁଏ । |
| ୨୧ | ସଜନା ଗଛ | ମୁନ୍‌ଗା | ରକ୍ତହୀନତା, ଝାଡ଼ାବାନ୍ଧି, ରକ୍ତଚାପ, କରୋନା ଜ୍ୱର, ସିକଲ୍‌ସେଲ୍ |
| ୨୨ | ଡାଲିମ୍ବଗଛ | ଡାଲିମ୍ | କଷି, ପତ୍ର, ଛାଲି ଉପକାରୀ । କାଶ, ବାତ, ପିତ୍ତନାଶକ । |
| ୨୩ | ଗଙ୍ଗାଶିଉଳା ଗଛ | ଗଡ଼କୋଡ଼କିଆ | ଆମାଶୟ, ମ୍ୟାଲେରିଆ ନାଶକ |
| ୨୪ | ଅମୃତଭଣ୍ଡା ଗଛ | ଅମୃତ ମାଣ୍ଡା | ପିହୁଳା, ଯକୃତବୃଦ୍ଧି, କାମଳରୋଗ, ଡେଙ୍ଗୁ ଜ୍ୱର ବାତ ନାଶକ । |
| ୨୫ | ତୁଳସୀ ଗଛ | ତୁଳସୀ | କଫ ବାତ ନାଶକ, ରକ୍ତଶୋଧକ, ହିକ୍କା ଦମନ, ନେତ୍ରରୋଗ, କୃମିନାଶକ, ମୁତ୍ରକୁଛ, ଶୋଥ, ନୟନବଳତା, ପୁରୁଣା ଜ୍ୱର, କମ୍ପ ଜ୍ୱର, କଫ, ଥଣ୍ଡା ଜ୍ୱର, ଆନ୍ତ୍ରିକଜ୍ୱର, ଶୀତଜ୍ୱର, ବର୍ଷାଦିନିଆ ଜ୍ୱର । |
| ୨୬ | ଦେବଷଣ୍ଢ ଗଛ | ଷଣ୍ଢଭୂଷା | ପିଲାମାନଙ୍କୁ ଭୂତ ଛାଡ଼ିବା ସକାଶେ |
| ୨୭ | ଅପମାରଙ୍ଗ ଗଛ | କୁକୁରଦାନ୍ତି | ଦାନ୍ତବ୍ୟଥା, ପୋକଦାନ୍ତ, କାନବ୍ୟଥା |
| ୨୮ | ବିଛୁଆଡ଼ି | ରଡ଼ଂଲ | ପାରାଲିସେସ୍ |
| ୨୯ | ଦାଶକଣ୍ଡା | ଦାଶକେରେଣ୍ଡା | ଗୋଦର ଗୋଡ଼ |
| ୩୦ | ପାତାଳ ଗରୁଡ଼ | ପାତାଳାଗାରୁଡ଼ୁ | ଝାଡ଼ା, ବାନ୍ଧି ବନ୍ଦ, ପେଟ ଫୁଲା |
| ୩୧ | ଅରଖ ଗଛ | ଅରଖ | ନାଗସାପ କାମୁଡ଼ିଲେ, ବାତଜ୍ୱର ନାଶକ |
| ୩୨ | କଳାହଳଦୀ | ହଳଦୀ ଚଳିଆ | ରତୁଗ୍ରାବ ବନ୍ଦପାଇଁ |
| ୩୩ | ସୋରିଷ ଗଛ | ସରଷ୍ଟୁ | ନିମୋନିଆ, କାଶ, ପେଟବ୍ୟଥା, ଫୁସ୍‌ଫୁସ୍ କଷ୍ଟ ନାଶକ |
| ୩୪ | ଲେମ୍ବୁଗଛ | ଲିମ୍ବୁ | କୃମିନାଶକ, ହାତଗଣ୍ଠି ବାତ ଆରୋଗ୍ୟ |

| କ୍ରମିକ ସଂଖ୍ୟା | ଔଷଧିର ବୃକ୍ଷ | ଆଦିବାସୀ ନାମ | ରୋଗ ନିଦାନ |
|---------------|-------------|-------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ୪୦ | ଘିଅକୁଆଁରୀ | ହେମ୍‌କାକରି | ମିଳିମିଳା ରୋଗରୁ ମୁକ୍ତି |
| ୪୧ | ଜାମୁନ ଗଛ | ଜାମ୍‌କୋଲି | ବହୁମୂତ୍ର ରୋଗ ନାଶକ, ପିତ୍ତ ଉପକାରୀ |
| ୪୨ | ଗିଲ ଗଛ | କରଞ୍ଜି ନାଟା | ଜ୍ୱର, କଣ୍ଠ, କଟିକା, ଚର୍ମରୋଗ, ପକ୍ଷାଘାତ, ଫୁଲାରୋଗ, କଫ ଓ କୁଷ୍ଠର ଔଷଧ |
| ୪୩ | ଅପାମାର୍ଗ ଗଛ | ଚିରତଟା | କଫ, ବାୟୁ, ବାତ୍ତି, ହୃଦରୋଗ, ଶୂଳ, ଉଦର। ଦାନ୍ତରୋଗ, ମେଦ ବହୁଳତା, ଆମ୍ଳଦୋଷ ନିଦାନ |
| ୪୪ | ଭୂଇଁନିମ୍ବଗଛ | ଭୂଇଁନିମ୍ | କଫ, ପିତ୍ତୋଦର, ଯକୃତ ସଫା। |
| ୪୫ | ପାଷାଣଭେଦିଗଛ | ପାଷାନ୍ | ଚେର- କିଡନୀ ଷୋନ, ଗଲ୍‌ବୁଡର ରୋଗ |
| ୪୬ | ବାଉଁଶଗଛ | ବାଉଁଶ | ଅର୍ଶରୋଗ, ବହୁମୂତ୍ରରୋଗ, ନିୟମିତ ରକ୍ତସ୍ରାବ କଫରୋଗ ନାଶକ |
| ୪୭ | ଗନ୍ଧାରୀ ଗଛ | ଗୁମାରୀ | ପୁଷ୍ପପୁସ୍ପ, ଝାଡ଼ାବନ୍ଦ, ଗର୍ଭଧାରଣ, ମୂତ୍ର ବିକାର, ଶରୀର ଦୁର୍ବଳତା ରୋଗ, କଫ ବିକାର, ଗ୍ୟାସ୍ ଜନିତ ପେଟ ଯନ୍ତ୍ରଣା, ପାଟି ଶୁଖିଯିବା ଶୋଷ ଜନିତ, ପୁଷ୍ପପୁସ୍ପରେ ସଂକ୍ରମଣ, ନାଳରକ୍ତ ଝାଡ଼ା, ଚର୍ମରୋଗ, ହାଡ଼ଗଣ୍ଠି ଯନ୍ତ୍ରଣା, ଗଠିଆ ବାତ। |
| ୪୮ | ଅଶ୍ୱଗନ୍ଧା | ଅଶ୍ୱଗନ୍ଧା | ମାନସିକ ଦୁଃଖିତା, ପ୍ରତିରୋଧକ କ୍ଷମତା, ଥାଇରଡ୍ କ୍ୟାନସର ରୋଗ ପ୍ରତିରୋଧକ ଇତ୍ୟାଦି। |
| ୩୫ | କଦଳୀ ଗଛ | କଦଳୀ | ଗ୍ରହଣାରୋଗ ଉପଶମ, ଅମାଶୟ ନାଶକ, ବଳବୀର୍ଯ୍ୟ ବୃଦ୍ଧି |
| ୩୬ | ମୁରୁଗାଗଛ | ମୁରୁଗା | ମେହରୋଗ ଭଲ ହୁଏ |
| ୩୭ | ବାସଙ୍ଗ ଗଛ | ବେସନ | ଜୀର୍ଣ୍ଣ, ବଦହଜମା, କଫକାଶ, ଜ୍ୱରବାତ୍ତି, ରକ୍ତପିତ୍ତପ୍ରମେହ ରୋଗ ନାଶକ, ଉଦାରବଗ |
| ୩୮ | ଗୁଜୁରି ଗଛ | ଡେବରାମାଳ | ମୁହଁବୁଲ୍ଲା |
| ୩୯ | ନିର୍ମୂଳୀ ଗଛ | ଜଲେନ୍ଦ୍ରି | ପିଲାର ପାଲିଜ୍ୱର, ଚମକା ଜ୍ୱର ଏବଂ ଅନ୍ୟାନ୍ୟ ଜ୍ୱର |

ଆଜିକାଲି ଜଙ୍ଗଲ ଅବକ୍ଷୟ ହେଲାଣି, ଜଙ୍ଗଲ ପୋଡ଼ି, ମୂର୍ଚ୍ଛିକା କ୍ଷୟ, ବିଭିନ୍ନ ବିକାଶମୂଳକ ପ୍ରକଳ୍ପ ଓ ବାସକୁମ୍ଭୀର ଆବଶ୍ୟକତା ବୃଦ୍ଧି ଯୋଗୁଁ ମୂଲ୍ୟବାନ ବୃକ୍ଷଲତାଗୁଡ଼ିକ ଲୋପ ପାଇଯାଉଛି । ଆମକୁ ସମସ୍ତ ଔଷଧୀୟ ବୃକ୍ଷ ପ୍ରତି ସଚେତନ ହେବା ଦରକାର । ଜଙ୍ଗଲ ଓ ପ୍ରକୃତିର ସଂରକ୍ଷଣ ହେଲେ ଆମର ଆଗାମୀ ପିଢ଼ୀ ଅନେକ ରୋଗରୁ ମୁକ୍ତ ହେବା ସହିତ ଜଙ୍ଗଲକୁ ଅବକ୍ଷୟରୁ ରକ୍ଷା କରାଯାଇ ପାରିବ ।

ତଥ୍ୟ ସହାୟତା :

- ୧) ମସୁରାମ ଗଣ୍ଡ - ଭମରକୋଟ
- ୨) ସଦନ ପରଜା - ତଙ୍ଗରହିଅ
- ୩) ସୋନୁ ପରଜା - ପାତ୍ରପୁଟ
- ୪) ଲକ୍ଷମନ୍ ଗାଦ୍‌ବା - ଜବାକନାଡ଼ି
- ୫) ସୁକୁରୁ ଭଟରା - ପନସପଦର

ଅବରପ୍ରାପ୍ତ ଅତିରିକ୍ତ ପ୍ରଫେସର (ଶିକ୍ଷା ବିଭାଗ)
ପାଇଲସାହି, ଜୟପୁର, ଜିଲ୍ଲା-କୋରାପୁଟ, ମୋ : ୯୪୩୭୦୭୯୯୦୨

କୁଟିଆ କନ୍ଧଙ୍କ ବନୌଷଧି : ଏକ ସଂକ୍ଷିପ୍ତ ଆକଳନ

ଡକ୍ଟର ରଞ୍ଜନ ପ୍ରଧାନ

କୁଟିଆ କନ୍ଧମାନେ ନିଜ ଆଖପାଖ ଜଙ୍ଗଲ, ପହାଡ଼ର ଗଛ, ଚେରମୂଳିରୁ ନାନା ପ୍ରକାରର ପ୍ରାକୃତିକ ଔଷଧ ସଂଗ୍ରହ କରି ବିଭିନ୍ନ ରୋଗରୁ ମୁକ୍ତ ହୋଇଥାନ୍ତି । କନ୍ଧ ବଢ଼ତ ମାନେ ଚେରମୂଳି ସାଧନା କରି ସାଧାରଣ ଲୋକଙ୍କୁ ଔଷଧ ପ୍ରଦାନ କରିଥାନ୍ତି । ସେମାନେ କୋଟରଡ଼ ବନ୍ୟପ୍ରାଣୀ ଅଭୟାରଣ୍ୟ ଏବଂ ବେଲଘର ବନ୍ୟତକ ଅଧ୍ୟାୟ ଜଙ୍ଗଲ ଓ ପହାଡ଼ରୁ ଔଷଧୀୟ ବୃକ୍ଷସବୁ ସଂଗ୍ରହ କରିଥାନ୍ତି । କୁଟିଆ କନ୍ଧ ବୈଦ୍ୟମାନେ ଶରୀରର ପ୍ରାକୃତିକ କ୍ରିୟା ଉପରେ ଗଭୀର ଅନୁଧ୍ୟାନ କରି ଶରୀରକୁ ପରିଚାଳିତ କରୁଥିବା ବାତ, ପିତ୍ତ ଓ କଫକୁ ଭିତ୍ତି କରି ସରଳ ଚିକିତ୍ସା ପଦ୍ଧତିକୁ ଆପଣେଇ ନେଇଛନ୍ତି । ସେମାନେ ରୋଗକୁ ଚୁରୁରୁ ନ ଦେଇ ବୃଦ୍ଧି କିମ୍ବା ହ୍ରାସ ପାଇଥିବା ଦୋଷକୁ ଚୁରୁରୁ ଦେଇଥାନ୍ତି । ଗଛର ପତ୍ର, ଚେର (ମୂଳ), ଫୁଲ, ଫଳ, କାଣ୍ଡ (ଛାଲି) ଆଦିକୁ ଗରମ ପାଣିରେ ସିଝାଇ କିମ୍ବା ହାତରେ ଦଳି କିମ୍ବା ଶିଳରେ ବାଟି ପଥି ପ୍ରସ୍ତୁତ କରାଯାଇଥାଏ । ସେମାନଙ୍କ ପାରମ୍ପରିକ ସ୍ୱପ୍ନ ରହିବାର କଳା ଆଉ ନିରୋଗ ରହିବାର ଜୀବନଶୈଳୀ ଆମ ସମସ୍ତଙ୍କ ପାଇଁ ଅନୁକରଣୀୟ ଆଉ ଅନୁସରଣୀୟ ।

ଓଡ଼ିଶାରେ ବସବାସ କରୁଥିବା ୧୩ ପ୍ରକାର ବିପଦସଂକୁଳ ଜନଜାତି (Particularly Vulnerable Tribal Group) ଗୋଷ୍ଠୀଙ୍କ ମଧ୍ୟରେ କୁଟିଆ କନ୍ଧ ଅନ୍ୟତମ । କୁଟିଆ କନ୍ଧମାନେ କନ୍ଧମାନଙ୍କ ଜିଲ୍ଲାର ତୁମୁଡ଼ିବନ୍ଧ ବ୍ଲକର ବେଲଘର ଅଂଚଳର ୫ଟି ଗ୍ରାମ ପଂଚାୟତ (ବେଲଘର, ଗୁମ୍ମା, ଝିରିପାଣି, ଲଙ୍କାଗଡ଼, ବିଲାମାଳ) ଏବଂ କୋଟଗଡ଼ ବ୍ଲକର ୨ଟି ପଂଚାୟତ (ସୁବର୍ଣ୍ଣଗିରି, ଦୁର୍ଗାପାଞ୍ଜୀ) ଅଂଚଳରେ ବସବାସ କରୁଛନ୍ତି । କୁଟିଆ କନ୍ଧ ମାନଙ୍କର କଥିତ ଭାଷା ‘କୁଲ’ର ପ୍ରାଚୀନ ରୂପ ବୋଲି ଧରାଯାଏ ।

କୁଟିଆ ମାନଙ୍କର ଉତ୍ପତ୍ତି ନେଇ ଏକ କିମ୍ବଦନ୍ତୀ ରହିଛି । କନ୍ଧମାନେ ତିନି ଭାଇ । ସମୟକ୍ରମେ ଜଣେ ତଙ୍ଗର ଭିତରକୁ ଚାଲିଗଲା । ସେ ହେଲା ତଙ୍ଗରିଆ କନ୍ଧ । ଆଉ ଜଣେ ‘କୁଟି’ ଅର୍ଥାତ୍ ଗାଡ ଭିତରେ ରହିଲା । ସେ ହେଲା କୁଟିଆ କନ୍ଧ । ଅନ୍ୟ ଜଣେ ସମତଳ ଅଂଚଳକୁ ଚାଲି ଆସିବାରୁ ସେ ହେଲା ଦେଶିଆ କନ୍ଧ । ଆଜି ମଧ୍ୟ କୁଟିଆ କନ୍ଧର ଘର ଭୂମି ତୁଳନାରେ ନିମ୍ନରେ ଥାଏ ।

କୁଟିଆ କନ୍ଧ ମାନେ ବିଶେଷ କରି ତୁମୁଡ଼ିବନ୍ଧ ବ୍ଲକର ବେଲଘର ଅଂଚଳରେ ବସବାସ କରନ୍ତି । ବେଲଘର କନ୍ଧମାନଙ୍କ ଜିଲ୍ଲା ସଦର ମହକୁମା ଫୁଲବାଣୀ ଠାରୁ ୧୬୫ କିଲୋମିଟର ଦୂରରେ ଅବସ୍ଥିତ । ତୁମୁଡ଼ିବନ୍ଧରୁ ବେଲଘରର ଦୂରତା ୨୩ କିଲୋମିଟର । ସେହିଭଳି ରାୟଗଡ଼ା ଜିଲ୍ଲାର ଆମ୍ବଦୋଳା ଦେଇ ମୁନିଗୁଡ଼ା ସହ ବେଲଘରକୁ ଯୋଗାଯୋଗ ବ୍ୟବସ୍ଥା ରହିଛି । ବେଲଘର ଅଂଚଳ ସହ କଳାହାଣ୍ଡି ଜିଲ୍ଲାକୁ ମଧ୍ୟ ଗମନାଗମନ ସୁବିଧା ରହିଛି । କୁଟିଆ କନ୍ଧ ମାନେ ଦ୍ରାବିଡ଼ ଗୋଷ୍ଠୀର ଏବଂ ସେମାନେ ପ୍ରୋଟୋ-ଅଷ୍ଟ୍ରାଲଏଡ଼ ଜାତିର । ସେମାନଙ୍କ ରଙ୍ଗ ହାଲୁକା ଧୂସରରୁ ଗାଢ଼ ଧୂସର ହୋଇଥାଏ । ସେମାନଙ୍କର କପାଳ ଚଉଡ଼ା, ବଡ଼ ମୁଣ୍ଡ, ବଡ଼ ନାକ ଏବଂ କେଶ କୁଠୁକୁଟିଆ ହୋଇଥାଏ ।

କୁଟିଆ କନ୍ଧମାନେ ବିଶ୍ୱାସ କରନ୍ତି, ସେମାନେ ପୃଥିବୀ ପୃଷ୍ଠରେ ପ୍ରଥମେ ସୃଷ୍ଟି ହୋଇଛନ୍ତି । କୁଟିଆ କନ୍ଧ ମାନେ ପୃଥିବୀ ପୃଷ୍ଠରେ ଥିବା ଏକ ଗର୍ଭ ମଧ୍ୟରୁ ସୃଷ୍ଟି ହୋଇଛନ୍ତି । କୁଟିଆ କନ୍ଧ ମାନେ ଯେଉଁ ଗର୍ଭରୁ ସୃଷ୍ଟି

ହୋଇଛନ୍ତି ତାହାକୁ ‘ସାପାଂଗାଡ଼ା’ କୁହାଯାଏ । କୁଟିଆ କନ୍ଧଙ୍କ ଭାଷାରେ ‘ସାପା’ର ଅର୍ଥ ପୃଥିବୀ ଏବଂ ‘ଗାଡ଼ା’ର ଅର୍ଥ ଗର୍ଭ । ଏଣୁ ‘ସାପାଂଗାଡ଼ା’ ହେଉଛି କୁଟିଆ କନ୍ଧ ମାନଙ୍କର ଆଦି ଉତ୍ପତ୍ତିସ୍ଥଳ । କୁଟିଆ କନ୍ଧ ସମାଜରେ ଏହାକୁ ଏକ ପବିତ୍ର ସ୍ଥାନ ଭାବେ ବିଚାର କରାଯାଏ । ଏଠାରେ କୁଟିଆ କନ୍ଧଙ୍କ ସର୍ବୋଚ୍ଚ ଦେବତା ‘ସାପାଂଗାଡ଼ା’ ପୂଜା ପାଇଥାନ୍ତି । ସାପାଂଗାଡ଼ା ତୁମୁଡ଼ିବନ୍ଧ ବୃକ୍ଷ ଅନ୍ତର୍ଗତ ଗୁମ୍ଫା ପଂଚାୟତର କ୍ରାନ୍ତୀ ନିକଟରେ ଅବସ୍ଥିତ ।

୧୮୯୧ ମସିହାରେ ମାୟାଜର ଜନଗଣନା ରିପୋର୍ଟରେ ଦର୍ଶାଯାଇଛି, “କନ୍ଧ ମାନେ ଗଞ୍ଜାମର ମାଳ ଅଂଚଳରେ ଏବଂ ବିଶାଖାପାଟଣାର କେତେକ ଅଂଚଳରେ ବାସ କରନ୍ତି । ବଙ୍ଗଳା ଓ ମଧ୍ୟପ୍ରଦେଶରେ ମଧ୍ୟ କୁଜମାନେ ଦେଖାଯାଆନ୍ତି । ସେମାନେ ନିଜକୁ ଜୟପୁର ଜମିଦାରୀର ଦକ୍ଷିଣାଂଚଳ ଏବଂ ଗୋଦାବରୀ ଏଜେନ୍ସିର ‘କୋଇ’ (Koi) ବା ‘କୋୟା’ (Koya) ସହିତ ସାମଂଜସ୍ୟ ଥିବା ‘କୁଇ’ (Kui) ବୋଲି ପରିଚୟ ଦିଅନ୍ତି ।” ତେଲୁଗୁ ଭାଷାରେ ‘କୋଣ୍ଡା’ (Konda) କହିଲେ ମୁଣ୍ଡିଆ ବା ପାହାଡ଼କୁ ବୁଝାଏ । ବିଶାଖାପାଟଣାରେ ‘କୋଟୁବାଣ୍ଡୁଲୁ’ (Kottuvandulu) ଓ ‘କୋଣ୍ଡାଡୋରା’ (Kondadora) ସମ୍ପ୍ରଦାୟର ଲୋକେ ବାସ କରନ୍ତି । ଏ ତେଲୁଗୁ ପ୍ରାଧାନ୍ୟ ଅଂଚଳର ତେଲୁଗୁ ଲୋକମାନେ ଏମାନଙ୍କୁ ‘କୋଡ଼’ (Kod) କହନ୍ତି । ଏ ନାମଗୁଡ଼ିକର ମୂଳ ‘କୋ’ (Ko) ବା ‘କୁ’ (Ku) । ‘କୁଇ’ ବା ‘କୁଏଞ୍ଜୁ’ ମାନଙ୍କର ମୂଳ ମଧ୍ୟ ‘କୁ’ (Ku) । ‘କନ୍ଧ’ ଶବ୍ଦଟି ତେଲୁଗୁ ଶବ୍ଦ ‘କୋଣ୍ଡା’ ବା ‘କୋଡ଼’ରୁ ଉତ୍ପତ୍ତି ହୋଇ ପରେ ‘ଖନ୍ଧ’, ‘କନ୍ଧ’ ଏବଂ ‘କନ୍ଧ’ରେ ପରିଣତ ଥିବାର ସମ୍ଭାବନା ରହିଛି ।

କୁଟିଆ କନ୍ଧ ମାନଙ୍କର ଘର ସଦର ଦାଣ୍ଡ ତୁଳନାରେ ନିମ୍ନ ପତନରେ ଥାଏ । ଘରର ଉଚ୍ଚତା ମଧ୍ୟ କମ୍ ଥାଏ । ମୋନେ ଶରୀରରେ ଚିତା କୁଟେଇବାକୁ ଭଲ ପାଆନ୍ତି । ଚିତା କୁଟାଉଥିବାରୁ ଏମାନଙ୍କୁ କୁଟିଆ କନ୍ଧ କୁହାଯାଏ ବୋଲି ଆଉ କେତେକ ମତବ୍ୟକ୍ତ କରନ୍ତି । କୁଟିଆ କନ୍ଧଙ୍କ ଗ୍ରାମ ଗୁଡ଼ିକ ଅନ୍ୟ କନ୍ଧ ଗ୍ରାମ ପରି ଦୁଇ ଧାଡ଼ିକିଆ ଏବଂ ଏକ ସରଳରେଖାରେ ତିଆରି ହୋଇଥାଏ । ଗାଁଟି ପାହାଡ଼ ପାଦଦେଶରୁ କ୍ରମଶଃ ଉପରକୁ ଉଠିଥିବା ଭଳି ମନେହୁଏ । ମଝିରେ ପ୍ରଶସ୍ତ ରାସ୍ତା ଏବଂ ଦୁଇ ପାର୍ଶ୍ୱରେ ଦୁଇ ଧାଡ଼ିର ଖପୁରୁଲି ଘର ଥାଏ । ଘର ଗୁଡ଼ିକ ଲଗାଲଗି ଏବଂ ନୁଆଁଣିଆ । ଗ୍ରାମକୁ ଚାରିପଟୁ ବାଉଁଶ କିମ୍ବା କାଠର ବାଡ଼ ଦ୍ୱାରା ଘେରା ଯାଇଥାଏ । ଜଙ୍ଗଲୀ ଜହ୍ନୁଙ୍କ ଆକ୍ରମଣରୁ ରକ୍ଷା ପାଇବା ପାଇଁ ସମ୍ଭବତଃ ଗ୍ରାମ ଚତୁପାର୍ଶ୍ୱରେ ଏଭଳି କାଠବାଡ଼ ଘେରାଯାଇଥାଏ । ଗ୍ରାମ ମଝିରେ ଧରଣାପେନୁଙ୍କ ଆସ୍ଥାନ । ଧରଣାପେନୁଙ୍କ ନିକଟରେ ମେରିଆ ଖମ୍ବ (ମୁଣ୍ଡା) ପୋତାଯାଇଥାଏ । ଏହାକୁ ଧରଣା ମୁଣ୍ଡା କୁହାଯାଏ । ଏହିଠାରେ ହିଁ ଗ୍ରାମ ପରିଷଦର ସମସ୍ତ ପ୍ରକାର ବୈଠକ ବସିଥାଏ । କେତେକ ଗ୍ରାମରେ ଧାଙ୍ଗଡ଼ା ଧାଙ୍ଗିଡ଼ି ଘର ଥାଏ । ଆଜିକାଲି କିନ୍ତୁ ଧାଙ୍ଗଡ଼ା, ଧାଙ୍ଗିଡ଼ି ବସାଘର ଦେଖିବାକୁ ମିଳେନାହିଁ । କୁଟିଆ କନ୍ଧଙ୍କ ଚାରିକୋଣିଆ ଆକାରର ଘର ଗୁଡ଼ିକର କାନ୍ଥ ବାଉଁଶ, କାଠ ଓ କାଦୁଅରେ ପ୍ରସ୍ତୁତ ହୋଇଥାଏ । ଘରକୁ ଲାଗି ଗୋରୁ, ଘୁଷୁରି ଓ ଛେଳି, ମେଷାମାନଙ୍କ ପାଇଁ ଗୁହାଳ ନିର୍ମିତ ହୋଇଥାଏ ।

ଜଙ୍ଗଲ, ପାହାଡ଼ ଓ କୁଟିଆ କନ୍ଧଙ୍କ ସ୍ୱାସ୍ଥ୍ୟ

କୁଟିଆ କନ୍ଧ ମାନେ ପ୍ରକୃତିର ସତ୍ତାମ । ପ୍ରକୃତି ସେମାନଙ୍କୁ ବଂଚିବାର କଳା ଶିକ୍ଷା ଦେଇଛି । ନିଜ ଆଖପାଖ ଜଙ୍ଗଲ, ପାହାଡ଼ର ଗଛ, ଚେରମୂଳିରୁ ନାନା ପ୍ରକାର ପ୍ରାକୃତିକ ଔଷଧ ସଂଗ୍ରହ କରି ସେମାନେ ନିଜକୁ

ନାନା ରୋଗ ବଢ଼ରାଗରୁ ମୁକ୍ତ କରିଥାନ୍ତି । ପ୍ରାକୃତିକ ଚିକିତ୍ସକ ଅର୍ଥାତ୍ କନ୍ଧ ବଢ଼ଦ ମାନେ ଏସବୁ ଚେରମୂଳି ସାଧନା କରି ସାଧାରଣ ଲୋକଙ୍କୁ ଔଷଧ ପ୍ରଦାନ କରିଥାନ୍ତି । କୁଟିଆ କନ୍ଧ ମାନେ ଡାକ୍ତରଖାନା ଉପରେ ବିଶେଷ ନିର୍ଭରଶୀଳ ନୁହଁନ୍ତି । ସେମାନେ ଏଲୋପ୍ୟାଥୀ, ହୋମିଓପ୍ୟାଥୀ ଔଷଧ ବେଶି ବ୍ୟବହାର କରି ନଥାନ୍ତି । ବରଂ ଜଙ୍ଗଲରୁ ସଂଗୃହୀତ ବିଭିନ୍ନ ଗଛର ଚେର, ମୂଳ, ପତ୍ର, ଫଳ, ଛେଲିରୁ ପ୍ରସ୍ତୁତର ଚେରମୂଳି ଉପରେ ବେଶି ନିର୍ଭରଶୀଳ । କୋଟଗଡ଼ ବନ୍ୟପ୍ରାଣୀ ଅଭୟାରଣ୍ୟ ଏବଂ ବେଲପର ବନ୍ୟାଚଳ ଅଧୀନରେ ଜଙ୍ଗଲ ଓ ପାହାଡ଼ ରହିଛି । ସେସବୁ ଅଂଚଳରେ ନାନା ପ୍ରକାର ଔଷଧୀୟ ବୃକ୍ଷଲତା ଉପଲବ୍ଧ ହୋଇଥାଏ । କୁଟିଆ କନ୍ଧମାନେ ଏସବୁ ଅଂଚଳରେ ଔଷଧୀୟ ବୃକ୍ଷସବୁ ସଂଗ୍ରହ କରିଥାନ୍ତି ।

କୁଟିଆ କନ୍ଧଙ୍କ ବନୌଷଧି

ଆଧୁନିକ ଚିକିତ୍ସା ପ୍ରଣାଳୀର ଖର୍ଚ୍ଚ ବହୁଳତା ଓ ପାର୍ଶ୍ଵ ପ୍ରତିକ୍ରିୟାରୁ କୁଟିଆ କନ୍ଧ ମାନେ ଭେଦ ଦୂରରେ । ଭାରତୀୟ ପ୍ରାଚୀନ ସଂସ୍କୃତିରେ ପ୍ରାୟ ତିନି ହଜାର ବର୍ଷ ପୁରୁଣା ବନୌଷଧି ବିଜ୍ଞାନକୁ ମଧ୍ୟ କୁଟିଆ କନ୍ଧ ମାନେ ପ୍ରୟୋଗ କରି ଆସୁଛନ୍ତି । ‘ଅଥର୍ବ ବେଦ’ କାଳରୁ ପଂଚ ମହାଭୂତ ତତ୍ତ୍ଵ (ଆକାଶ, ବାୟୁ, ଅଗ୍ନି, ଜଳ ଓ ପୃଥିବୀ) ଏବଂ ତ୍ରି-ଦୋଷ ତତ୍ତ୍ଵ (ବାତ, ପିତ୍ତ ଓ କଫ)କୁ ଆଧାର କରି ବନୌଷଧି ଭିତ୍ତିକ ଚିକିତ୍ସା ପ୍ରଣାଳୀକୁ କୁଟିଆ କନ୍ଧ ବଢ଼ଦମାନେ ଆପଣେଇ ନେଇଛନ୍ତି । ଶରୀରରେ ପଂଚ ମହାଭୂତ ଏବଂ ତ୍ରିଦୋଷର ବିଭିନ୍ନ ସ୍ଥିତିକୁ ନେଇ ଉତ୍ପନ୍ନ ହେଉଥିବା ନିର୍ଦ୍ଦିଷ୍ଟ ବିଲକ୍ଷଣମାନଙ୍କୁ ବିଭିନ୍ନ ରୋଗର ନାମ ଦିଆଯାଇଥାଏ । କୁଟିଆ କନ୍ଧ ବୈଦ୍ୟମାନେ ଶରୀରର ପ୍ରାକୃତିକ କ୍ରିୟା ଉପରେ ଗଭୀର ଅନୁଧ୍ୟାନ କରି ଶରୀରକୁ ପରିଚାଳିତ କରୁଥିବା ବାତ, ପିତ୍ତ ଓ କଫକୁ ଭିତ୍ତି କରି ସରଳ ଚିକିତ୍ସା ପଦ୍ଧତିକୁ ଆପଣେଇ ନେଇଛନ୍ତି । ସେମାନେ ରୋଗକୁ ଗୁରୁତ୍ଵ ନ ଦେଇ ବୃଦ୍ଧି କିମ୍ବା ହ୍ରାସ ପାଇଥିବା ଦୋଷକୁ ଗୁରୁତ୍ଵ ଦେଇଥାନ୍ତି । ଦୋଷକୁ ନିୟନ୍ତ୍ରଣ କରିବା ଶକ୍ତି ଥିବା ବନୌଷଧିର ପ୍ରୟୋଗ ଦ୍ଵାରା ବହୁ ରୋଗକୁ ଭଲ କରିପାରନ୍ତି । କୁଟିଆ କନ୍ଧଙ୍କ ଦେଶୀୟ ଚିକିତ୍ସାରେ ରୋଗ ଏବଂ ଔଷଧର କୌଣସି ବିଶେଷ ମାନ୍ୟତା ରହେନାହିଁ ।

ବାତ ବୃଦ୍ଧିର ଲକ୍ଷଣ : ଛାତି ଧଡ଼ ଧଡ଼ ହେବା, ପେଟରେ ଗ୍ୟାସ ହେବା, ଆଣ୍ଠୁଗଣ୍ଠି ବ୍ୟଥା ହେବା, କୋଷ୍ଠ କାଠିନ୍ୟ, ନିଦ୍ରାହୀନତା, ଅଧିକ ଶୀତ ଲାଗିବା, ଭୟ ବୃଦ୍ଧି, ଶୀତଦିନେ ଗାଲ ପାଟିବା, ଆଖି ତଳ କଳା ପଡ଼ିବା, ଅତ୍ୟଧିକ ଦୁର୍ଣ୍ଣତା ଇତ୍ୟାଦି ।

ପିତ୍ତ ବୃଦ୍ଧିର ଲକ୍ଷଣ : ଅତ୍ୟଧିକ ଝାଳ ବୋହିବା, ଅତ୍ୟଧିକ କ୍ଷୁଧା ଲାଗିବା, ପତଳା ନିଦ, ଅତ୍ୟଧିକ ଗରମ ବୋଧ ହେବା, ଝାଡ଼ାର ବେଗରେ ତୀବ୍ରତା, ପାଟିକୁ ଖାଦ୍ୟ ସ୍ଵାଦ ନ ଲାଗିବା, ଧୈର୍ଯ୍ୟର ଅଭାବ, ପେଟ, ଛାତି, ହାତ ଓ ପାଦ ଜଳାପୋଡ଼ା, ଅକାଳରେ ବାଳ ପାଟିବା, ଅତ୍ୟଧିକ ଲୋଧ ଆସିବା ଇତ୍ୟାଦି ।

କଫ ବୃଦ୍ଧିର ଲକ୍ଷଣ : କ୍ଷୁଧାହୀନତା, ଅତ୍ୟଧିକ ନିଦ ଓ ଘୁଙ୍ଗୁଡ଼ି ମାରିବା, ଲୋଧର ଅଭାବ, ଝାଡ଼ା ଓ ଗ୍ୟାସରେ ଦୁର୍ଗନ୍ଧ, ଝାଡ଼ାର ବେଗ ଅଭାବ, କାମରେ ତ୍ଢିଲା (ଅଳସୁଆମା ଲାଗିବା), ପାଟିକୁ ମିଠା ସ୍ଵାଦ ଲାଗିବା, ଗଳା ସପା କରି କଥା କହିବାକୁ ପଡ଼ିଥାଏ, ଦେହରେ ଓଜନିଆ ଭାବ, ଘଂଟ କଳା କୁଂଚିତ କେଶ ଇତ୍ୟାଦି ।

ଜଣେ ମଣିଷର ଶରୀରରେ ଗୋଟିଏ ଦୋଷର ଲକ୍ଷଣ ପ୍ରକାଶ ପାଇଥାଏ କିମ୍ବା ବେଳେବେଳେ ଦୁଇଟି ଦୋଷର ଲକ୍ଷଣ ମିଶାମିଶି ଭାବେ ପ୍ରକାଶ ପାଇଥାଏ । ଅନେକ ସମୟରେ କେତେକ ଲୋକଙ୍କ ଶରୀରରେ ତିନୋଟି ଯାକ ଦୋଷର ଲକ୍ଷଣ ମିଳିତ ଭାବେ ପ୍ରକାଶ ପାଇଥାଏ । କୁଟିଆ କନ୍ଧ ବଜ୍ରଦ ମାନେ ଏସବୁ ଦୋଷ ସ୍ଥିତିକୁ ଅନୁଧ୍ୟାନ କରି ନାନା ପ୍ରକାର ବନୌଷଧିର ପ୍ରୟୋଗ କରିଥାନ୍ତି ।

କୁଟିଆ କନ୍ଧ ମାନେ ଗଛର ବିଭିନ୍ନ ଅଂଶକୁ ଔଷଧ ଭାବେ ବ୍ୟବହାର କରିଥାନ୍ତି । ଗଛର ପତ୍ର, ଚେର (ମୂଳ), ଫୁଲ, ଫଳ, କାଣ୍ଡ (ଛାଲି) ଆଦିକୁ ଗରମ ପାଣିରେ ସିଝାଇ କିମ୍ବା ହାତରେ ଦଳି କିମ୍ବା ଶିଳରେ ବାଟି ପଥି ପ୍ରସ୍ତୁତ କରିଥାନ୍ତି ।

ପତ୍ରରୁ ପ୍ରସ୍ତୁତ ଔଷଧ

ଗଛର ପତ୍ର ମଣିଷ ସମାଜ ପାଇଁ ଅନେକ ମୂଲ୍ୟ ବହନ କରିଥାଏ । ପତ୍ର ସାହାଯ୍ୟରେ ଆଲୋକସଂଶ୍ଳେଷଣ କରିଥାରେ ଗଛ ନିଜର ଖାଦ୍ୟ ପ୍ରସ୍ତୁତ କରିଥାଏ ଏବଂ ପରୋକ୍ଷରେ ସମଗ୍ର ଜୀବଜଗତର ଖାଦ୍ୟ ଅଭାବ ପୂରଣ କରିଥାଏ । କୁଟିଆ କନ୍ଧମାନେ ଗଛର ପତ୍ରରୁ ନାନା ପ୍ରକାର ଔଷଧ ପ୍ରସ୍ତୁତ କରିଥାନ୍ତି । ସେମାନେ ପାରମ୍ପରିକ ଭାବେ ବ୍ୟବହାର କରୁଥିବା କେତୋଟି ବୃକ୍ଷର ପତ୍ର ।

ପୁନ୍ଦେଣୀ : ଓଡ଼ିଆରେ ଏହାକୁ ସୁନାରି ଗଛ କୁହାଯାଏ । ପତ୍ରକୁ ଶିଳରେ ବାଟି ରସକୁ ଲେପ ଦେଲେ ସାପ ବିଷ ଝଡ଼ିଯାଇଥାଏ ।

ବାଟା : ବାଟା ଏକ ପ୍ରକାର ଘାସ ଜାତୀୟ ଉଦ୍ଭିଦ । ଏହି ଗଛର ପତ୍ରକୁ ବାଟି ରସକୁ ମୁଣ୍ଡରେ ଲଗାଇଲେ ମୁଣ୍ଡବିନ୍ଧା, ଜ୍ୱର ଭଲ ହୋଇଯାଏ ।

ଜୁପାୟୁଲା : ଜୁପାୟୁଲା ଏକ ପ୍ରକାର ଲହ (ଲଟା) ଜାତୀୟ ଉଦ୍ଭିଦ । ପାନ ପତ୍ର ଭଳି ଏହାର ଛୋଟ ଛୋଟ ପତ୍ର । ପତ୍ର ସମେତ ଏହାର ଲଟାକୁ ଶିଳରେ ବାଟି ରସ ପ୍ରସ୍ତୁତ କରାଯାଏ । ଗୋଡ଼, ହାତର ହାଡ଼ ଭାଙ୍ଗି ଯାଇଥିଲେ ବାଉଁଶ ବତା ସହାୟତାରେ ବାନ୍ଧି, ଏହି ରସକୁ ଲେପନ କରାଯାଇଥାଏ । ପାଂଚ ସାତ ଥର ଏହି ରସକୁ ହାଡ଼ ଭାଙ୍ଗି ଯାଇଥିବା ସ୍ଥାନରେ ଲେପନ କଲେ ଭଙ୍ଗା ହାଡ଼ ଯୋଡ଼ି ହୋଇଯାଏ ।

ଧୁଆନ : ଏହାର ଓଡ଼ିଆ ନାମ ହାଡ଼ଶିକୁଳି । ଏହା ଏକ ଲଟା ଜାତୀୟ ଉଦ୍ଭିଦ । ଏହାର ପତ୍ରକୁ ଶିଳରେ ବାଟି ରସକୁ ହାଡ଼ ଭାଙ୍ଗି ଯାଇଥିବା ସ୍ଥାନରେ ଲଗାଇଲେ ହାଡ଼ ଯୋଡ଼ି ହୋଇଯାଏ ।

ବିଶକୋରଣ : ଓଡ଼ିଆରେ ଏହାକୁ ବିଶଲ୍ୟକରଣ କୁହାଯାଏ । ଏହାର ପତ୍ରକୁ ବାଟି ଶରୀରର କଟା ସ୍ଥାନରେ କିମ୍ବା ଘା'ରେ ଲେପନ କଲେ, ଘା' ଭଲ ହୋଇଥାଏ । ଏହା ଆଂତିବାୟୋଟିକ ଭଳି କାମ କରିଥାଏ । ଏହାର ରସକୁ ପିଇଲେ ଜ୍ୱର ମଧ୍ୟ ଭଲ ହୋଇଥାଏ ।

ଲାକାପ୍ତିପ୍ତା : ଓଡ଼ିଆରେ ଏହାକୁ ଲାକକୁଳି କୁହାଯାଏ । ଏହା ଏକ ପ୍ରକାର ଲଟା ଜାତୀୟ ଉଦ୍ଭିଦ । ଏହାର ପତ୍ରକୁ ବାଟି ରସ ଘା'ରେ ଲେପ ଦେଲେ ଘା' ଶୀଘ୍ର ଶୁଖିଯାଇଥାଏ ।

ରିଏଲିଡୁଲା : ଏହା ଏକ ପ୍ରକାର ଲଟାଜାତୀୟ ଉଦ୍ଭିଦ । ଏହାର ଛୋଟ ଛୋଟ ପତ୍ର । ପତ୍ରକୁ ହାତ ପାପୁଲିରେ ଦଳି ଶୁଂଘାଳ ଦେଲେ ଅଣ୍ଡା, କାଶ, ସର୍ଦି, ଛିଙ୍କ ଭଳି ଆଲର୍ଜି ଭଲ ହୋଇଥାଏ ।

ତ୍ରାପାମାରା : ଓଡ଼ିଆରେ ଏହାକୁ ଗଙ୍ଗଶିଉଳି କହନ୍ତି । ଗଛର ପତ୍ରକୁ ପାଣିରେ ସିଝେଇ ପିଇଲେ ମ୍ୟାଲେରିଆ ଜ୍ୱର ଭଲ ହୋଇଥାଏ ।

ମାଣି : ବାଉଁଶକୁ କୁଜ ଭାଷାରେ 'ମାଣି' କୁହାଯାଏ । ଏହାର ପତ୍ରକୁ ବାଟି ଭଲ ମାଟି ସହ ପାଣିରେ ସିଝେଇ ଏକ ପ୍ରକାର ପେଷ୍ଟ ତିଆରି କରାଯାଏ । ଏହି ପେଷ୍ଟକୁ ଲେପନ ଦେଲେ ଆଣ୍ଡୁ, ଗଣ୍ଠି ବ୍ୟଥା ଦୂର ହୋଇଥାଏ । ପବନ ଅଟକିଥିଲେ ଭଲ ହୋଇଯାଏ ।

ଅଡ଼ାଦୁଦେଲି : ଅଡ଼ାଦୁଦେଲିର ଓଡ଼ିଆ ନାମ ଅରଖ । ଗଛର କ୍ଷୀର ଦାନ୍ତ ପୋକ କାଟିବା ଭଲ କରିଥାଏ । ମା' କ୍ଷୀର ହେଉ ନଥିଲେ ଅଡ଼ାଦୁଦେଲି ଗଛର କ୍ଷୀରକୁ ମା'ର ସ୍ତନାଗ୍ରରେ ଲେପନ କଲେ ମା' କ୍ଷୀର ଦେଇଥାଏ ।

ବାସଙ୍ଗା : ଏହି ଗଛର ପତ୍ର ସହ ଗୋଲମରିଚ ବାଟି ପିଇଲେ କାଶ ଓ ଶ୍ୱାସ ରୋଗ ଭଲ ହୁଏ । ବାସଙ୍ଗା ଗଛର ପତ୍ର, ଫୁଲ, ଫଳ, ଛାଲି, ଚେରକୁ ମିଳିତ ଭାବେ ସିଝାଇ ଏକ ଚର୍ମିକ ପ୍ରସ୍ତୁତ କରାଯାଏ । ଏହାକୁ ପାନ କଲେ କାଶ, ସର୍ଦି ଓ ଶ୍ୱାସ ରୋଗ ଭଲ ହୋଇଥାଏ ।

ଖାପେଲି : ଏହି ଗଛର ଅନ୍ୟ ନାମ ସୁନାରଗୋଡ଼ା । ଏହାର ପତ୍ରକୁ ବାଟି ଲେପ ଦେଲେ କଟା ଘା' ତୁରନ୍ତ ଭଲ ହୋଇଥାଏ ଏବଂ ଦରଜ କମିଥାଏ । ଏହା ପେନକିଲର ଭଳି କାମ ଦେଇଥାଏ ।

ବଉଳ : ଏହାର ପତ୍ରକୁ ସିଝେଇ, ସେହି ପାଣିରେ କୁଳି କଲେ ଦାନ୍ତ ବ୍ୟଥା ଦୂର ହୋଇଥାଏ ।

ଖଜୁରୀ : ଖଜୁରୀ ଗଛର ପତ୍ରକୁ ବାଟି ରସକୁ ପିଇଲେ ଛୋଟ ଶିଶୁମାନଙ୍କର ବାନ୍ତି ଭଲ ହୋଇଥାଏ ।

ସର୍ପଗନ୍ଧା : ଏହି ଗଛର ପତ୍ରକୁ ବାଟି ପିଇଲେ ଏକ୍ଜିମା ଓ ଅନ୍ୟାନ୍ୟ ଚର୍ମ ରୋଗ ଭଲ ହୋଇଥାଏ ।

ବାଡ଼ିଅର୍କି : ଏହାର ପତ୍ରକୁ ଶିଳରେ ବାଟି ଏହି ରସକୁ ଦାନ୍ତରେ ଲେପ ଦେଲେ ଦାନ୍ତ ବିନ୍ଧା ଦୂର ହୋଇଥାଏ । ଏହା ଚର୍ମ ରୋଗ ମଧ୍ୟ ଭଲ କରିଥାଏ ।

ମଞ୍ଜୁଆତି : ମଞ୍ଜୁଆତି ପତ୍ରକୁ ଶିଳରେ ବାଟି ଏହାର ରସକୁ ମୁଣ୍ଡରେ ଲଗାଇଲେ ମୁଣ୍ଡରୁ ଉକୁଣା ଦୂର ହୋଇଥାଏ । ଏହାର ପତ୍ରକୁ କୁଟିଆ କଷ ରମଣାମାନେ ମେହେନ୍ଦି ଭାବେ ବ୍ୟବହାର କରିଥାନ୍ତି । ଏହାର ପତ୍ରକୁ ବାଟି ସେହି ରସକୁ ପିଇଲେ କାମଳ ରୋଗ ଭଲ ହୋଇଥାଏ । ଚେରକୁ ଘୋରି ପିଇଲେ ମଧ୍ୟ କାମଳ ରୋଗ ଦୂର ହୋଇଥାଏ ।

ନାକୁଡ଼ିଗଡ଼ିଙ୍ଗା : ଏହାର ଓଡ଼ିଆ ନାମ ଅପମାରଙ୍ଗ । ଏହାର ପତ୍ରକୁ ବାଟି ଲେପ ଦେଲେ କାନ୍ଧୁ ଓ ଅନ୍ୟାନ୍ୟ ଚର୍ମରୋଗ ଦୂର ହୁଏ ।

ମାର୍ଡି : ମାର୍ଡି ପତ୍ରକୁ ବାଟି ଏହାର ରସକୁ ମୁଣ୍ଡରେ ଲଗାଇଲେ ମୁଣ୍ଡ ବିନ୍ଧା ଦୂର ହୋଇଥାଏ ।

ଭୂଇଁନିମ୍ନ : ଏହାର ପତ୍ରକୁ ବାଟି ପିଇଲେ ଡାଇବେଟିସ ଭଲ ହୋଇଥାଏ । ପତ୍ରର ରସକୁ ଚର୍ମରେ ଲେପନ କଲେ ଚର୍ମ ରୋଗ ଦୂର ହୋଇଥାଏ ।

ଥାଳକୁଡ଼ି : ଏହାର ପତ୍ର ବାଟି ପିଇଲେ ଯେତ ରୋଗ ଦୂର ହୁଏ । ଏହାର ରସ ମଧ୍ୟ ଚର୍ମ ରୋଗ ଦୂର କରିଥାଏ ।

କରଞ୍ଜା : ଏହାର ପତ୍ରର ରସ ଲଗାଇଲେ କାନ୍ଥୁକୁଣ୍ଡିଆଦି ଚର୍ମ ରୋଗ ଦୂର ହୁଏ ।

ଜାମ୍ବୁ : ପିଚୁଳିକୁ କୁଟିଆ କନ୍ଧ ମାନେ ଜାମ୍ବୁ କହନ୍ତି । ପିଚୁଳି ଗଛର କଅଁଳିଆ ପତ୍ରକୁ ବାଟି ପିଆଇଲେ ଛୋଟ ଶିଶୁଙ୍କର ତରଳ ଝାଡ଼ା ବନ୍ଦ ହୋଇଥାଏ ।

ବେଲା : ବେଲକୁ କୁଟିଆ କନ୍ଧ ମାନେ 'ବେଲା' କହନ୍ତି । ବେଲ ଏକ ଅତି ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଔଷଧୀୟ ବୃକ୍ଷ । ଏହାର ପତ୍ର ଓ ଫଳ ଔଷଧୀୟ ଗୁଣ ବହନ କରିଥାଏ । ଏହାର ପତ୍ରକୁ ବାଟି ରସ ପିଇଲେ ଯେତ ରୋଗ ଦୂର ହୋଇଥାଏ । ଫଳ ରକ୍ତଝାଡ଼ା ଦୂର କରିଥାଏ । ପତ୍ରକୁ ବାଟି ଛାତିରେ ଲେପ ଦେଲେ ଛାତି ବଥା ଦୂର ହୋଇଥାଏ ।

ନିମ୍ବ : ନିମ୍ବ ପତ୍ର ବିଭିନ୍ନ ଚର୍ମ ରୋଗ ପାଇଁ ଅବ୍ୟର୍ଥ ଔଷଧ । ଏହାର ପତ୍ର ବାଟି ପିଇଲେ କାମଳ ରୋଗ ଦୂର ହୁଏ । ଏହି ପତ୍ରରୁ ପ୍ରସ୍ତୁତ ଗୁଣ୍ଡ ଏକ ଭଲ ଜୀବାଣୁ ନାଶକ ।

ଘିକୁଆଁରୀ : ଏହାର ପତ୍ରକୁ ବାଟି ରସକୁ ଯେତରେ ଲେପ ଦେଲେ ଝାଡ଼ା କରାଇଥାଏ ।

ମୁନ୍‌ଗା : ସକନାକୁ କୁଇ ଭାଷାରେ ମୁନ୍‌ଗା କହନ୍ତି । ପତ୍ରକୁ ବାଟି ରସ ସହ ମହୁ ମିଶାଇ ଆଖିରେ ପକାଇଲେ ଚକ୍ଷୁରୋଗ ଦୂର ହୋଇଥାଏ ।

ଚେର (ମୂଳ) ପ୍ରସ୍ତୁତ ଔଷଧ

ଗଛର ଚେର ମଧ୍ୟ ବିଭିନ୍ନ ଔଷଧ ପ୍ରସ୍ତୁତିରେ ସହାୟକ ହୋଇଥାଏ । କୁଟିଆ କନ୍ଧମାନେ ବିଭିନ୍ନ ଗଛ ସଂଗ୍ରହ କରି ତାହାର ଚେର (ମୂଳ)ରୁ ନାନା ପ୍ରକାର ଔଷଧ ପ୍ରସ୍ତୁତ କରିଥାନ୍ତି ।

ଡିଣ୍ଡିଡ଼ିପା : ଏହା ଏକପ୍ରକାର ଲଗା ଜାତୀୟ ଉଦ୍ଭିଦ । ଏହାର ଚେରକୁ ବାଟି ଦାନ୍ତରେ ଲେପ ଦେଲେ ଦାନ୍ତ ବଥା ଦୂର ହୋଇଥାଏ । ଏହି ରସ ମଧ୍ୟ ସାପ ବିଷ ଝଡ଼ାଇ ଦେଇଥାଏ ।

ଭୂଇଁକୁରା : କୁଇ ଭାଷାରେ ଭୂଇଁକୁରାକୁ ଓଡ଼ିଆରେ ପାତାଳଗରୁଡ଼ କୁହାଯାଇଥାଏ । ଏହାର ମୂଳ ଲାଲ ରଙ୍ଗର । ଭୂଇଁକୁରା ଗଛର ଚେରକୁ ବାଟି ଏହାର ରସକୁ ପିଆଇବା ଦ୍ୱାରା କୂର, ଝାଡ଼ା ଓ ଅପସ୍ମାର ରୋଗ ଭଲ ହୋଇଥାଏ ।

ନାକୁଡ଼ିଗଡ଼ିଜା : ଏହାର ଓଡ଼ିଆ ନାମ ଅପମାରଜା । ଚେରକୁ କାଟି କାନରେ ପୂରାଇଲେ ସାପ ବିଷ ଝଡ଼ିଯାଏ ।

ଲାକାପ୍ରିଣ୍ଡା : ଓଡ଼ିଆରେ ଏହାକୁ ଲାଜକୁଳି ଗଛ କୁହାଯାଏ । ଏହାର ଚେରକୁ ବାଟି ଏହାର ରସ ପିଇଲେ ମୂର୍ଚ୍ଛା ରୋଗ ଭଲ ହୋଇଥାଏ ।

ଆକୋଲ : ଆକୋଲ ଗଛର ଚେରକୁ ବାଟି ରସ ପିଇଲେ ବାତ ରୋଗ ଦୂର ହୋଇଥାଏ । ଏହିରସ ମଧ୍ୟ ସାପ ବିଷ ଝଡ଼ିଥାଏ ।

ଦେବନାଶନ : ଏହି ଗଛର ଚେରକୁ ବାଟି ପିଇଲେ କିମ୍ବା ଦେହ ହାତରେ ବୋଲିଲେ ଜ୍ୱର ଭଲ ହୋଇଥାଏ ।

ବଡ଼ ଅଳେଇଚ : ଏହାର ଚେରକୁ ବାଟି ଦାନ୍ତରେ ଲେପ ଦେଲେ ଦାନ୍ତ ବିନ୍ଧା ଦୂର ହୋଇଥାଏ ।

କାକାଟୋପେରି : କାକାଟୋପେରି ଗଛର ଓଡ଼ିଆ ନାମ ମହାକାଳ । ଏହାର ଚେରକୁ ବାଟି ପିଇଲେ ସାପ ବିଷ ଝଡ଼ିଯାଏ ।

ପିତେଇ : ପିତେଇ ଗଛର ଚେରକୁ ବାଟି ପିଆଇଲେ ସାପ ବିଷ ଝଡ଼ିଯାଏ ।

ଗନ୍ଧାକନ୍ଦା : ମୁଥା ବା ଗନ୍ଧାକନ୍ଦା ଏକ ପ୍ରକାର ଘାସଜାତୀୟ ଉଦ୍ଭିଦ । ଏହାର ମୂଳକୁ ସିଝାଇ ସେବନ କଲେ ଅଜୀର୍ଣ୍ଣ ଦୋଷ ଦୂର ହୁଏ ।

ଗଛର କାଣ୍ଡ ଓ ଛାଲିରୁ ପ୍ରସ୍ତୁତ ଔଷଧ

କୁଟିଆ କନ୍ଧମାନେ ଗଛର ଛାଲି (ବଳକଳ)ରୁ ବିଭିନ୍ନ ପ୍ରକାର ମୂଲ୍ୟବାନ ଔଷଧ ପ୍ରସ୍ତୁତ କରିଥାନ୍ତି । ସେସବୁ ଗଛ ସମ୍ପର୍କରେ ନିମ୍ନରେ ଆଲୋଚନା କରାଗଲା ।

ଝୁଡ଼ାମାରା : ଜୁଇ ଭାଷାରେ ଗଛକୁ ‘ମାରା’ କହନ୍ତି । ଓଡ଼ିଆରେ ଏହାକୁ ବାରଙ୍ଗ ଗଛ କୁହାଯାଇଥାଏ । ଗଛର ଛାଲିରୁ ଏକ ପ୍ରକାର ଅଠା ବାହାରିଥାଏ । ଏହି ଅଠାକୁ ଘା’ରେ ଲଗେଇଲେ ଘା’ ଭଲ ହୋଇଯାଏ । ଛାଲିକୁ ଶିଳରେ ବାଟି ରସକୁ ମୁଣ୍ଡରେ ଲଗାଇଲେ ଏହା ସାବୁନ ଭଳି କେଶ ସଫା କରିଥାଏ ।

ବ୍ରାପାମାରା : ଓଡ଼ିଆରେ ଏହାକୁ ଗଙ୍ଗଶିଉଳି କହନ୍ତି । ଏହି ଗଛର ଛାଲିକୁ ବାଟି ତା’ର ରସକୁ ଦେହରେ ବୋଲିଲେ ଜ୍ୱର ଛାଡ଼ିଯାଏ ।

ସତ୍ୟାନା : ଏହା ଏକ ପ୍ରକାର ବଡ଼ ବୃକ୍ଷ । ଏହାର ଛାଲିକୁ ବାଟି ରସକୁ ପିଇଲେ କିମ୍ବା ଚର୍ମରେ ଲେପ ଦେଲେ ସମସ୍ତ ପ୍ରକାର ଚର୍ମ ରୋଗ ଦୂର ହୋଇଥାଏ । ଗଛର ଛାଲିକୁ ଗାଈ କ୍ଷୀରରେ ସିଝେଇ ପିଇଲେ ମଧ୍ୟ ଆଣ୍ଡୁଗଣ୍ଠି ବ୍ୟଥା ଦୂର ହୋଇଥାଏ ।

କୁରେଇ : କୁରେଇ ଗଛର ଛାଲିକୁ ଗୋଲମରିଚ ସହ ବାଟି ପିଇଲେ ଦେହ ବିନ୍ଧା ଓ ଦରଜ ଭଲ ହୋଇଥାଏ ।

ପାପେଣି : ଏହା ଏକ ବଡ଼ ବୃକ୍ଷ । ଏହାର ଛାଲିକୁ ବାଟି ମୁଣ୍ଡରେ ଲଗାଇଲେ ମୁଣ୍ଡବ୍ୟଥା ଦୂର ହୋଇଥାଏ ।

ଅଶୋକ : ଅଶୋକ ଗଛର ଛାଲିକୁ ବାଟି ପିଇଲେ ମହିଳା ମାନଙ୍କର ଅତ୍ୟଧିକ ରତ୍ନସ୍ରାବ ହ୍ରାସ ପାଇଥାଏ ।

ମେରା : ହଳଦୀକୁ କୁଟିଆ କନ୍ଧ ଭାଷାରେ ‘ମେରା’ କହନ୍ତି । ଏହାର ରସ କିମ୍ବା ଗୁଣ୍ଡ ବିଭିନ୍ନ ପେଟ ରୋଗ ଦୂର କରେ । ଏହା ଆଂତିସେପ୍ଟିକ ଔଷଧ ଭଳି କାମ କରେ । ବିଭିନ୍ନ ଚର୍ମ ରୋଗ ଭଲ ହେବା ପାଇଁ ହଳଦୀ ରସର ଲେପ ଦିଆଯାଇଥାଏ । କୁଟିଆ କନ୍ଧମାନେ ଛୋଟ ଶିଶୁର ଶରୀରରେ ନିୟମିତ ହଳଦୀ ବଟା ଲେପନ ଦେଇଥାନ୍ତି ।

ଫଳ ଓ ଫୁଲରୁ ପ୍ରସ୍ତୁତ ଔଷଧ

କୁଟିଆ କନ୍ଧମାନେ ଜଙ୍ଗଲୀ ଗଛର ଫଳ ଓ ଫୁଲରୁ ନାନା ପ୍ରକାର ଔଷଧ ଓ ପଥି ପ୍ରସ୍ତୁତ କରିଥାନ୍ତି । ସେସବୁ ଔଷଧୀୟ ଗଛଲତା ସମ୍ପର୍କରେ ନିମ୍ନରେ ଆଲୋଚନା କରାଗଲା ।

କାବଡ଼ା : କାବଡ଼ା ଏକ ଜଙ୍ଗଲୀ ଲତା । ଦେଖିବାକୁ ଶିଆଳି ଲତା ଭଳି ଏବଂ ଏହାର ଫଳ ମଧ୍ୟ ଶିଆଳି ଫଳ ଭଳି । ଏହାର ମଞ୍ଜି ଓ ଛାଲିକୁ ବାଟି ଏକ ପ୍ରକାର ଅର୍ଦ୍ଧ ଚରଳ ପେଷ୍ଟ ପ୍ରସ୍ତୁତ କରାଯାଏ । ଶରୀରରୁ ବିଷ କାଟିବା ଏବଂ ଝାଡ଼ା ବନ୍ଦ ପାଇଁ ଏହି ଔଷଧ ବ୍ୟବହାର କରାଯାଇଥାଏ ।

ସିଙ୍କୟା : ଏହା ଏକ ଲତା ଜାତୀୟ ଉଦ୍ଭିଦ । ଏହାର ଫଳକୁ ବାଟି ରସକୁ ମୁଣ୍ଡରେ ଲଗାଇଲେ ମୁଣ୍ଡରୁ ଉକୁଣା ଓ ରୂପି ଦୂର ହୋଇଥାଏ ।

ଖାପେଲି : ଏହି ଗଛର ଅନ୍ୟ ନାମ ସୁନାରେଗୋଡ଼ା । ଏହି ଗଛର ଫଳକୁ ବାଟି ଲେପ ଦେଲେ ଭାଙ୍ଗି ଯାଇଥିବା ହାଡ଼ ଯୋଡ଼େଇ ହୋଇଥାଏ ।

କୁଗୁରୁପାଲୁ : ଏହା ଏକ ଲତାଜାତୀୟ ଉଦ୍ଭିଦ । ଏହାର କ୍ଷୀରକୁ ମଳଦ୍ୱାରରେ ଲଗାଇଲେ ଝାଡ଼ାର ନିର୍ଗମନ ସୁଗମ ହୋଇଥାଏ ।

କୋଟିଲା : ଏହି ଗଛର ଫଳକୁ ବାଟି ରସକୁ ପିଇଲେ ବାତ ରୋଗ ଦୂର ହୋଇଥାଏ ।

ଡାଳିୟ : ଡାଳିୟ ଫଳର ମଞ୍ଜିକୁ ବାଟି ପିଆଇଲେ ଚରଳ ଝାଡ଼ା ବନ୍ଦ ହୋଇଥାଏ ।

କାବା : ଜଡ଼ା (ଗବ)କୁ କୁଟିଆ କନ୍ଧ ଭାଷାରେ 'କାବା' କୁହାଯାଏ । କୁଟିଆ କନ୍ଧମାନେ ଜଡ଼ା ମଞ୍ଜିରୁ ତେଲ ପ୍ରସ୍ତୁତ କରିଥାନ୍ତି । ଜଡ଼ା ତେଲ ମୁଣ୍ଡକୁ ଥଣ୍ଡା ରଖିଥାଏ । ଅଳ୍ପ ପରିମାଣର ଜଡ଼ାତେଲ ପିଇଲେ ଝାଡ଼ା ପରିଷ୍କାର ହୁଏ ।

ହରିଡ଼ା : ଏହାର ଫଳକୁ ବାଟି ପିଇଲେ ଅଜୀର୍ଣ୍ଣ, କୋଷ୍ଠକାଠିନ୍ୟ ଦୂର ହୁଏ ।

ବାହାଡ଼ା : ଏହାର ମଞ୍ଜିକୁ ବାଟି ଚର୍ମରେ ଲେପନ କଲେ ଘା' ଭଲ ହୋଇଥାଏ ।

ଅଁଳା : ଅଁଳା ଫଳର ଚୂର୍ଣ୍ଣ ସେବନ କଲେ ଅମ୍ଳପିତ ଓ ପେଟରୋଗ ଦୂର ହୁଏ । ଭଲ ହଜମ ହୋଇଥାଏ । ହରିଡ଼ା—ବାହାଡ଼ା—ଅଁଳା ତ୍ରିଫଳ ଚୂର୍ଣ୍ଣ ବିଭିନ୍ନ ପେଟ ରୋଗ ଦୂର କରିଥାଏ ।

ଉପସଂହାର

ପ୍ରକୃତିର ସନ୍ତାନ କୁଟିଆ କନ୍ଧ ପ୍ରକୃତି କୋଳରେ ଜନ୍ମ ନେଇ ଆନନ୍ଦରେ ବିଚରଣ କରେ । ଖାଦ୍ୟ ପାନୀୟ ଠାରୁ ଔଷଧ ପଥ ଯାଏ ସବୁକିଛି ନିଜ ପରିବେଶରୁ ଆଭରଣ କରି ନିଜ ପରିବାର ପୋଷଣ କରେ । ସେମାନଙ୍କ ପାରମ୍ପରିକ ସୁସ୍ଥ ରହିବାର କଳା ଆଉ ନିରୋଗ ରହିବାର ଜୀବନଶୈଳୀ ଆମ ସମସ୍ତଙ୍କ ପାଇଁ ଅନୁକରଣୀୟ ଆଉ ଅନୁସରଣୀୟ । ସେମାନଙ୍କ ସଂସ୍କୃତି ଓ ପରମ୍ପରାର ସଂରକ୍ଷଣ ସହ ସେମାନଙ୍କୁ ସମାଜର ମୁଖ୍ୟ ସ୍ତୋତରେ ସାମିଲ ପାଇଁ ହେଉଥିବା ଉଦ୍ୟମ ଜାରି ରହୁ ।

ତଥ୍ୟ ସହାୟତା

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୩. ଶ୍ରୀରତ୍ନ ମାଝି, କୁଟିଆ କନ୍ଧ ବଜ୍ର
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ଜନକାନ୍ତି ଗବେଷକ ତଥା ସାମ୍ବାଦିକ
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ବଣ ମୂଲକର ବଇଦ

ଡ. ନୀଳାଦ୍ରି ବିହାରୀ ମିଶ୍ର

କୁଆଙ୍ଗମାନେ ଜୀବନ ପର୍ଯ୍ୟାୟର କ୍ରମିକ ବିକାଶରେ ପ୍ରଚଳିତ କଣ୍ଠରିଆ ଯିବା, ଶୁଭପତ୍ର ତୋଳା, ଜଳ ଆହରଣ, ଖାଦ୍ୟ ସଂଗ୍ରହ, ଶିକାର, ପୋଡୁଝଷ ପ୍ରଭୃତି କାର୍ଯ୍ୟାବଳୀରେ ବିଶେଷ ଭାବେ ସଂଶ୍ଳିଷ୍ଟ ହେତୁ ବୃକ୍ଷ ସହ ଅଧିକ ଘନିଷ୍ଠ । ସେମାନେ ବୃକ୍ଷ ସମ୍ପର୍କୀୟ ସଞ୍ଚିତ ଅନୁକୃତିକୁ ପାଥେୟ କରି ବିଭିନ୍ନ ବ୍ୟାଧିରୁ ଆରୋଗ୍ୟ ହୋଇଥାନ୍ତି । କୁଆଙ୍ଗ ସମାଜରେ ରୋଗ ନିର୍ମୂଳ କରିବା ପାଇଁ ଅଳ୍ପ ଖର୍ଚ୍ଚରେ ପାରମ୍ପରିକ ପଦ୍ଧତି ଅନୁସରଣ କରାଯାଏ । ଏଥିପାଇଁ ଆଖିର ରଙ୍ଗ, ଚର୍ମ, ନାଭି ଏବଂ ଜିଭକୁ ଲକ୍ଷ୍ୟ କରାଯାଏ । ସେମାନେ ଉପାଦାନ କରୁଥିବା ଖାଦ୍ୟଶସ୍ୟ ଏବଂ ଉଦ୍ଭିଦର ବିଭିନ୍ନ ଅଂଶଗୁଡ଼ିକୁ ସଂଗ୍ରହକରି ଚିକିତ୍ସା ନିମନ୍ତେ ବ୍ୟବହାର କରିଥାନ୍ତି । କୁଆଙ୍ଗମାନେ ଗାଈ, ବଇଦ, ଛେଳି ଆଦି ବୃହତ୍ପାଳିତ ପଶୁମାନଙ୍କର ଚିକିତ୍ସା ଏବଂ ସ୍ୱାସ୍ଥ୍ୟ ରକ୍ଷାପାଇଁ ମଧ୍ୟ ବିଭିନ୍ନ ପ୍ରକାର ଚେର, ପତ୍ର ପ୍ରଭୃତି ବ୍ୟବହାର କରିଥାନ୍ତି ।

ଓଡ଼ିଶାରେ ବାସ କରୁଥିବା ବଣ୍ଡା, ଗଦବା, ସଭରା ପ୍ରଭୃତି ୬୨ ପ୍ରକାର ଜନଜାତିଙ୍କ ମଧ୍ୟରୁ କୁଆଙ୍ଗମାନେ ମୁଖ୍ୟତଃ କେନ୍ଦୁଝରରେ ବାସ କରନ୍ତି । ପ୍ରଥା ଓ ଚଳଣି ଦୃଷ୍ଟିରୁ ସେମାନେ ପ୍ରାଚୀନ ଜନଜାତି ଗୋଷ୍ଠୀର ବୋଲି ସାମୁଏଲ, ଏଲ୍‌ଜିନ୍ ହଣ୍ଡର, ରିଜଲେ ଆଦି ଗବେଷକ ମତବ୍ୟକ୍ତ କରିଛନ୍ତି । ସେମାନଙ୍କର ସରଳ ନିରାଡ଼ମ୍ବର ଜୀବନଯାପନ ମଧ୍ୟରେ ସ୍ୱତନ୍ତ୍ର ନିଜସ୍ୱ ଶୈଳୀ ଉପଲବ୍ଧ । ସ୍ୱଳ୍ପ ସଂଖ୍ୟକ ହେଲେ ମଧ୍ୟ କୁଆଙ୍ଗ ସମାଜରେ ଶିକାର, ବିବାହ, ପର୍ବ ପାଳନ, ଆମୋଦ ପ୍ରମୋଦ, ସଙ୍ଗୀତ, କୃଷି ଓ ଚିକିତ୍ସା ଆଦି ପ୍ରାଚୀନ ପରମ୍ପରା ଓ ପ୍ରଥା ଅଦ୍ୟପି ପ୍ରଚଳିତ । ସାମାଜିକ ବିକାଶଧାରାକୁ ସମୟର ପ୍ରୋତ୍ସାହନ ସମ୍ପୂର୍ଣ୍ଣ ଭାବେ ପ୍ରତିହତ କରିପାରିନାହିଁ ।

ପାହାଡ଼ର ପାଦଦେଶ ଭାଲୁ ଉପତ୍ୟକାରେ, ନଦୀନାଳ ନିକଟରେ, କେନ୍ଦୁ, ଚର, ଶାଳ ବୃକ୍ଷ ପରିବେଷିତ, ବନ୍ୟପ୍ରାଣୀଙ୍କ ସ୍ୱରରେ ମୁଖରିତ, ସଂକ୍ଷିପ୍ତ ଓ ବିକ୍ଷିପ୍ତ କୁଆଙ୍ଗଙ୍କ ବସତି । ଝରଣାର ସ୍ୱଚ୍ଛ ଜଳ, ଜଙ୍ଗଲର ସୁସ୍ୱାଦୁ ଫଳମୂଳ, ସୁବାସିତ ପବନ, ବନ, ପର୍ବତ ତଥା ଅବୀଚିତ ସୂର୍ଯ୍ୟକିରଣ ଉପଭୋଗ କରି, ମ୍ୟାଲେରିଆ, ଯକ୍ଷ୍ମା, ବାତ ଆଦି ରୋଗରେ ଆକ୍ରାନ୍ତ ହେବା ସତ୍ତ୍ୱେ ସେମାନେ ଚଳଚଞ୍ଚଳ । ବନ୍ୟ ପଶୁପକ୍ଷୀକୁ ଅନୁକରଣ କରି ଗାଈବା, ନାଚିବା ଏବଂ ବୃକ୍ଷ, ନଦୀ, ପର୍ବତ ଆଦିକୁ ଉକ୍ତିପୂର୍ତ୍ତ ଚିତ୍ତରେ ପୂଜା କରିବା, ସ୍ୱଚ୍ଛନ୍ଦରେ ପର୍ବପର୍ବାଣୀ ପାଳନ ମଧ୍ୟରେ ଭରି ରହିଥିବା ପ୍ରାଣ ପ୍ରାଚୁର୍ଯ୍ୟତା ହେଉଛି ସେମାନଙ୍କ ଆନନ୍ଦମୟ ଜୀବନ ର ରହସ୍ୟ । ଜୀବନକାଳ ମଧ୍ୟରେ ବିଭିନ୍ନ ରୋଗ ଯନ୍ତ୍ରଣାରୁ ଆରୋଗ୍ୟ ଲାଭ ନିମନ୍ତେ ସୂଚିରେ ଥିବା ବିଭିନ୍ନ ବନୌଷଧି ପ୍ରକୃତିରୁ ସଂଗ୍ରହ କରି ବ୍ୟବହାର କରନ୍ତି, ଯାହା ସେମାନଙ୍କ ନିଜସ୍ୱ । ପଞ୍ଚମହାଭୂତ ଉପରେ ଆଧାରିତ ମହର୍ଷି ଚରକ ଶୁଶ୍ରୁତଙ୍କ ରଚନା ଅଥବା “ଆୟୁର୍ବେଦ” କୁଆଙ୍ଗମାନଙ୍କୁ ଅଜଣା ।

ସୁଦୀର୍ଘକାଳ ପର୍ବତ ଜଙ୍ଗଲରେ ଜୀବନଯାପନ କରିଥିବାରୁ ସେମାନେ ବିଭିନ୍ନ ପ୍ରକାରର ଗଛ ସହିତ ଘନିଷ୍ଠ ହୋଇଛନ୍ତି । ଜୀବନର ପର୍ଯ୍ୟାୟ କ୍ରମିକ ବିକାଶରେ ପ୍ରଚଳିତ କଣ୍ଠରିଆ ଯିବା, ଶୁଭପତ୍ର ତୋଳା, ଜଳ ଆହରଣ, ଖାଦ୍ୟ ସଂଗ୍ରହ, ଶିକାର, ପୋଡୁଝଷ ପ୍ରଭୃତି କାର୍ଯ୍ୟାବଳୀରେ ବିଶେଷ ଭାବେ ସଂଶ୍ଳିଷ୍ଟ ହେତୁ ସେମାନେ

ବୃକ୍ଷ ସହ ଅଧିକ ଘନିଷ୍ଠ । ଜୈବ ବିବିଧତାରେ ପରିପୁଷ୍ଟ ବିଷୁବ ମଣ୍ଡଳୀୟ ପର୍ଯ୍ୟଟି ଜଙ୍ଗଲ ସେମାନଙ୍କ ବାସସ୍ଥଳୀ, ଯାହା ବିଶେଷ ସୁବିଧା ସୁଯୋଗ ସୃଷ୍ଟି କରିଛି । ସମୟକ୍ରମେ ବୃକ୍ଷ ଚେତନାରେ ଅଭିଭୂତ ଜୁଆଙ୍ଗମାନେ ଗଛର ବିଭିନ୍ନ ଅଂଶକୁ ଔଷଧ ରୂପେ ବ୍ୟବହାର କରିବା ଶିକ୍ଷା କରିଛନ୍ତି । ବୃକ୍ଷ ସମ୍ପର୍କୀୟ ସଞ୍ଚିତ ଅନୁଭୂତିକୁ ପାଥେୟ କରି ବିଭିନ୍ନ ବ୍ୟାଧିରୁ ଆରୋଗ୍ୟ ହେଉଛନ୍ତି । ଆମାଶୟ, ପେଟ ସମ୍ପର୍କୀୟ ରୋଗ, କାଶ, ଯକ୍ଷ୍ମା, ବାତ ପ୍ରଭୃତି ବ୍ୟାଧିରୁ ମୁକ୍ତ ହେବାକୁ ଆରୁ, ମହୁଳ, ଅକାଣ୍ଡବିନ୍ଧୁ ଆଦି ଗଛର ଅଂଶ ସେମାନେ ବ୍ୟବହାର କରନ୍ତି । ବନୌଷଧି ବ୍ୟବହାରର ପାରମ୍ପରିକ ଶିକ୍ଷା ସମ୍ପର୍କରେ ଜୁଆଙ୍ଗ ସମାଜରେ ବିଭିନ୍ନ ଜନଶ୍ରୁତି ରହିଛି ।

ଅନେକ ଦିନ ତଳେ ଘୋର ଜଙ୍ଗଲ ମଧ୍ୟରେ ଜଣେ ରକ୍ଷି ସପନୀକ ବାସ କରୁଥିଲେ । ସେମାନେ ବଣର ବିଭିନ୍ନ ଗଛର ଛାଲି, ପତ୍ର, ଫୁଲ, ଫଳ ବ୍ୟବହାର କରି ରୋଗବ୍ୟାଧିରୁ ଭଲ ହେବା କଥା ଜାଣିଥିଲେ । ସେମାନେ ଜୁଆଙ୍ଗମାନଙ୍କୁ ବନୌଷଧି ଦ୍ୱାରା ରୋଗମୁକ୍ତ କରୁଥିଲେ । କ୍ରମେ ସେମାନେ ବୃଦ୍ଧ ହେଲେ । ଏଣୁ ଜଣେ ଭଲ ଲୋକକୁ ଏହି ବନୌଷଧି ସମ୍ପର୍କରେ ଶିକ୍ଷା ଦେଲେ ଭବିଷ୍ୟତରେ ତାଙ୍କ ଜାମିନେ ଲାଗିବ ବୋଲି ବିଚାର କରି ଜଣେ ଜୁଆଙ୍ଗ ଲୋକକୁ ଗୁପ୍ତରେ ଶିକ୍ଷା ଦେଲେ । ସେହିଦିନଠାରୁ ଗୁରୁଶିଷ୍ୟ ପରମ୍ପରାରେ ବନୌଷଧି ବ୍ୟବହାର ବିଷୟରେ ଶିକ୍ଷାଦାନ ପ୍ରଚଳିତ ।

ଜୁଆଙ୍ଗ ବସତିଠାରୁ ଦୂରରେ ଓ ନଦୀନୀଳ ନିକଟସ୍ଥ ନିରୋଳା ସ୍ଥାନରେ ଗୁପ୍ତରେ ଋଷି-ପାଞ୍ଚଜଣଙ୍କୁ ଦୁଇ-ତିନି ମାସ ପର୍ଯ୍ୟନ୍ତ ନିୟମିତ ନିଶ୍ଚାର ସହିତ ଗୁରୁ ଶିକ୍ଷା ଦିଅନ୍ତି । ଏଥିପାଇଁ କେବଳ ସୁଶୀଳ, ଶାନ୍ତ ଓ ଉତ୍ତମ ଚରିତ୍ରର ପୁରୁଷମାନଙ୍କୁ ଚୟନ କରାଯାଏ । ସେମାନେ ପୂଜା, ଅର୍ଚ୍ଚନା, ମନ୍ତ୍ର ଆଦି ଶିକ୍ଷା ପରେ ବଣକୁ ଯାଇ ବିଭିନ୍ନ ଗଛର ଚେର, ପତ୍ର, ଫୁଲ, ଫଳ, ଛାଲି ଚିହିବା ଓ ତାହାର ବ୍ୟବହାରମାନ ଅଭ୍ୟାସ କରି ମନେ ରଖନ୍ତି । ଶିକ୍ଷା ଗ୍ରହଣ ପ୍ରତ୍ୟହ ସକାଳୁ ଆରମ୍ଭ ହୋଇ ସନ୍ଧ୍ୟାବେଳେ ଶେଷ ହୁଏ । ପ୍ରଶିକ୍ଷଣ ପରେ ପରିବାରର ଯତ୍ନ ନେବା ନିମନ୍ତେ ଘରକୁ ଫେରି ଯାଆନ୍ତି । ଶିକ୍ଷାଗ୍ରହଣ ଶେଷରେ ନିକଟସ୍ଥ ଗ୍ରାମବାସୀଙ୍କ ଉପସ୍ଥିତିରେ ମୌଖିକ ଏବଂ ପ୍ରୟୋଗାତ୍ମକ ପରୀକ୍ଷା କରାଯାଏ । ଉତ୍ତମ ରୂପେ ଶିକ୍ଷା ଗ୍ରହଣ କରିଥିବା ବ୍ୟକ୍ତି ଉପରେ ବିଶ୍ୱାସ କରି ତାଙ୍କଠାରୁ ବନୌଷଧି ନେଇ ରୋଗୀମାନେ ବ୍ୟବହାର କରିଥାନ୍ତି ।

ଜୁଆଙ୍ଗ ସମାଜରେ ରୋଗ ନିର୍ଣ୍ଣୟ କରିବା ପାଇଁ ଅଳ୍ପ ଖର୍ଚ୍ଚରେ ପାରମ୍ପରିକ ପଦ୍ଧତି ଅନୁସରଣ କରାଯାଏ । ଏଥିପାଇଁ ଆଖିର ରଙ୍ଗ, ଚର୍ମ, ନାଡ଼ି ଏବଂ ଜିଭକୁ ଲକ୍ଷ୍ୟ କରାଯାଏ ।

ଜୁଆଙ୍ଗମାନେ ବିଶ୍ୱାସ କରନ୍ତି ଯେ, ଦେବାଦେବୀ ଓ ପିତୃପୁରୁଷଗଣ ସାମାଜିକ ନିୟମ ଉଲ୍ଲଙ୍ଘନ, ପ୍ରଥା ଓ ଚଳଣି ଭଙ୍ଗ କଲେ ଅସରୁଷ ହୁଅନ୍ତି । ସେମାନଙ୍କ ପ୍ରକୋପରୁ ବିଭିନ୍ନ ରୋଗ ହୋଇଥାଏ । ସେମାନଙ୍କୁ ସରୁଷ କରିବା ନିମନ୍ତେ ନାଗମ, ଗ୍ରାମ ଦେବତା ଓ ଅନ୍ୟ ଦେବାଦେବୀଙ୍କୁ ବଳି ଦେଇ ପୂଜା କରିବା ସହିତ ଜଙ୍ଗଲରୁ ସଂଗୃହୀତ ବନୌଷଧିକୁ ବ୍ୟକ୍ତିଗତ ତଥା ଗ୍ରାମ ସ୍ତରରେ ବ୍ୟବହାର କରାଯାଏ । ଗୁନିମାନେ ବହୁ କଷ୍ଟ ସ୍ୱୀକାର କରି ଏହି ପରମ୍ପରାକୁ ଜୀବନ୍ତ କରି ରଖୁଛନ୍ତି ।

ଜୁଆଙ୍ଗମାନେ ଗୁନିମାନଙ୍କୁ ପରବର୍ତ୍ତୀ ପର୍ଯ୍ୟାୟରେ ରାଉଳିଆ ବୋଲି କହିଲେ । ରାଉଳିଆମାନେ ପଦ ଏବଂ ଗଦ ବ୍ୟବହାର କରି ଜୁଆଙ୍ଗମାନଙ୍କୁ ଆରୋଗ୍ୟ କରୁଥିଲେ । ପଦ ଅର୍ଥାତ୍ ମନ୍ତ୍ର ବୋଲିବା ଏବଂ ଗଦ ଅର୍ଥାତ୍ ଗଛର କୌଣସି ଅଂଶ । “ରାଜା ଖାଏ ତଣ୍ଡି ରାଉଳିଆ ଖାଏ ଭଣ୍ଡି” । ରାଉଳିଆମାନେ ପୂଜାପାଠ କରି ମନ୍ତ୍ର ବୋଲି,

ଚେରମୂଳି, ଛାଲି, ପତ୍ର, ଫୁଲ, ଫଳ ପ୍ରୟୋଗ କରୁଥିଲେ । ଆଗ କାଳରେ ସେମାନେ ପୂଜା ସମୟରେ ମଦ, ଋଜଳ, କୁକୁଡ଼ା ଦରକାର କରୁଥିଲେ ଏବଂ ରୋଗୀ ଭଲ ହେବାପରେ ଅଧିକ ପରିମାଣରେ ଋଜଳ, ବୋଦା, କୁକୁଡ଼ା, ଗାଡ଼ରା ଦାବା କରୁଥିଲେ । ଏଣୁ ଜୁଆଙ୍ଗ ସମାଜରେ ଏକ ଲୋକଭକ୍ତି ପ୍ରଚଳିତ ।

ଖାଦ୍ୟଶସ୍ୟର ଔଷଧିୟ ଗୁଣ –

ପ୍ରାଚୀନ କାଳରେ ଜୁଆଙ୍ଗମାନେ ଶିକାର ଓ ଖାଦ୍ୟ ସଂଗ୍ରହ କରି ଜୀବନ ଧାରଣ କରୁଥିଲେ । ସମୟକ୍ରମେ ସେମାନେ ପୋଡୁ ଋଷ କଲେ ଯାହା ସେମାନଙ୍କର ସାଂସ୍କୃତିକ ଏବଂ ସାମାଜିକ ଜୀବନରେ ପରିବର୍ତ୍ତନ ଆଣିଥିଲା । ପରେ ସେମାନେ ଉପାଦାନ କରୁଥିବା ଖାଦ୍ୟଶସ୍ୟ ଏବଂ ଉଦ୍ଭିଦର ବିଭିନ୍ନ ଅଂଶଗୁଡ଼ିକୁ ଚିକିତ୍ସା ନିମନ୍ତେ ବ୍ୟବହାର କଲେ । କାଙ୍ଗୁ, କୋଳଥ, ସୋରିଷ ଏବଂ ଶିମ୍ବ ଜାତୀୟ ଗଛର ଫଳ ସହିତ ପତ୍ରକୁ ଖାଦ୍ୟ ତଥା ଔଷଧୀୟ ଗୁଣପାଇଁ ବ୍ୟବହାର କରିଥାନ୍ତି ।

କାଙ୍ଗୁ – ଜୁଆଙ୍ଗମାନେ ଗୁଡ଼ା ଏବଂ ଏକାନ୍ତରେ କାଙ୍ଗୁ ଋଷ କରନ୍ତି । ଜଙ୍ଗଲରେ କାରବାର କରୁଥିବା ସମୟରେ ଭାଲୁ ରାମ୍ପୁଡ଼ା ଏବଂ କାମୁଡ଼ା ଏକ ସାଧାରଣ ଘଟଣା ଥିଲା । ଏଣୁ ସେମାନେ କାଙ୍ଗୁ ବାଟି କ୍ଷତସ୍ଥାନରେ ଲେପ ଦେଉଥିଲେ ।

କୋଳଥ – ଜୁଆଙ୍ଗମାନେ ସାଧାରଣତଃ ଗୁଡ଼ା ଜମିରେ କୋଳଥ ଋଷ କରିଥାନ୍ତି ଏବଂ ଏହାକୁ ଡାଲି ରାନ୍ଧି ଖାଇଥାନ୍ତି । କୌଣସି ଲୋକର ପେଟ ଗୋଳମାଳ, ଥଣ୍ଡା, ବୃହଦନ୍ତ୍ର ଏବଂ କ୍ଷୁଦ୍ରାନ୍ତରେ ସମସ୍ୟା ହେଲେ ଏହାକୁ ବ୍ୟବହାର କରିଥାନ୍ତି । କିଛି କୋଳଥ ଏବଂ ମକା ମଞ୍ଜି ଏକାଠି ପାଣିରେ ଶିଙ୍ଘାଇ ଦିଆଯାଏ । ଏହି ପାଣିକୁ ଏକରାତି କୋଳଥ ଓ ମକାମଞ୍ଜି ସହିତ ରଖାଯାଏ, ପରଦିନ ସକାଳୁ ସେହି ପାଣିକୁ ପିଅନ୍ତି ଏବଂ କୋଳଥରେ ଡାଲି କରି ଖାଆନ୍ତି ।

ସୋରିଷ ଶାଗ – ଜୁଆଙ୍ଗମାନେ ନିଜ ବାଡ଼ି ଏବଂ ଗୁଡ଼ାରେ ସୋରିଷ ଋଷ କରିଥାନ୍ତି । ସୋରିଷ ଗଛର କଅଁଳିଆ ପତ୍ରକୁ ଶାଗକରି ଭାତ ସହିତ ଖାଇଥାନ୍ତି । ସୋରିଷ ପତ୍ରରେ ଭିଟାମିନ୍ “ଏ” ଏବଂ ଲୌହ ଅଂଶ ରହିଛି । ଏଣୁ ରକ୍ତହୀନତା ରୋଗ ନିବାରଣ ପାଇଁ ସେମାନେ ଏହାକୁ ନିୟମିତ ବ୍ୟବହାର କରିଥାନ୍ତି ।

ଶିମ୍ବପତ୍ର – ଜୁଆଙ୍ଗମାନେ ବାଡ଼ିରେ ଏବଂ ଏକାନ୍ତରେ ଶିମ୍ବ ଲଗାଇଥାନ୍ତି । କୌଣସି ଜୁଆଙ୍ଗଲୋକର ଆଖିରେ ରୋଗ ସଂକ୍ରମଣ ହୋଇଥିଲେ, ଶିମ୍ବ ପତ୍ରକୁ ବ୍ୟବହାର କରିଥାନ୍ତି । ଶିମ୍ବ, ତୁଳସୀ, ବେଗୁନା ପତ୍ରର ରସକୁ ମିଶାଇ ଆଖିରେ ପକାଇଲେ ସଂକ୍ରମଣରୁ ଭଲ ହୋଇଥାନ୍ତି ।

ରାସ୍ନା ଜାତୀୟ – ଜୁଆଙ୍ଗମାନେ ବାସ କରୁଥିବା ଜଙ୍ଗଲରେ ବିଭିନ୍ନ ପ୍ରକାର ଆମ୍ବ, ପଣସ, ମହୁଳ, କେନ୍ଦୁ, କାମୁ, କୁସୁମ ଓ ଅନ୍ୟାନ୍ୟ ଗଛରେ ରାସ୍ନା ଦେଖାଯାଏ । ଏହାକୁ ସେମାନେ ମଦାଙ୍ଗ କହିଥାନ୍ତି । ରାସ୍ନାଗୁଡ଼ିକରେ ଗ୍ରୀଷ୍ମ, ଶୀତ ଏବଂ ବର୍ଷା ଋତୁରେ ଫୁଲ ଫୁଟିଥାଏ । ଏହାକୁ ଜୁଆଙ୍ଗମାନେ ଔଷଧ ରୂପେ ବ୍ୟବହାର କରିଥାନ୍ତି ।

୧. ନିୟମିତ କାନ୍ଧୁଥିବା ଜୁଆକୁ ରାସ୍ନାର ଛୋଟ ଖଣ୍ଡ ସୁତାରେ ବାନ୍ଧି ବେକରେ ପିନ୍ଧାଇଥାନ୍ତି ।

୨. ଭାଲୁ କାମୁଡ଼ିଲେ ଚତୁର୍ଦ୍ଧି ମଦାଙ୍ଗର ମୂଳକୁ ବାଟି, ସେ ରସକୁ କ୍ଷତସ୍ଥାନରେ ଲଗାଇଥାନ୍ତି ।

- ୩. ଆମ୍ଭ ମଦାଙ୍ଗର ଛୋଟ ଖଣ୍ଡ ହାତ, ବାହୁ କିମ୍ବା ବେକରେ ବାନ୍ଧିଲେ ଡାହାଣୀ, ଚିରିଗୁଣା କିମ୍ବା ଦୁଷ୍ମାମ୍ବା ଆକର୍ଷଣ କରିପାରନ୍ତି ନାହିଁ ବୋଲି ବିଶ୍ୱାସ ରହିଛି ।
- ୪. କୌଣସି ଲୋକକୁ ପାଙ୍ଗଣ, ନାଶନ ଦ୍ୱାରା ଶତ୍ରୁପକ୍ଷ କ୍ଷତି କରିବା ପାଇଁ ଚାହୁଁଥିଲେ ତିନିଟି ମଦାଙ୍ଗର ମୂଳ ବ୍ୟବହାର କରିଥାନ୍ତି ।
- ୫. ଅଧିକ ଥଣ୍ଡା କିମ୍ବା କଫ ହୋଇଥିଲେ ବେଗୁନା ମଦାଙ୍ଗକୁ ବାଟି ଚାର ରସକୁ ପିଇବା ପାଇଁ ଦେଇଥାନ୍ତି ।

ରାଉଳିଆମାନଙ୍କ ବ୍ୟବହାର

ଜୁଆଙ୍ଗ ସମାଜରେ ରାଉଳିଆମାନଙ୍କ ଦ୍ୱାରା ଚିକିତ୍ସା ଏବଂ ରୋଗମୁକ୍ତ ହେବାର ପରମ୍ପରା ଦୀର୍ଘକାଳରୁ ପ୍ରଚଳିତ । ବିଭିନ୍ନ ଗଛର ଚେର, ପତ୍ର, ଫୁଲ, ମଞ୍ଜି, ଫଳ, ଛାଲି ପ୍ରଭୃତିକୁ ଗଦ ଆକାରରେ ବ୍ୟବହାର କରିଥାନ୍ତି କିମ୍ବା ସେସବୁର ବ୍ୟବହାର ବିଧି ବଚାଇ ଦେଇଥାନ୍ତି ।

- ୧. **ତୁପକ୍ ଜଡାକ୍** – ପେଟର ଶିଙ୍ଗପରି କଷ୍ଟ ଥିବା ଗଛ । ଏହାର ଚେରକୁ ଆଣି କଞ୍ଚା ହଳଦୀ ସହିତ ବାଟି ଦିଅନ୍ତି । କୌଣସି ବ୍ୟକ୍ତି ଆଁରା ବେମାରୀରୁ କଷ୍ଟ ପାଇଥିଲେ ଏହାକୁ ଛୋଟ ଛୋଟ ଗୋଲି କରି ଖାଇବାକୁ ଦିଆଯାଏ । ରାଉଳିଆ ଏହାର ଚେରକୁ ଏକା ଗେଟରେ ହାଣିଥାଏ, ନଚେତ୍ ଏହାର ଚେର କାମ କରିବ ନାହିଁ ବୋଲି ବିଶ୍ୱାସ ରହିଛି ।
- ୨. **ସେଲେବଟେଂଗଟେଂଗ୍** – କୌଣସି ଶିଶୁକୁ ନଜର ବା ଦୃଷ୍ଟିଆ ହେଉଥିଲେ, ଏହି ଗଛର ଚେରରୁ ଏକ ଛୋଟ ଖଣ୍ଡକୁ ବେକରେ ପିନ୍ଧାଇ ଦିଆଯାଏ । ଏହାଦ୍ୱାରା ଦୃଷ୍ଟିଆ ବା ନଜରିଆ ହେବ ନାହିଁ ।
- ୩. **ଲଂଡାମ୍** – ମାର କ୍ଷୀର ହେଉନଥିଲେ କିମ୍ବା ଅଳ୍ପ କ୍ଷୀର ହେଉଥିଲେ ଲଂଡାମ୍ ବା ସିଆଡିଲଟାର ମୂଳକୁ ଆଣି ଛେଚି ଖାଇବା ପାଇଁ ଦିଆଯାଏ ।
- ୪. **କମେରଂଗା** – ମୁଣ୍ଡରେ ଯନ୍ତ୍ରଣା ଅନୁଭବ କରୁଥିଲେ କିମ୍ବା ଅତ୍ୟଧିକ ମୁଣ୍ଡ ବିନ୍ଧୁଥିଲେ କମେରଂଗା ଗଛର ପତ୍ରକୁ ପାପୁଲିରେ ଦଳି ଶୁଂଘିବା ପାଇଁ ରାଉଳିଆ ଉପଦେଶ ଦେଇଥାଏ ।
- ୫. ଝାଡା ହେଉଥିଲେ ବାହାଡା, ଆମ୍ଭ, ବରକୋଳି ଗଛର ଛାଲିକୁ ଏକାଠି ଗୁଣ୍ଡକରି ଖାଇବାକୁ ରାଉଳିଆ ଉପଦେଶ ଦେଇଥାଏ । ଦୈନିକ ତିନିଥର ଦୁଇଦିନ ଖାଇଲେ ଝାଡା ହେବା ବନ୍ଦ ହୋଇଥାଏ ।

ସାପୁଆକେଳାଙ୍କର ପ୍ରଭାବ

ଜୁଆଙ୍ଗ ଗ୍ରାମମାନଙ୍କୁ ସାପୁଆକେଳାମାନେ ସପରିବାର ଯାଇଥାନ୍ତି । ଶୀତରତ୍ନ ପରେ ଗ୍ରୀଷ୍ମରତ୍ନ ଶେଷ ହେବା ମଧ୍ୟରେ କିଛି ଦିନ ରହିଥାନ୍ତି । ସେମାନେ ପେଡିରେ ସାପନେଇ ଯାଉଥିବାରୁ ମଙ୍ଗାଗରେ ରହିବା ପାଇଁ ଦିଆଯାଏନାହିଁ । ଏଣୁ ସେମାନେ ନିରାପଦ ସ୍ଥାନ ବାଛି ଖୋଲା ଜାଗା କିମ୍ବା ଗଛମୂଳେ ରହିଥାନ୍ତି । ସାପୁଆକେଳାମାନେ ଗ୍ରାମର କୌଣସି ଫାଙ୍କା ଜାଗା ବା ମଝି ସ୍ଥାନରେ ସାପ ଖେଳାଇ ଗଦ, ଡେଉଁରିଆ, ଚେରମୂଳ, ତେଲ ଆଦି ବିକ୍ରି କରନ୍ତି । ଥଣ୍ଡା, କୁର, ପେଟବଥା, ମୁଣ୍ଡବଥା, ଦୃଷ୍ଟିଆ, ସାପକାମୁଡା ନିମନ୍ତେ ଏହି ପଦାର୍ଥମାନ ଅଳ୍ପଦାମରେ ବିକ୍ରି କରିଥାନ୍ତି । ସେସବୁର ବ୍ୟବହାର ବିଧି ବୁଝାଇ କହିଥାନ୍ତି ।

ପଶୁରୋଗ ଚିକିତ୍ସା – ଜୁଆଙ୍ଗମାନେ ଗାଈ, ବଳଦ, ଛେଳି ଆଦି ଗୃହପାଳିତ ପଶୁ ରଖିଥାନ୍ତି । ପଶୁମାନଙ୍କର ଚିକିତ୍ସା ଏବଂ ସ୍ୱାସ୍ଥ୍ୟ ରକ୍ଷାପାଇଁ ଗ୍ରାମ ନିକଟସ୍ଥ ଜଙ୍ଗଲରୁ ବିଭିନ୍ନ ପ୍ରକାର ଚେର, ପତ୍ର ପ୍ରଭୃତି ସଂଗ୍ରହ କରି ବ୍ୟବହାର କରିଥାନ୍ତି ।

- ୧. ବତାମୂଜଟା – ଗାଈ ଓ ଛେଳିମାନଙ୍କୁ ଝାଡ଼ା ହେଉଥିଲେ ବତାମୂଜଟା ଗଛର ମୂଳକୁ ଖାଇବାକୁ ଦେଇଥାନ୍ତି ।
- ୨. ଚତୁର୍ଦିମଦାଂଗୁ – ଛେଳିମାନେ ଦୁର୍ବଳିଆ ହେଉଥିଲେ ଚତୁର୍ଦିମଦାଂଗୁକୁ ବାଟି ଖାଇବାକୁ ଦେଇଥାନ୍ତି ।
- ୩. ସଂକରାତିର – ସଂକରାତିର ଗଛର ମୂଳକୁ ବାଟି ପାଣି ମିଶାଇ ପିଇବାକୁ ଦିଆଯାଏ । ବାଟିବାପରେ ଏହାକୁ କେନ୍ଦୁଗଛର ପତ୍ରରେ ରଖି ଅଳ୍ପ ପାଣି ମିଶାଇଥାନ୍ତି । ଗାଈ, ବଳଦ ମାନଙ୍କର ଯେତ ଖରାପ ହୋଇଥିଲେ ଏହା ବ୍ୟବହାର କରାଯାଏ ।
- ୪. ମଜୁରଶାଢୀ – ଏହି ଗଛର ମୂଳକୁ ବାଟି ଆବଶ୍ୟକ ପରିମାଣର ଲୁଣ ମିଶାଇ ସାମାନ୍ୟ ଗରମ କରାଯାଏ । ଉଷୁମ ଥିବାବେଳେ ଖାଇବାକୁ ଦେଲେ ଗାଈର ଯେତରେ ହୋଇଥିବା କୃମି ଝାଡ଼ାରେ ବାହାରିଯାନ୍ତି ।
- ୫. ସରଜନ – ସରଜନ ଗଛର ମଞ୍ଜିକୁ ବାଟି ତା ସହିତ ଲୁଣ ମିଶାଯାଏ । ଏହି ମିଶ୍ରଣକୁ ଗାଈ ଏବଂ ଛେଳିମାନଙ୍କ ଯେତ ଗୋଳମାଳ ପାଇଁ ବ୍ୟବହାର କରାଯାଏ ।
- ୬. ଭାଲିଆ – ଭାଲିଆ ମଞ୍ଜିର ତେଲକୁ ଗାଈ ବଳଦର ବେକ ଏବଂ ଗୋଡ଼ରେ ହୋଇଥିବା ଘାଆ ଏବଂ ଦରଜ ସ୍ଥାନରେ ଲଗାଇଥାନ୍ତି ।

ଜୁଆଙ୍ଗମାନେ ଗରିବ । ଅସହାୟ ପରିସ୍ଥିତିରେ ପରିବାରର କୌଣସି ସଦସ୍ୟଙ୍କ ଦେହ ଖରାପ ହେଲେ ତାଙ୍କୁ ଚିକିତ୍ସା କିମ୍ବା ତାଙ୍କୁ ଔଷଧ ସୁଲଭ ଓ ସୁଲଭ ହୁଏନାହିଁ । ଏଣୁ ଏବେବି ଅଧିକାଂଶ ସମୟରେ ବନୌଷଧି ବ୍ୟବହାରକୁ ଶ୍ରେୟ ମଣିଥାନ୍ତି ।

କେନ୍ଦୁଝରରେ ଜୁଆଙ୍ଗ ଏବଂ ଭୂୟାଁମାନଙ୍କ ମଧ୍ୟରେ ସୁସମ୍ପର୍କବଶତଃ ଜ୍ଞାନର ଆଦାନ ପ୍ରଦାନ ହୋଇଛି । ‘ଭ୍ରମରମାରୀ’ ନାମକ ଏକ ଔଷଧ କୁଷ୍ଠରୋଗ ପାଇଁ ପ୍ରଦାନ କରାଯାଇଥାଏ । ଏହା ଏକଦା କେନ୍ଦୁଝରରେ ପ୍ରସିଦ୍ଧି ଲାଭ କରିଥିଲା, ଯାହା ଉପରୋକ୍ତ ଦୁଇ ଆଦିବାସୀ ଗୋଷ୍ଠୀ ଦ୍ୱାରା ବହୁପୂର୍ବରୁ ବ୍ୟବହୃତ ହେଉଥିବାର ସମ୍ଭାବନା ରହିଛି । ଏପରିକି କେନ୍ଦୁଝର ରାଜାମାନଙ୍କ ଦ୍ୱାରା ‘ଭ୍ରମରମାରୀ’କୁ ସ୍ୱତନ୍ତ୍ର ରୂପରେ ବିଧିବିଧାନ ଅନୁସାରେ ପୂଜାର୍ଚ୍ଚନାର ପରମ୍ପରା ପ୍ରଚଳିତ ଥିଲା । ଏହାର ଉଲ୍ଲେଖ ସପ୍ତଦଶ ଶତାବ୍ଦୀର ତାଳପତ୍ର ପୋଥିରୁ ମିଳିଥାଏ । କୃଷ୍ଣପୁର, କୁଜଙ୍ଗ ଏବଂ ଗଜପତି ରାଜାଙ୍କ ପାଖକୁ ଏହି ଔଷଧ କେନ୍ଦୁଝରର ରାଜା ପଠାଇଥିଲେ । କେନ୍ଦୁଝର ରାଜାଙ୍କ ଆଦେଶ କ୍ରମେ ରାଜପ୍ରାସାଦର ଔଷଧ ଭଣ୍ଡାରରେ ତୈଳଭାଣ୍ଡ, ଚୂର୍ଣ୍ଣ, ରିଷ, ଆସବ, ମୋଦକ ପ୍ରଭୃତି ଗଢ଼ିତ କରି ରଖିବା ପାଇଁ ଜୁଆଙ୍ଗ ପିଢିର ସର୍ଦ୍ଦାରମାନେ ମହୁ, ଝୁଣା, ଫଳ, ଫୁଲ, ମଞ୍ଜି, ପତ୍ର, ଛାଲି ଯୋଗାଉଥିଲେ । ଇଂରେଜ ଶାସନ ସମୟରେ ଉଚ୍ଚ-ନୀଚ ଭେଦଭାବ ନୀତି ଯୋଗୁଁ ଶାସକମାନେ ଜୁଆଙ୍ଗମାନଙ୍କୁ ସାଧାରଣ ବର୍ଗର ଲୋକଙ୍କଠାରୁ ଦୂରେଇ ରଖିଥିଲେ । ସ୍ୱାଧୀନତା ପରେ ଜୁଆଙ୍ଗ ପିଢି ମଧ୍ୟରେ ତାଙ୍କୁ ଚିକିତ୍ସା ପ୍ରତି ପ୍ରତିକ୍ରିୟା ସୃଷ୍ଟି ହୋଇଥିଲା । ସେମାନେ ଏହାର ବିରୋଧ କରିଥିଲେ, ଯାହାକୁ ଅଦ୍ୟାପି ସମ୍ପୂର୍ଣ୍ଣ ରୂପେ ଗ୍ରହଣ କରି ପାରିନାହାନ୍ତି । ସେହି ପ୍ରତିକ୍ରିୟାର ପ୍ରଭାବ ଗଞ୍ଜୁ ଗାଡ଼ର ପାଲିରେ ଦେଖାଯାଏ ।

“ଡାକତର କିତେ ମେଲଂ ସେରାଂଡ, କଲବଲ ଇଆନଜ ଜୀବନ ଅନଡେ, ଗୁନି ଲୋକକେ ନିଞା ଡିଅର, ଚେରମୁଳି ତିଂଇ କିଜ ନିରେ ସାପାର।”

“ଡାକ୍ତରଙ୍କ ଆଶା ରଖନାହିଁ, ଜୀବନଟା କଲବଲ ହେବ, ମରିଯିବ । ଗୁନିଲୋକ ଆମ ପାଇଁ ସବୁଠାରୁ ଭଲ, ଦେଖ ବଣର ଚେରମୁଳ ଔଷଧ ଆମ ପାଇଁ ମଙ୍ଗଳକର ।” ବନ୍ୟ ପଦାର୍ଥର ବ୍ୟବହାର କୁଆଙ୍ଗ ସମାଜର ନାରୀମାନଙ୍କ ମଧ୍ୟରେ ବହୁଳ ରୂପେ ପ୍ରଚଳିତ ଥିବା କଥା ‘ଚିତାକୁଟା’ରୁ ଜଣାଯାଏ । ସେମାନେ ବିଶ୍ୱାସ କରନ୍ତି ଚିତା କୁଟାଇବା ଦ୍ୱାରା ଦୁଷ୍ଟାତ୍ମା କ୍ଷତି କରିପାରେ ନାହିଁ, ବିଜୁଳି ମାରେ ନାହିଁ ଓ ଶରୀରରେ ଦେବତାଗଣ ବାସ କରନ୍ତି । ପ୍ରାଚୀନ କାଳରୁ ବୟସ୍କା ସ୍ତ୍ରୀ ଲୋକମାନେ ଛଅ/ସାତ ବର୍ଷର ଝିଅଙ୍କର ମୁଖ, ବାହୁରେ ଚିତା କୁଟାଇ ଥାଆନ୍ତି । ବଣରୁ ସଂଗୃହୀତ ଖଜୁରା ଓ ବାଉଁଶ ଗଛର କଣ୍ଠାକୁ ସିଝା ଯାଉଥିବା ଧାନ ମଧ୍ୟରେ କିଛି ସମୟ ରଖିବା ପରେ ଖରାରେ ଶୁଖାଇ ବ୍ୟବହାର କରାଯାଏ, ଫଳରେ ଚିତାକୁଟା ସ୍ଥାନ ଫୁଲିଯାଏ ନାହିଁ । ଅଙ୍ଗାର ଗୁଣ୍ଡ ବା ହାଣ୍ଡି କଳାରେ ସେହି ସ୍ଥାନକୁ ଚିତ୍ରଣ କରି କଣ୍ଠାରେ ବାରମ୍ବାର ଫୋଡ଼ି ଚିତା କୁଟାଯାଏ । ମହୁଲ ରସ ବା ହଳଦୀ ପ୍ରୟୋଗ ଦ୍ୱାରା କ୍ଷତସ୍ଥାନ ବିଷଗ୍ରସ୍ତ ହୁଏ ନାହିଁ ।

କୁଆଙ୍ଗମାନେ ବ୍ୟବହାର କରୁଥିବା ବନୌଷଧି ତାଲିକା

| | ରୋଗର ନାମ | ଗଛର ନାମ | ଗଛର ବ୍ୟବହୃତ ଅଂଶ | କିପରି ବ୍ୟବହାର ହେବ |
|----|------------------|---------------|-----------------|-------------------|
| ୧ | ଯକ୍ଷ୍ମା | ଆରୁ | ଚେର | ଗୁଣ୍ଡି କରି ଖାଇବା |
| ୨ | ହାତ ଭଂଗା | କୁବା | ଛାଲି | ପେଷି, ଘଷିବା |
| ୩ | ଛାତି ଯନ୍ତ୍ରଣା | ବାଙ୍ଗୁରୁ | ଛାଲି | ଗରମ ସେକ |
| ୪ | ନାଳ ରକ୍ତ ଝାଡ଼ା | ଜଙ୍ଗଡାକ | ଚେର | ପେଷି ପିଇବା |
| ୫ | ଆଖି ଧରା | ମାଲୁଙ୍ଗନା | ଫୁଲ | ଆଖିରେ ପକାଇବା |
| ୬ | କୃମି ରୋଗ | ଚିରେଇତା | ପତ୍ର | ଘୋରି ପିଇବା |
| ୭ | ସହଜ ପ୍ରସବ | ମହୁଲ | ଛାଲି | ଶରୀରସାରା ଲଗାଇବା |
| ୮ | ଅଣ୍ଡା କଫ | ବତାମଜଟା | ଫୁଲ | ପେଷି ପିଇବା |
| ୯ | ମା'ର କ୍ଷୀର ନହେବା | କ୍ଷୀରମାଏ | ଫୁଲ | ପେଷି ପିଇବା |
| ୧୦ | ଆଖୁଗଣ୍ଡି ବାତ | ଅକାଣ୍ଡ ବିନ୍ଦୁ | ଫୁଲ | ପେଷି ପିଇବା |
| ୧୧ | ପେଟ ଯନ୍ତ୍ରଣା | କାକୁଟାକ | ଫୁଲ | ପେଷି ପିଇବା |
| ୧୨ | ଦାନ୍ତ ଯନ୍ତ୍ରଣା | ମଚକଳା | ଫୁଲ | ପେଷି ପିଇବା |
| ୧୩ | ଗୋଡର ଶିର ଟାଣିବା | ତୁଂତୁ | ଫଳ | ଶିଝାଇ ଲଗାନ୍ତି |
| | ଗୋଡ ବାଲି ଖାଇଥିଲେ | ତୁଂତୁ | ଛାଲି | |
| ୧୪ | ଧଳା ପରିଶ୍ରା | ବଣବଜାଣି | ଚେର | ବାଟି ତିନିଥର ପିଇବ |
| ୧୫ | ହାତ ଭଙ୍ଗା | ଅକ୍ୱିନ | ଛାଲି | ବାଟି ୨/୩ଥର ଲଗାଇବ |

ଆଧୁନିକ ଚିକିତ୍ସା ବିଜ୍ଞାନର ପ୍ରଭାବ ଓ ଦ୍ରୁତ ଜଙ୍ଗଲ କ୍ଷୟ ଫଳରେ ବନୌଷଧି ବ୍ୟବହାର ଓ ଚିକିତ୍ସା ଜୁଆଁଳା ସମାଜରେ କ୍ରମଶଃ ବାଧାପ୍ରାପ୍ତ ହେଉଛି । ଗଣମାଧ୍ୟମ ଓ ଶିକ୍ଷାର ପ୍ରଭାବରେ ନୂତନ ଯୁବଗୋଷ୍ଠୀ ଏହି ପ୍ରାଚୀନ ପରମ୍ପରାକୁ ଗ୍ରହଣ କରିବାକୁ କୁଣ୍ଠାବୋଧ କରୁଛନ୍ତି । ଜୁଆଁଳା ସମାଜର ପରିପୃଷ୍ଠ ଓ ଉତ୍କୃଷ୍ଟ ପରମ୍ପରାକୁ ପ୍ରେରଣା, ଉତ୍ସାହ ମିଳିଲେ ଗବେଷଣା ଦ୍ୱାରା ଉପଯୋଗୀ ଓ ଉନ୍ନତ କରାଗଲେ ସମଗ୍ର ମାନବ ଜାତିର କଲ୍ୟାଣ ସାଧନ ହୋଇପାରିବ ।

ମାଲନିଂ ରୋଡ, ନିୟୁ କଲୋନୀ

କେନ୍ଦୁଝର, ମୋ.- ୯୪୩୭୪୩୭୩୧୦

କୋରାପୁଟ ଜନଜାତିଙ୍କ ପାରମ୍ପରିକ ଚିକିତ୍ସାରେ ଔଷଧିୟ ବୃକ୍ଷ

ଡକ୍ଟର ରାଜେନ୍ଦ୍ର ପାଢୀ

କୋରାପୁଟ ଭୂଖଣ୍ଡରେ ବିଭିନ୍ନ ବୃକ୍ଷଲତାର ପତ୍ର, ଫୁଲ, ଫଳ, ଡାଳ, କାଣ୍ଡ, ଚେର, କନ୍ଦା, ଲତା (ରସ) ପ୍ରଭୃତିକୁ ଔଷଧ ରୂପେ ବ୍ୟବହାର କରିବା ଆଦିବାସୀଙ୍କ ନିଜସ୍ୱ ଓ ପାରମ୍ପରିକ ଜ୍ଞାନ କୌଶଳ । ଏହି ଜିଲ୍ଲାର ପରଜା, କନ୍ଧ, ଭଡ଼ରା, ଅମାମାତ୍ୟ, ଫୋଟିଆ, ମାଟିଆ, ଗଦବା, ପ୍ରକୃତି ଆଦିବାସୀ ରୋଗରେ ପଡ଼ିଲେ ଆଖପାଖର ଡିସାରାଙ୍କ ଶରଣାପନ୍ନ ହୋଇଥାନ୍ତି । ସେମାନେ ରୋଗୀକୁ ପରୀକ୍ଷା କରି, ଚେରମୂଳି ଔଷଧ ଦେଇଥାନ୍ତି । ଏହି ପ୍ରକ୍ଷରେ ଡିସାରାମାନେ ନିଜ ପାରମ୍ପରିକ ଚିକିତ୍ସାରେ ବ୍ୟବହାର କରୁଥିବା କିଛି ବୃକ୍ଷଲତା ଓ ସେସବୁର ପ୍ରୟୋଗ ବିଧି ସମ୍ପର୍କରେ ସମ୍ୟକ୍ ସୂଚନା ପ୍ରଦାନ କରାଯାଇଛି ।

ଦେଶୀୟ ପାରମ୍ପରିକ ଜ୍ଞାନ କୌଶଳ ହଜାର ହଜାର ବର୍ଷ ଧରି ସାମାଜିକ, ସାଂସ୍କୃତିକ ଓ ଅର୍ଥନୈତିକ ଜୀବନକୁ ପରିପୁଷ୍ଟ ଓ ସମୃଦ୍ଧ କରି ଆସିଛି । ଏକବିଂଶ ଶତାବ୍ଦୀରେ ବିଜ୍ଞାନର ବିଶେଷ ଉନ୍ନତି ସତ୍ତ୍ୱେ ଅଦ୍ୟାବଧି ଦୈନନ୍ଦିନ ଜୀବନରେ ସ୍ଥାନୀୟ ପାରମ୍ପରିକ ଜ୍ଞାନ କୌଶଳ ଉପରେ ଅନେକ ନିର୍ଭରଶୀଳ । ଏହି କ୍ରମରେ ଆଦିବାସୀ ମାନେ ପ୍ରଚଳିତ ପାରମ୍ପରିକ ଜ୍ଞାନ କୌଶଳ ଆଧାରିତ ଚେରମୂଳି ଚିକିତ୍ସା ଉପରେ ଆସ୍ଥା ରଖି ଆସିଛନ୍ତି । କେବଳ ଆଦିବାସୀ ନୁହନ୍ତି ପ୍ରଗତିଶୀଳ ସହରୀ ଜନତା ମଧ୍ୟ ଅତୀତର ଫଳପ୍ରସ୍ତ ପାରମ୍ପରିକ ଚେରମୂଳି ଚିକିତ୍ସାକୁ ଖୋଜି ଆପଣେଇଥିବା ଲକ୍ଷ୍ୟ କରାଯାଏ । ପ୍ରକୃତି କୋଳରେ ଲଳିତ ପାଲିତ ବିଭିନ୍ନ ଆଦିବାସୀ ସଂପ୍ରଦାୟ ପ୍ରାକ-ବୈଦିକ କାଳରୁ ରୋଗରୁ ରକ୍ଷା ନିମନ୍ତେ ବିଭିନ୍ନ ବୃକ୍ଷଲତାକୁ ଔଷଧ ଭାବେ ବ୍ୟବହାର କରି ଆସୁଥିବା ପ୍ରମାଣ ଉପଲବ୍ଧ । ଏହି ପ୍ରକ୍ଷରେ କୋରାପୁଟ ଭୂଖଣ୍ଡର ଆଦିବାସୀମାନଙ୍କ ପାରମ୍ପରିକ ଚିକିତ୍ସା ପଦ୍ଧତିରେ ବ୍ୟବହୃତ କେତେକ ଔଷଧୀୟ ବୃକ୍ଷଲତା ସମ୍ପର୍କରେ କିଂଚିତ ଦୃଷ୍ଟିପାତ କରାଯାଇଛି ।

ବର୍ତ୍ତମାନ ସମୟରେ ବହୁ ଜଟିଳ ରୋଗର ଚିକିତ୍ସା ନିମନ୍ତେ ବିଭିନ୍ନ ଔଷଧ କମ୍ପାନୀ ବୈଜ୍ଞାନିକ ପଦ୍ଧତି ଅବଲମ୍ବନ କରି ବିଭିନ୍ନ ବୃକ୍ଷଲତାରୁ ଔଷଧ ସବୁ ପ୍ରସ୍ତୁତ କରିଥାନ୍ତି । କୃଷି ବୈଜ୍ଞାନିକ ଓ ଭେଷଜବିତ ମାନେ ସ୍ୱାକାର କରନ୍ତି ଯେ ଭାରତୀୟ ପ୍ରାଚୀନ ଚେରମୂଳି ଚିକିତ୍ସା ପଦ୍ଧତି ସମ୍ପର୍କୀୟ (ଆୟୁର୍ବେଦ) ଜ୍ଞାନ କୌଶଳ ଥିଲା ଅତ୍ୟନ୍ତ ଫଳପ୍ରସ୍ତ ଓ ସମୃଦ୍ଧ । ଆଦିବାସୀମାନେ ପିଢ଼ି ପରେ ପିଢ଼ି ଗତି ଆସିଥିବା ପାରମ୍ପରିକ ଚେରମୂଳି ଚିକିତ୍ସାଜ୍ଞାନକୁ ସେମାନଙ୍କ ସ୍ମୃତିରେ ବଂଚାଇ ରଖି ଆସିଛନ୍ତି । ଆଦିବାସୀଙ୍କ ଏହି ଦେଶୀୟ ଚିକିତ୍ସାର ପ୍ରାଥମିକତା ସମ୍ପର୍କରେ କୋରାପୁଟରେ “ଅଙ୍କ ଫୋଡ଼ ବଇଦ ଲୋଡ଼” ବୋଲି ଲୋକୋକ୍ତିଟିଏ ପ୍ରଚଳିତ । ଅର୍ଥ, କେହି ରୋଗ କାଳିଲାରେ ପଡ଼ିଲେ ସର୍ବ ପ୍ରଥମେ ଡିଶାରା (ଆଦିବାସୀ ବୈଦ୍ୟ)ଙ୍କୁ ଖୋଜାଯାଏ, ସୁଫଳ ନ ମିଳିଲେ ଲୋକେ ଡାକ୍ତରଙ୍କ ପାଖକୁ ଯାଇଥାନ୍ତି ।

ଆଦିବାସୀ ମଣିଷ ଜଙ୍ଗଲ, ପାହାଡ ପର୍ବତ, ନଦୀ ଝରଣା ପ୍ରଭୃତି ପ୍ରାକୃତିକ ପରିବେଶରେ ଜୀବନଯାପନ କରି ଆସୁଥିବାରୁ ପ୍ରକୃତି ହିଁ ତା'ର ଜୀବନ ଜୀବିକାର ନିୟାମକ । ପ୍ରକୃତି କୋଳରୁ ବଂଚିବାର ସକଳ ଉପାଦାନ ଲାଭ କରୁଥିବାରୁ ସେ ପ୍ରକୃତିର ବିଭିନ୍ନ ଅଂଶକୁ ଦେବତା ରୂପେ ପୂଜା କରିଥାଏ । ଆଦିବାସୀମାନେ ଆଦିମ କାଳରୁ ନିଜ ଖାଦ୍ୟ, ବସ୍ତ୍ର, ବାସଗୃହ ନିମନ୍ତେ ଜଙ୍ଗଲ ଉପରେ ନିର୍ଭରଶୀଳ । ବିଭିନ୍ନ ବୃକ୍ଷଲତାର ପତ୍ର, ଫୁଲ, ଫଳ, ଡାଳ, କାଣ୍ଡ, ଚେର, କନ୍ଦା, ଲସା (ରସ) ପ୍ରଭୃତିକୁ ଔଷଧ ରୂପେ ବ୍ୟବହାର କରିବା ଆଦିବାସୀଙ୍କ ନିଜସ୍ୱ ଓ ପାରମ୍ପରିକ ଜ୍ଞାନ କୌଶଳ । କୋରାପୁଟର ଆଦିବାସୀ ଗ୍ରାମରେ ଏମାନଙ୍କ ପାରମ୍ପରିକ ଚିକିତ୍ସାରେ ନିପୁଣ ବ୍ୟକ୍ତି ବିଶେଷମାନେ 'ଡିସାରା' ନାମରେ ପରିଚିତ । ଏମାନେ ପାରମ୍ପରିକ ଦେଶୀ ଚିକିତ୍ସାର ଧାରକ ଓ ବାହକ । ଏମାନେ ରୋଗ ନିରୂପଣ କରି ଆବଶ୍ୟକୀୟ ବୃକ୍ଷଲତା ଜଙ୍ଗଲରୁ ଖୋଜି ବିଭିନ୍ନ ରୋଗର ଚିକିତ୍ସା କରିଥାନ୍ତି । ଏମାନେ ରୋଗୀର ନାଡି, ଆଖି ଚର୍ମ ଓ ଅନ୍ୟ ଅଙ୍ଗ ପରୀକ୍ଷା କରି, ଜଙ୍ଗଲ କିମ୍ବା ବାଡି ବଗିଚାରୁ ଆବଶ୍ୟକୀୟ ଗଛ ଲତା ଚିହ୍ନି; ଭଲ ବେଳା, ଯୋଗ ଓ ଲଗ୍ନ ଦେଖି ଗଛଲତାକୁ ପୂଜା କରି ସଂଗ୍ରହ କରିବା ବିଧି ରହିଛି ।

ଡିସାରାମାନେ ଚେରମୂଳି ଔଷଧ ଦେବା ସହ ନବ ଜାତ ଶିଶୁର ନାମକରଣ, ବିବାହର ଯୋଗ ନିରୂପଣ, ଚାଷ ଓ ବିହନ ଅନୁକୂଳ, ବିଭିନ୍ନ ପର୍ବପର୍ବାଣିର ତିଥି ଓ ଲଗ୍ନ ଆଦି ନିର୍ଦ୍ଧାରଣ, ପାଞ୍ଜି ଦେଖି ଗଣନା କରିଥାନ୍ତି । ସାଧାରଣତଃ ପୁରୁଷାନୁକ୍ରମେ ନିଜ ବାପା, ଜେଜେ ବାପା, ଅଜା କିମ୍ବା ନିଜ ଗୁରୁମାନଙ୍କ ଠାରୁ ଡିସାରାମାନେ ରୋଗ ନିରୂପଣ ଓ ଚିକିତ୍ସା ନିମନ୍ତେ ବିଭିନ୍ନ ଔଷଧୀୟ ବୃକ୍ଷଲତା ଚିହ୍ନିବାର ଶିକ୍ଷା ପାଇଥାନ୍ତି । ଏମାନେ ସ୍ୱଳ୍ପ ଶିକ୍ଷିତ ହେଲେହେଁ ଏମାନଙ୍କ ଉପରେ ଲୋକଙ୍କ ଦୃଢ଼ ବିଶ୍ୱାସ ଓ ଭରସା ରହିଥାଏ । ଏମାନେ ଜ୍ୱର, ସର୍ଦି, କାଶ, ଝାଡ଼ା, ବାନ୍ତି, ଅଜୀର୍ଣ୍ଣ, ପେଟ ରୋଗ, ଚର୍ମ ରୋଗ ସମେତ ଜଟିଳ ରୋଗ କାମଳ, ବହୁମୂତ୍ର, ବାତ, ପ୍ରଦର, ମଳକଂଚକ, ବନ୍ଧ୍ୟା ଦୋଷ, ମୂର୍ଚ୍ଛା ରୋଗ ପ୍ରଭୃତିର ସଫଳ ଚିକିତ୍ସା କରି ଆସୁଥିବା କ୍ଷେତ୍ର ଅଧ୍ୟୟନରୁ ଜଣାଯାଏ ।

ବହୁ ଡିଶାରା ନିଜ ବାଡି ବଗିଚାରେ ବିଭିନ୍ନ ଔଷଧୀୟ ବୃକ୍ଷଲତା ରୋପଣ କରିଥିବା ଦୃଷ୍ଟିଗୋଚର ହୋଇଥାଏ । ଜଙ୍ଗଲରେ କେଉଁଠି କି କି ଗଛ ଉପଲବ୍ଧ ଏମାନଙ୍କର ଉତ୍ତମ ଧାରଣା ରହିଥାଏ । କୋରାପୁଟ ଜିଲ୍ଲାର ପରଜା, କନ୍ଧ, ଭଡରା, ଅମାନାତ୍ୟ, ଯେଠିଆ, ମାଟିଆ, ଗଦବା, ପ୍ରଭୃତି ଆଦିବାସୀଙ୍କ ଆର୍ଥିକ ଅବସ୍ଥା ବିଶେଷ ସ୍ୱଚ୍ଛଳ ନଥିବା ହେତୁ ପରିବାରରେ କେହି ରୋଗରେ ପଡିଲେ ଲୋକେ ନିଜ ଗ୍ରାମର କିମ୍ବା ଆଖପାଖ ଗ୍ରାମର ଡିସାରାଙ୍କ ଶରଣାପନ୍ନ ହୋଇଥାନ୍ତି । ଡିଶାରା ରୋଗୀକୁ ପରୀକ୍ଷା କରି ଚେରମୂଳି ଔଷଧ ଦେଇଥାନ୍ତି । ବେଲ, ପାତାଳଗରୁଡ, ଅର୍ଜୁନ, ନିମ୍ବ, ଭୂଇଁ ନିମ୍ବ, ତୁଳସୀ, ଘି'କୁଆଁରୀ, ଦୁଦୁରା, ହଳଦୀ, ସଜନା, ବଣତୁଳସୀ, ବରକୋଳି, ଜାମକୋଳି, ଭୂଇଁ କଖାରୁ, ଅପାମାରଙ୍ଗ, ବିଶଲ୍ୟକରଣୀ, ବାଉଁଶ, ଲାଜକୁଳି, ଦୁବ ଘାସ, ପ୍ରଭୃତି ବହୁମାତ୍ରାରେ ବ୍ୟବହାର ହୁଏ । ନିମ୍ବରେ ଆଦିବାସୀ ଡିଶାରାମାନେ ନିଜ ପାରମ୍ପରିକ ଚିକିତ୍ସାରେ ବ୍ୟବହାର କରୁଥିବା କିଛି ବୃକ୍ଷଲତା ଓ ସେସବୁର ପ୍ରୟୋଗ ବିଧି ସମ୍ପର୍କରେ ସମ୍ୟକ୍ ସୂଚନା ପ୍ରଦାନ କରାଯାଉଛି ।

- e. ଗଙ୍ଗଶିଉଳି ଓ ବେଲ : ଗଙ୍ଗଶିଉଳି ଗଛର ୨ ଫୁଟ ପତ୍ର ଓ ୭ ଫୁଟ ବେଲପତ୍ରର ରସକୁ, ଖାଲି ପେଟରେ ମ୍ୟାଲେରିଆ ରୋଗୀକୁ ୭ ଦିନ ଖାଇବାକୁ ଦେଲେ ଜ୍ୱର ସଂପୂର୍ଣ୍ଣ ଭଲ ହୋଇଯାଏ । ଏହା ଅବ୍ୟର୍ଥ ଔଷଧ ଭାବେ କାମ କରିଥାଏ ।

୨. **ଲାଜକୁଳା ଲତା :** ଶରୀରର କୌଣସି ଅଂଶରେ ଆଘାତ ପାଇ ଦରଜ ଓ ଫୁଲି ଯାଇଥିଲେ ଲାଜକୁଳା ଲତାର ପତ୍ରକୁ ବାଟି ଜଡା ତେଲ କିମ୍ବା ଖାଇବା ତେଲ ମିଶାଇ ସାମାନ୍ୟ ଗରମ କରି ଆଘାତ ପ୍ରାପ୍ତ ସ୍ଥାନରେ ତିନି / ଚାରି ଦିନ ଲେପ ଦେଲେ ଦରଜ ଓ ଫୁଲି ଦୂର ହୋଇ ଆରାମ ଲାଗିଥାଏ ।
୩. **ହାତ ଶିକୁଳା :** ହାତଭଙ୍ଗାରେ ହାତ ଯୋଡିବା ନିମନ୍ତେ ହାତ ଶିକୁଳା ଗଛର ଛାଲି ଓ ଉଚ୍ଚ ମାଟି ବିଶେଷ ଉପକାରୀ ଓ ଶରୀରର କୌଣସି ହାତ ଭାଙ୍ଗିଗଲେ ହାତ ଶିକୁଳା ଛାଲି ସହ ଉଚ୍ଚ ମାଟିକୁ ବାଟି ଏହାକୁ ଲେପ ଦେଇ ପଚି ବାନ୍ଧି ୨ ୧ ରୁ ୩୦ ଦିନ ରଖିଲେ ଭଙ୍ଗା ହାତ ମିଶିଯାଇଥାଏ ।
୪. **ବରଗଛ :** ବରଗଛର ତେମ୍ପ ଭାଙ୍ଗି ଏହାର କ୍ଷୀରକୁ ତଳି ପେଟ ବ୍ୟଥା ନିମନ୍ତେ ନାଭିର ଚାରିପଟେ ଲେପ ଦେଲେ ବ୍ୟଥା ଉପଶମ ହୋଇଥାଏ ।
୫. **ଭୁଇଁ ନିମ୍ବ :** ଭୁଇଁ ନିମ୍ବ ବିଭିନ୍ନ ରୋଗର ଚିକିତ୍ସାରେ ବିଶେଷ ଫଳପ୍ରଦ ହୋଇଥାଏ । କୃମିରୋଗ, କାନ୍ଥୁ କୁଣ୍ଡିଆ ଆଦି ଚର୍ମ ରୋଗ ଏବଂ ରକ୍ତ ପରିଷ୍କାର ନିମନ୍ତେ ଏହାର ପାତ୍ର ଓ କଂଚା ହଳଦୀ ମିଶାଇ ବାଟି ଛୋଟ ଛୋଟ ଗୋଳି କରି ଖାଲି ପେଟରେ ନିୟମିତ ଖାଇବାକୁ ଦିଆଯାଏ ଏବଂ ଚର୍ମରୋଗ ପାଇଁ ଭୁଇଁ ନିମ୍ବ ଓ ହଳଦୀ ବଟାକୁ ରାତିରେ ଦେହରେ ଭଲଭାବେ ବୋଳି ସକାଳେ ଏହାର ସିଝା ପାଣିରେ ଗାଧୋଇଲେ ଚର୍ମରୋଗ ଭଲ ହୋଇଥାଏ ।
୬. **ଭୁଇଁ କଖାରୁ :** ଏହାକୁ ଛୋଟ ଛୋଟ ଖଣ୍ଡ କରି କାଟି ଏହା ସହିତ ମେଥ୍ ଓ ମିଶ୍ରି ଗୁଣ୍ଡ ମିଶାଇ ୧୫ ଦିନ ସେବନ କଲେ ଧାତୁ କ୍ଷୟ, ଅଗ୍ନିମାନ୍ଦ୍ୟ, ଦେହ ପୋଡାଜଳା ପ୍ରଭୃତି ରୋଗରୁ ରକ୍ଷା ମିଳିଥାଏ ।
୭. **ମଞ୍ଜୁଆତି :** କାମଳ ରୋଗ ପାଇଁ ମଞ୍ଜୁଆତି ତେର ଅବ୍ୟର୍ଥ ଔଷଧ ଭାବେ ଦିଶାରୀ ମାନେ ପ୍ରୟୋଗ କରି ବହୁ କାମଳ ରୋଗୀକୁ ଭଲ କରିଥିବା କ୍ଷେତ୍ର ଅନୁଧ୍ୟାନରୁ ଜଣାଯାଏ । ମଞ୍ଜୁଆତି ତେରକୁ ଦହି କିମ୍ବା ଚାଉଳଧୁଆ ପାଣି ସହ ବାଟି ରୋଗୀକୁ ଖାଲି ପେଟରେ ୭ ଦିନ ଖାଇବାକୁ ଦେଲେ କାମଳ ରୋଗ ଭଲ ହୋଇଯାଇଥାଏ । ଏହାକୁ ହାତ ଓ ଗୋଡ ଆଙ୍ଗୁଠିରେ ପାଣି କନ୍ଦା, କଣିନଖା ପାଇଁ ମଧ୍ୟ ବ୍ୟବହାର କରାଯାଏ ।
୮. **ବଣ ଭାଲିଆ :** ଗୋଡ ଫଟା ଘା'ରେ ବଣ ଭାଲିଆକୁ ନିଆରେ ପୋଡି ଏହାର ତେଲକୁ ଫଟା ଘା'ରେ ଲଗାଇଲେ ଗୋଡ ଫଟା ଭଲ ହୋଇଥାଏ ।
୯. **କରଞ୍ଜ :** କରଞ୍ଜ ମଞ୍ଜିରୁ ତେଲ ବାହାର କରି କାନ୍ଥୁ କୁଣ୍ଡିଆ ଓ ଅନ୍ୟ ଚର୍ମରୋଗରେ ନିୟମିତ ଲଗାଇଲେ ଶୀଘ୍ର ଭଲ ହୋଇଥାଏ ।
୧୦. **ଟୋଲା ତେଲ :** ମହୁଲ ଗଛର ମଞ୍ଜି ବା ଟୋଲାକୁ ସିଝାଇ ତେଲ ବାହାର କରି ଚର୍ମ ରୋଗରେ ଲଗାଇଲେ ଉପଶମ ମିଳିଥାଏ ।
୧୧. **ବରକୋଳି :** ବସନ୍ତ ଓ ହାତଫୁଟି ହେଲେ ବରକୋଳି ଗଛର ଆଗି ପତ୍ରକୁ ବାଟି ମହୁ ସହ ମିଶାଇ ୫ ଦିନ ସେବନ କଲେ ଘା' ସୁଖିବା ସଙ୍ଗେସଙ୍ଗେ ଦରଜ ମଧ୍ୟ ଦୂର ହୋଇଥାଏ ।

୧୨. ପିକୁଳି ଓ ଆୟ : ଛୁଆଙ୍କୁ ଚରଳ ଝାଡ଼ା ହେଉଥିଲେ ପିକୁଳି କିମ୍ବା ଗଛର ୫ଟି ଆଗି ପତ୍ରକୁ ବାଟି ଏହାର ରସକୁ ଦିନରେ ଦୁଇ ଥର ଲେଖାଏଁ ତିନି ଦିନ ଖୁଆଇଲେ ଝାଡ଼ା ବନ୍ଦ ହୋଇଯାଇଥାଏ ।
୧୩. ଅଦା, ସୁଣ୍ଠି, ପିଷ୍ଠଳି ଗୋଲ ମରୀଚ : ଅଣ୍ଡା, ସର୍ଦ୍ଦି, କାଶ, ଜ୍ୱର ହେଲେ ଅଦା ରସ ସହ ସୁଣ୍ଠି, ପିଷ୍ଠଳି, ଗୋଲମରୀଚ ଗୁଣ୍ଡକୁ ମହୁରେ ମିଶାଇ ସେବନ କଲେ କାଶ ଓ ଅଣ୍ଡା ଜନିତ ରୋଗରୁ ଆରୋଗ୍ୟ ମିଳିଥାଏ ।
୧୪. ତୁଳସୀ : ତୁଳସୀ ପତ୍ରର ରସ ସହ ମହୁ ସେବନ କଲେ ଅଣ୍ଡା, କାଶ, ମୁଣ୍ଡ ବ୍ୟଥା ରୋଗରୁ ରକ୍ଷା ମିଳିଥାଏ । ଶରୀରରେ ପ୍ରତିକ୍ଷେଧକ ଶକ୍ତି ବଢ଼ାଇବା ନିମନ୍ତେ ଗାଧୋଇ ସାରି ଦୈନିକ ଖାଲି ପେଟରେ ୩/୪ଟି ତୁଳସୀ ପତ୍ର ଚୋବାଇ ଖାଇବାକୁ ଡିଶାଋ ମାନେ ପରାମର୍ଶ ଦେଇଥାନ୍ତି ।
୧୫. ଜଡ଼ା : ଶିଶୁର ଛାତି ବ୍ୟଥା ନ ହେବାପାଇଁ ଜଡ଼ା ତେଲକୁ ମାଲିସ କରାଯାଏ ଓ ଶିଶୁର ଶେଯ ପାଖରେ ଜଡ଼ା ଗଛର ପତ୍ର ରଖାଯାଏ ।
୧୬. ରସୁଣ : ଅଣ୍ଡା, ଶକ୍ତି ବୃଦ୍ଧି, ମୁଣ୍ଡ ବୁଲାରୁ ରକ୍ଷା ପାଇବା ପାଇଁ ଖାଲି ପେଟରେ ପ୍ରତିଦିନ ଦୁଇ କୋଳା ରସୁଣ ଖୁଆଯାଏ । ନବଜାତ ଶିଶୁକୁ ଅଣ୍ଡା ରୋଗର ପ୍ରତିକ୍ଷେଧକ ପାଇଁ ଗୋଟିଏ କୋଳା ରସୁଣର ଚୋପା ଛଡ଼ାଇ ତିମିରି ସୂତାରେ ଶିଶୁର ଗଳାରେ ବନ୍ଧାଯାଏ ।
୧୭. ବାଉଁଶ : ଜନ୍ମିତ ଶିଶୁର ନାଭି ଝଡ଼ିବା ପରେ ପାଟି ଯାଇଥିଲେ, ବାଉଁଶକୁ ପୋତି ଜଡ଼ା ତେଲ ସହ ନାଭିରେ ଲଗାଇଥାନ୍ତି ଓ ପ୍ରସୂତି ମାଆର ପ୍ରସବ ଜନିତ ବ୍ୟଥାର ଉପଶମ ପାଇଁ ବାଉଁଶ କରଡ଼ି (ଗଜା) ଓ କୋଳଥ ସିଝା ପାଣି ପିଇବାକୁ ଦିଆଯାଏ ।
୧୮. ଦୁବ ଘାସ : ଗର୍ଭ ନିରୋଧକ ଭାବେ ମହିଳା ମାନଙ୍କ ରତ୍ନ ସ୍ତ୍ରୀବର ପ୍ରଥମ ଦିନରୁ ଦୁବ ଘାସ ଓ ଦହିକୁ ସିଝାଇ ଖାଲି ପେଟରେ ପାଂଚ ଦିନ ସେବନ କରାଯାଏ ।
୧୯. ନିଳଗିରି : ନିଳଗିରି ଗଛର ପତ୍ରକୁ ସିଝାଇ ଏହାର ବାମ୍ଫକୁ ନାକରେ ଶୁଦ୍ଧିଲେ ଅଣ୍ଡା, ସର୍ଦ୍ଦି ଓ ମୁଣ୍ଡ ବ୍ୟଥା ଭଲ ହୋଇଥାଏ ଓ ନିଳଗିରି ପତ୍ରରୁ ତେଲ ବାହାର କରି ଜଡ଼ା ତେଲ ସହ ମିଶାଇ ମାଲିସ କଲେ ଆଶ୍ମୁ ଗଣ୍ଠି ଦରଜ ଦୂର ହୋଇଥାଏ ।
୨୦. ପାତାଳ ଗରୁଡ଼ ଓ ଅରଖ : ସାପ କାମୁଡ଼ାରେ ପାତାଳ ଗରୁଡ଼ ଗଛର ଚେରକୁ ବାଟି ଦୁଇ ଘଂଟା ଅନ୍ତରରେ ରୋଗୀକୁ ଖାଇବାକୁ ଦିଆଯାଏ ଓ ସାପ କାମୁଡ଼ିଲେ କ୍ଷତ ସ୍ଥାନରେ ଅରଖ ଗଛର କ୍ଷୀର ଲଗାଯାଏ । ବାଘ, ଭାଲୁ ଓ ବିଷାକ୍ତ ଜୀବଜନ୍ତୁ ଓ ସରାସ୍ୱତ କାମୁଡ଼ିଲେ ଅରଖ ଗଛର କ୍ଷୀର କିମ୍ବା କଲରା ପତ୍ର ରସ ସହ ହଳଦୀ ଓ ଜଡ଼ା ତେଲ ଲେପନ କରାଯାଏ ।
୨୧. ଦୁଦୁରା : କୁକୁର କାମୁଡ଼ିଲେ ଦୁଦୁରା ଗଛର ମଞ୍ଜି ବାଟି ପୁରୁଣା ଗୁଡ଼ ସହ ମିଶାଇ ତିନି ଦିନ ଖାଇବାକୁ ଦେଲେ ଆରୋଗ୍ୟ ମିଳିଥାଏ ।

୨୨. ସଜନା : ସଜନା ଗଛର ପତ୍ର, ଛୁଇଁ ଓ ଛାଲିକୁ ଚାଉଳ ଚୁନାସହ 'ଚୁନା ଗୁଳା' (ଏକ ପ୍ରକାରର ଚରକାରୀ) ରାନ୍ଧି ଥଣ୍ଡା, ସର୍ଦ୍ଦି, କାଶନ ନ ହେବା ପାଇଁ ଖାଇଥାନ୍ତି ।

୨୩. ହରଡ଼ା, ବାହାଡ଼ା ଓ ଅଁଳା : କାଶ ହେଲେ ହରଡ଼ାକୁ ପୋଡ଼ି ପାଟିରେ ଜାକି ରଖିଲେ ଉପଶମ ମିଳିଥାଏ ଓ ହରଡ଼ା ସହ ଲୁଣ, ଲଙ୍କା ବାଟି ସର୍ଦ୍ଦି କାଶ ହେଲେ ଖାଇଥାନ୍ତି ଓ ହରଡ଼ା, ବାହାଡ଼ା, ଅଁଳାକୁ ଗୁଣ୍ଡ କରି କୋଷ୍ଠ କାଠିନ୍ୟ, ରକ୍ତ ଶୋଧନ ଓ କାଶ ପାଇଁ ଏହାକୁ ମହୁ ସହ ସେବନ କଲେ ସୁଫଳ ମିଳିଥାଏ ।

ଆଦିବାସୀ ସମଜାରେ ଦୈନନ୍ଦିନ ଜୀବନର ବିଭିନ୍ନ ଆବଶ୍ୟକତାକୁ ନେଇ ଯୁଗ ଯୁଗର ଅନୁଭୂତିରୁ ସଅଷ୍ଟ ନିଜସ୍ୱ ପାରମ୍ପରିକ ଜ୍ଞାନ କୌଶଳରେ ଏମାନଙ୍କ ଜୀବନ ପରିଚାଳିତ ଓ ପରିପୁଷ୍ଟ । ଚିକିତ୍ସାପଦ୍ଧତି ଅନୁଭୂତିସିଦ୍ଧ ଫଳପ୍ରଦ ଦେଶୀୟ ସମ୍ପର୍କରେ ଏ ଯାବତ ବିଧିବଦ୍ଧ ଗବେଷଣା ହୋଇପାରିନାହିଁ । ପ୍ରୋସ୍ତାହନର ଅଭାବର ଏହା କ୍ରମଶଃ ଲୋପ ପାଇବାରେ ଲାଗିଛି । ଆଦିବାଳରୁ ପାହାଡ଼ ପର୍ବତ ଘେରା ଦୁର୍ଗମ ଅଂଚଳ ଆଦିବାସୀଙ୍କ ପାଇଁ ଆଧୁନିକ ଡାକ୍ତରୀ ଚିକିତ୍ସା ସୁଗମ ଓ ସୁଲଭ ହୋଇନଥିବାରୁ ପାରମ୍ପରିକ ଚେରମୂଳି ଚିକିତ୍ସା ହିଁ ଲୋକଙ୍କ ସ୍ୱାସ୍ଥ୍ୟ ରକ୍ଷାର ପରିପୂରକ ଭାବେ ବିଶେଷ ସହାୟକ ହୋଇ ଆସିଛି । ସମ୍ପ୍ରତି ଜଙ୍ଗଲର ଦ୍ରୁତ ଅବକ୍ଷୟ ହେତୁ ବହୁ ମୂଲ୍ୟବାନ ଔଷଧୀୟ ବୃକ୍ଷଲତା ଲୋପ ପାଇଗଲାଣି । ଅନେକ ବୟସ୍କ ଅଭିଜ୍ଞ ଡିଶାଋ ମାନେ ବୟସାଧିକ୍ୟ କାରଣରୁ ମୃତ୍ୟୁବରଣ କଲେଣି ଓ ଔଷଧୀୟ ବୃକ୍ଷଲତାର ତଥ୍ୟ ସଂଗ୍ରହ ଅଧିକ, ଗବେଷଣା ଓ ଏସବୁକୁ ଆଧୁନିକ ପଦ୍ଧତିରେ ସଂରକ୍ଷଣ ନ ହେବା କାରଣରୁ ଆଦିବାସୀ ଅଂଚଳର ବିଭିନ୍ନ ଉପାଦେୟ ପାରମ୍ପରିକ ଜ୍ଞାନ ସହ ଔଷଧୀୟ ବୃକ୍ଷଲତା ସମକ୍ଷାୟ ଅନେକ ଜ୍ଞାନ ପ୍ରାୟ ବିସ୍ମୃତିର ଦ୍ୱାର ଦେଶରେ ପହଂଚିଗଲାଣି । ବିଭିନ୍ନ ଆଦିବାସୀ ସଂପ୍ରଦାୟର ଯୁବପାଠିର ଡିଶାଋ ମାନଙ୍କୁ ଉପଯୁକ୍ତ ତାଲିମ ଓ ପ୍ରୋସ୍ତାହନ ଦିଆଗଲେ ବିଲୀନ ପ୍ରାୟ ଏହି ମୂଲ୍ୟବାନ ଜ୍ଞାନ ସମ୍ପଦ ସୁରକ୍ଷିତ ରହିପାରିବ ବୋଲି ଆଶା ।

ଉକ୍ତ ପ୍ରବନ୍ଧ ପ୍ରସ୍ତୁତିରେ ଶ୍ରୀ କମଳ ଲୋଚନ ବଡ଼ପାତିଆ, ନୂଆଗଡ଼ା, ଶିବ ସାହା, କଟନା କୁଣ୍ଡ, ଜୟା ସାହା, ଦୁଦ ବେଡ଼ା, କୃଷ୍ଣ ଜାନୀ, କଉଡ଼ିଆ ଗୁଡ଼ା, କମଳ ପରଜା, କାଳିଆ କାଦ, ବଳରାମ ନାୟକ, କେନ୍ଦୁଗୁଡ଼ା, ଗୁରୁ ସାହା କଂଟା ପଦର, ମାଳା ପରଜା, ଝିଲି ଗାଁ, ଘାସି ପରଜା, ଫୁଲଭଟା, (କୋରାପୁଟ) ବାଲରାକୁ ଗେମେଲ ଚାର୍ଲ୍ସକୋଟା (ମାଲକାନଗିରି) ପ୍ରମୁଖ ତଥ୍ୟ ପ୍ରଦାନ କରିଥିବାରୁ ଗବେଷକ ସେମାନଙ୍କୁ ବିଶେଷ କୃତଜ୍ଞତା ଜଣାଉଛି ।

ଆଦିବାସୀ ଗବେଷଣା ମଂଚ,
ସା/ପୋ: କୁନ୍ଦୁରା-୭୬୪୦୦୨, ଜି-କୋରାପୁଟ

ସଉରା ଜନଜାତି ଓ ଔଷଧୀୟ ବୃକ୍ଷଲତା

ଡକ୍ଟର ସୁରେନ୍ଦ୍ର ନାଥ ସାହୁ

ଓଡ଼ିଶାରେ ବସବାସ କରୁଥିବା ପ୍ରାଚୀନ ଜନଜାତି ସମ୍ପ୍ରଦାୟଙ୍କ ମଧ୍ୟରୁ ସଉରା ଓ ଲାଞ୍ଜିଆ ସଉରା ପ୍ରାଚୀନତମ । ଏମାନେ ପୂର୍ବଘାଟ ପାର୍ବତ୍ୟାଂଚଳରେ ଥିବା ଗଜପତି, ଗଞ୍ଜାମ ଓ ରାୟଗଡ଼ା ଜିଲ୍ଲାରେ ଆବହମାନ କାଳରୁ ବସବାସ କରିଆସୁଛନ୍ତି । ଏହି ଜିଲ୍ଲାର ସଉରା ଅଧିଷ୍ଠିତ ଅଂଚଳର ୭୦ଟି ଗ୍ରାମର ବ୍ୟକ୍ତିବିଶେଷଙ୍କୁ ନେଇ କ୍ଷେତ୍ରଅନୁଧ୍ୟାନ ପୂର୍ବକ ବିଭିନ୍ନ ରୋଗବ୍ୟାଧି ପାଇଁ ଅଧିବାସୀମାନେ ବ୍ୟବହାର କରୁଥିବା ପାରମ୍ପରିକ ବୃକ୍ଷଲତା, ଫଳ, ପୁଲ, ପତ୍ର, ମଞ୍ଜି, ବଗୁଳ, ଚେର ଆଦିର ବ୍ୟବହାରକୁ ଏଠାରେ ଉପସ୍ଥାପନ କରାଯାଇଅଛି । ଏହି ଔଷଧୀୟ ବୃକ୍ଷଲତାଗୁଡ଼ିକୁ ବିଭିନ୍ନ ରୋଗବ୍ୟାଧି ପାଇଁ ବ୍ୟବହାର କଲେ ଆଧୁନିକ ମାନବ ସମାଜର ପାର୍ଶ୍ଵପ୍ରତିକ୍ରିୟା ବିନା ବହୁ ଉପକାର ସାଧିତ ହୋଇପାରିବ ।

ରାବି ଶତ୍ର: ଦିଶାଗୀ, ଶମନ, ତଙ୍ଗର, ଜଡ଼ିବୁଟି

ଉପକ୍ରମ

ଭାରତରେ ଥିବା ୭୦୫ଟି ଅନୁସୂଚିତ ଜନଜାତି ସମ୍ପ୍ରଦାୟ ମଧ୍ୟରୁ ୬୨ ପ୍ରକାରର ଜନଜାତି ଓଡ଼ିଶାରେ ବସବାସ କରନ୍ତି । ସେହିପରି ମୋଟ ୭୫ଟି ପ୍ରାଚୀନ ଜନଜାତି ସମ୍ପ୍ରଦାୟ ମଧ୍ୟରୁ ଓଡ଼ିଶାରେ ବାସକରନ୍ତି ସର୍ବାଧିକ ୧୩ଟି ଗୋଷ୍ଠୀର ପ୍ରାଚୀନ ଜନଜାତି ସମ୍ପ୍ରଦାୟ । ସେମାନେ ହେଲେ— ସଉରା, ଲାଞ୍ଜିଆ ସଉରା, କୁଟିଆ କନ୍ଧ, ତଙ୍ଗରିଆ କନ୍ଧ, ବଣ୍ଡା, ଲୋଧା, ତିଡ଼ାୟୀ, ମାଙ୍କଡ଼ିଆ, ବିରହୋର, ପାଉଡ଼ି ଭୂୟାଁ, ପାହାଡ଼ି ଖଡ଼ିଆ, ଲୁଆଙ୍ଗ ଓ ଚୁକଟିଆ ଭୂଞ୍ଜିଆ । ଭାରତ ସରକାରଙ୍କଦ୍ଵାରା ସଉରା ଓ ଲାଞ୍ଜିଆ ସଉରା ପ୍ରାଚୀନତମ ଜନଜାତିର ମାନ୍ୟତା ଲାଭକରିଛନ୍ତି । ସଉରାମାନେ ପୂର୍ବଘାଟ ପାର୍ବତ୍ୟାଂଚଳରେ ଥିବା ଗଜପତି, ଗଞ୍ଜାମ ଓ ରାୟଗଡ଼ା ଜିଲ୍ଲାରେ ଆବହମାନ କାଳରୁ ବସବାସ କରିଆସୁଛନ୍ତି । ଏମାନେ ସଉରା, ଶିବର, ସଉର, ସହର, ସରା ଆଦି ନାମରେ ପରିଚିତ । ଏମାନେ ପ୍ରୋଟୋ-ଅଷ୍ଟ୍ରେଲୋଏଡ଼ ଗୋଷ୍ଠୀଭୁକ୍ତ କେନ୍ଦ୍ର ଓ ଦକ୍ଷିଣ ଭାରତର ଏକ ପ୍ରମୁଖ ଜନଜାତି ଗୋଷ୍ଠୀ । ଓଡ଼ିଶା, ଝାଡ଼ଖଣ୍ଡ, ଆନ୍ଧ୍ରପ୍ରଦେଶ, ଛତିଶଗଡ଼, ମହାରାଷ୍ଟ୍ର, ପଶ୍ଚିମବଙ୍ଗ ତଥା ଆସାମର ବିସ୍ତୃତ ଅଂଚଳରେ ଏମାନେ ବସବାସ କରନ୍ତି । ସଉରାମାନେ ଓଡ଼ିଶାର ବିଭିନ୍ନ ଜିଲ୍ଲାରେ ଉଣାଅଧିକେ ଦେଖାଯାଆନ୍ତି । ଏମାନଙ୍କର ଦେଶୀୟ ଜ୍ଞାନକୌଶଳ ଅନ୍ୟାନ୍ୟ ଜନଜାତିଙ୍କ ଠାରୁ ଉନ୍ନତ । ବିଭିନ୍ନ ଔଷଧୀୟ ବୃକ୍ଷକୁ ଚିହ୍ନଟ କରି ସେଗୁଡ଼ିକୁ ରୋଗର ଉପଚାର ନିମନ୍ତେ ବ୍ୟବହାର କରିବା ନେଇ ଏହି ସଂପ୍ରଦାୟର ରହିଛି ସ୍ଵତନ୍ତ୍ର ଦକ୍ଷତା । ପ୍ରତ୍ୟେକ ରୋଗକୁ ନିଜର ପାରମ୍ପରିକ ପଦ୍ଧତି ଦ୍ଵାରା ହିଁ ସେମାନେ ଉପଶମ କରିପାରୁଛନ୍ତି । ପୂର୍ବରୁ ଡାକ୍ତରଖାନା ଯାଉନଥିବା ସଉରା ସଂପ୍ରଦାୟ ଆଜିକାଲି କେତେକ ଦୁରାରୋଗ୍ୟ ରୋଗ ପାଇଁ ଡାକ୍ତରଙ୍କର ପରାମର୍ଶ ନିଅନ୍ତି । କିନ୍ତୁ ପ୍ରାଥମିକ ଚିକିତ୍ସା ପାଇଁ ସେମାନେ ନିଜର ଦେଶୀୟ ଜ୍ଞାନକୌଶଳ ବ୍ୟବହାର କରୁଛନ୍ତି । ସେମାନଙ୍କର ଦେଶୀୟ ଚିକିତ୍ସା ଆତ୍ମମାନଙ୍କ ପାଇଁ ବିଶେଷ ଅନୁକରଣୀୟ ।

ଉଦ୍ଦେଶ୍ୟ

ପ୍ରାଚୀନ ଜନଜାତି ସଭରା ଓ ଲାଞ୍ଜିଆସଭରା ସଂପ୍ରଦାୟ ବ୍ୟବହାର କରୁଥିବା କେତେକ ଔଷଧୀୟ ବୃକ୍ଷଲତା, ତା'ର ଫଳ, ଫୁଲ, ପତ୍ର, ମଞ୍ଜି, ବକୂଳ, ଚେର ଆଦିକୁ ଚିହ୍ନିବା ଓ ତା'ର ଔଷଧୀୟ ଗୁଣାବଳୀକୁ ସାର୍ବଜନୀନ କରିବା ତଥା ସେଗୁଡ଼ିକୁ ଆମର ଦୈନନ୍ଦିନ ଜୀବନରେ ବ୍ୟବହାର କରିବା ଏହି ସର୍ବେକ୍ଷଣର ପ୍ରକୃତ ଉଦ୍ଦେଶ୍ୟ । ପରିବେଶରେ ମିଳୁଥିବା ବିଭିନ୍ନ ବୃକ୍ଷଲତା ଓ ତା'ର ଅଂଶବିଶେଷକୁ ବ୍ୟବହାର କରି ସଭରାମାନେ ସବୁ ପ୍ରକାର ରୋଗର ଚିକିତ୍ସା କରୁଥିଲେ ମଧ୍ୟ ଏହି ପ୍ରବନ୍ଧରେ ମାତ୍ର ୩୦ଗୋଟି ବୃକ୍ଷଲତାର ଔଷଧୀୟ ଗୁଣକୁ ବର୍ଣ୍ଣନା କରାଯାଇଛି । ପ୍ରତ୍ୟେକ ରୋଗର ପ୍ରାଥମିକ ଉପଚାର ଭାବେ ବ୍ୟବହାର କରୁଥିବା ଏହି ଜନଜାତି ସଂପ୍ରଦାୟର ପାରମ୍ପରିକ ଚେରମୂଳି ଓ ଜଡ଼ିବୃତ୍ତିର ରୋଗ ଉପଶମ ଦକ୍ଷତାକୁ ଅନୁଧ୍ୟାନ କରି ଆମେ ତା'ର ଉପଯୁକ୍ତ ବ୍ୟବହାର କରିପାରିଲେ ପ୍ରାକୃତିକ ଉପାୟରେ ଓ ବିନା ପାର୍ଶ୍ଵ ପ୍ରତିକ୍ରିୟାରେ ରୋଗମୁକ୍ତ ହୋଇପାରିବା । ବୟସ୍କ ଅଭିଜ୍ଞ ସଭରାମାନଙ୍କଠାରୁ ବୃକ୍ଷଲତାଗୁଡ଼ିକର ଔଷଧୀୟ ଗୁଣକୁ ଲିପିବଦ୍ଧ କରାଯାଇପାରିଲେ ଆମ ସମାଜର କଲ୍ୟାଣ ସାଧୁତ ହୋଇପାରିବ । ଏହି ପଦ୍ଧତିକୁ ଲୋକାଭିମୁଖୀ କରିବା ଆମର ଉଦ୍ଦେଶ୍ୟ ହେବା ଆବଶ୍ୟକ ।

ପରିସର

ଗଂଜାମ ଜିଲ୍ଲା ପାତ୍ରପୁର ବ୍ଲକ୍ ଅଧୀନସ୍ଥ ତୁମ୍ବା, ତୁମ୍ବାଗଡ଼, ଅଣ୍ଡରାସିଂ, ବୁରସାହି, କୁଲାଡ଼ି, ବଡ଼ଝୋଲା, ଡିମିରିକୁଣିଆ, ଅନଗାଁ, ବି. ଶରଧାପୁର, ଗଜପତି ଜିଲ୍ଲା ଗୁମ୍ଫା ବ୍ଲକ୍ ଅନ୍ତର୍ଗତ ଆବାସିଂ, ଅଙ୍ଗଡ଼ା, ଆରବଂ, ଭୁବନି, ଚାଙ୍ଗୁରୁଡ଼ା, ଜି.ଗର୍ଜାଙ୍ଗ, ଜିୟୁରମତି, କୁଲପାଟ, ପୁତୁରୁ, କାଂଟିସାହି, ମୁଳିସାହି, ଲୁଆରା, ତାଳିମ୍ବା, ରୁଡ଼େଇ, ଡିପିସିଂ, ନୂଆଗଡ଼ ବ୍ଲକ୍ ଅନ୍ତର୍ଗତ ବୁରୁସିଂ, ତୁରୁରୁସିଂ, ପୁରୁରୁପଡ଼ା, ତୁମନ, ଅରାଡ଼ି, ଓରା, ବେତାରସିଂ, ପାଳପୁର, ତରଭା, ମୋହନା ବ୍ଲକ୍ ଅନ୍ତର୍ଗତ ଗୁରୁଗୁଡ଼ା, ମାଣିକପୁର, ଲବାରସିଂ, ଜିରାଙ୍ଗ, ଶଗଡ଼ା, ବାଘମାରି, ଭାଲିଆସାହି, ଶିକୁଳିପଦର, କାଦମୁଳି, ପେଜପାଣି, ନିକାକୂଟି, ଆର.ଉଦୟଗିରି ବ୍ଲକ୍ ଅଧୀନସ୍ଥ ଆବାରସିଂ, ଅନୁଗୁରୁ, ବାଦପୁର, ଆଡରସିଂ, ବାହାଡ଼ାପଦା, ଛେଲାଗଡ଼, କଙ୍କଡ଼ାଗୁଡ଼ା, କରଞ୍ଜସାହି, କେରେ, କିରାମା, ରାୟଗଡ଼ ବ୍ଲକ୍ ଅଧୀନସ୍ଥ ଅମେଡ଼ା, ତମ୍ବାଳ, ଲୋବା, ତୁମ୍ବା, ବୁର୍ଜାଙ୍ଗ, ସଭରା କୃଷ୍ଣପୁର, କଇଁପୁର, ରାଇସିଂ, ଏବଂ ରାୟଗଡ଼ା ଜିଲ୍ଲା ଗୁଣ୍ଡାପୁର ସବ୍ଡିଭିଜନର ରେଗେଡ଼ା, ମୋରମା, ଗାଡ଼ିଆଖାଇ, କୁଲୁସିଂ, ପୁଟାସିଂ, ତମ୍ବାସରା, ଘଣ୍ଟି ଆଦି ୭୦ଟି ଗ୍ରାମର ବିଭିନ୍ନ ବୟୋଜ୍ୟେଷ୍ଠ ବ୍ୟକ୍ତିବିଶେଷଙ୍କୁ ନେଇ କ୍ଷେତ୍ର ଅନୁଧ୍ୟାନର ସର୍ବିଶେଷ ତଥ୍ୟକୁ ବିଶ୍ଳେଷଣ କରାଯାଇଅଛି । ସଭରା ଓ ଲାଞ୍ଜିଆ ସଭରା ସଂପ୍ରଦାୟର ସାଧାରଣ ଜନତା ବିଭିନ୍ନ ରୋଗବ୍ୟାଧି ପାଇଁ ବ୍ୟବହାର କରୁଥିବା କେତେକ ପାରମ୍ପରିକ ବୃକ୍ଷଲତା ଓ ତା'ର ଫଳ, ଫୁଲ, ପତ୍ର, ମଞ୍ଜି, ବକୂଳ, ଚେର ଆଦିର ବ୍ୟବହାରକୁ ଏଠାରେ ଉପସ୍ଥାପନ କରାଯାଇଅଛି ।

ପ୍ରଣାଳୀ

୧୯୯୭ମସିହା ଜୁନ୍ ମାସ ଠାରୁ ୨୦୦୦ ମସିହା ଏପ୍ରିଲ ମାସ ମଧ୍ୟରେ ଗବେଷକ ଗଜପତି ଜିଲ୍ଲାର ନୂଆଗଡ଼ ବ୍ଲକ୍ରେ ଶିକ୍ଷକତା କରୁଥିବା ସମୟରେ, ଗଂଜାମ, ଗଜପତି ଓ ରାୟଗଡ଼ା ଜିଲ୍ଲାର ୭୦ଟି ଗ୍ରାମକୁ ଚୟନ କରାଯାଇ ବୟୋଜ୍ୟେଷ୍ଠ ସଭରା ବ୍ୟକ୍ତିଙ୍କ ସହ ସାକ୍ଷାତକାର, ପ୍ରତ୍ୟକ୍ଷ କ୍ଷେତ୍ରଅନୁଧ୍ୟାନ, ଶମନ ଓ ଦିଶାରିମାନଙ୍କଠାରୁ

ତଥ୍ୟସଂଗ୍ରହ, ବିଭିନ୍ନ ରୋଗୀଙ୍କୁ ଭେଟି ସେମାନେ ବ୍ୟବହାର କରୁଥିବା ପାରମ୍ପରିକ ଔଷଧ ବା ଚେରମୂଳି ବିଷୟରେ ତାଙ୍କର ଅନୁଭୂତି ଓ ତଥ୍ୟ ସଂଗ୍ରହ କରି ଏହି ପ୍ରବନ୍ଧଟି ପ୍ରସ୍ତୁତ କରାଯାଇଛି । ଗଛଗୁଡ଼ିକର ଲାଟିନ୍ ନାମ, ଇଂରାଜୀ ନାମ, ଓଡ଼ିଆ ନାମ ଓ ସଉରା ନାମ ତଳକୁ ତଳ ଲେଖାଯାଇଛି ।

ଫଳାଫଳ

ସଉରା ଓ ଲାଞ୍ଜିଆ ସଉରା ଜନଜାତି ସଂପ୍ରଦାୟର ପାରମ୍ପରିକ ଜ୍ଞାନକୌଶଳ ଅନ୍ୟାନ୍ୟ ଜନଜାତି ସଂପ୍ରଦାୟଠାରୁ ଅତ୍ୟନ୍ତ ଉନ୍ନତ ଧରଣର । ରୋଗ ନିଦାନ ଓ ତା’ର ପ୍ରତିକାର ପାଇଁ ସେମାନେ କୌଣସି ଡାକ୍ତରଙ୍କର ପରାମର୍ଶ ନିଅନ୍ତି ନାହିଁ । ଗ୍ରାମର ଦିଶାରା, ଶମନ ତଥା ବୟସ୍କ ବ୍ୟକ୍ତିମାନେ ପ୍ରତ୍ୟେକ ରୋଗ ପାଇଁ ନିର୍ଦ୍ଦିଷ୍ଟ ଉପଚାର ପଦ୍ଧତି ସେମାନଙ୍କର ବଂଶାନୁକ୍ରମେ ହାସଲ କରିଥାନ୍ତି । ଏହି ପାରମ୍ପରିକ ଜ୍ଞାନକୌଶଳ ଆଧୁନିକ ଚିକିତ୍ସା ପଦ୍ଧତିଠାରୁ କମ୍ ନୁହେଁ । ନିଜ ଗାଁରେ ବିଭିନ୍ନ କାର୍ଯ୍ୟରେ ନିଯୁକ୍ତ ସରକାରୀ କର୍ମଚାରୀ, ବ୍ୟବସାୟୀ ତଥା ହାଟ ଓ ବଜାରରେ ଭେଟୁଥିବା ଲୋକଙ୍କୁ ସଉରାମାନେ ନିଜର ପାରମ୍ପରିକ ଔଷଧ ଦେଇ ବିଭିନ୍ନ ପ୍ରକାର ରୋଗମୁକ୍ତ କରାଇଥାନ୍ତି । ଏହି ରୋଗ ଉପଶମ ପଦ୍ଧତି ବିନା ଖର୍ଚ୍ଚ ଓ ବିନା ପାର୍ଶ୍ଵପ୍ରତିକ୍ରିୟାରେ ପାରମ୍ପରିକ ଭାବେ ଉପଲବ୍ଧ । ଫଳରେ ସଉରାମାନେ ଆଧୁନିକ ଚିକିତ୍ସା ରୋଗବ୍ୟାଧି ପାଡ଼ିତ ନୁହଁନ୍ତି । ଏହି ପଦ୍ଧତି ଅବଲମ୍ବନ କଲେ ଆମର ବହୁ ଉପକାର ସାଧିତ ହେବ ।

| କ୍ରମିକ ସଂଖ୍ୟା | ଗଛର ଲାଟିନ୍ ନାମ / ଇଂରାଜୀ ନାମ / ଓଡ଼ିଆ ନାମ / ସଉରା ନାମ | ରୋଗ ଓ ତା’ର ଉପଚାର |
|---------------|--------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ୧ | Solanum Surattence Yellow-berried-night shade ଅଙ୍କରାନ୍ତି ଅଙ୍କରା | ସଉରା ପିଲାମାନେ ପାହାଡ଼ ପର୍ବତରେ ଅଧିକାଂଶ ସମୟ ବିତାଇଥାନ୍ତି । ଫଳରେ ପିଲାମାନଙ୍କୁ ବହୁତ ଦିନ ଧରି କାଶ ହୁଏ । ଦୀର୍ଘଦିନର କାଶ ପାଇଁ ଅଙ୍କରାନ୍ତି ଫୁଲର କେଶରକୁ ଗୁଣ୍ଡକରି ମହୁ ସହିତ ପିଲାଙ୍କୁ ଚଟାଇଲେ ତାହା ଅତିଶୀଘ୍ର ଭଲ ହୋଇଯାଏ । |
| ୨ | Carica Papaya Papaya ଅମୃତଭଣ୍ଡା ଅମୃତ | ସଉରା ଜନଜାତିରେ କଙ୍କଡ଼ା ବିଛା ଦଂଶନ ଏକ ସାଧାରଣ ଘଟଣା । ଏଥିପାଇଁ ସେମାନେ ଆଦୌ ବିଚଳିତ ହୁଅନ୍ତି ନାହିଁ । ଅମୃତଭଣ୍ଡା କ୍ଷୀର ଲଗାଇଲେ କଙ୍କଡ଼ା ବିଛା ଦଂଶନର ବିଷ ନିର୍ମୂଳକେ ଦୂର ହୋଇଥାଏ । |
| ୩ | Ananas Comosus Pine-apple ସପୁରା ପଣସ ଲଙ୍କ ପଡ଼ା | ସପୁରା ପଣସ ପର୍ଯ୍ୟୁରାଜମାନଙ୍କ ଦ୍ଵାରା ୧୫୬୪ ମସିହାରେ ଏହା ଭାରତକୁ ଆସିଥିଲା । ଏହା ସଉରା ଅଂଚଳରେ ସର୍ବତ୍ର, ବହୁ ପରିମାଣରେ ଉପଲବ୍ଧ । ଏହାର କଅଁଳ ପତ୍ରର ରସ ଦୁଇଟିନି ଦିନ ଖାଇଲେ ଝାଡ଼ା ଓ ପରିସ୍ରା ସଫା ହୁଏ । |

| କ୍ରମିକ ସଂଖ୍ୟା | ଗଛର ଲାଟିନ୍ ନାମ / ଇଂରାଜୀ ନାମ / ଓଡ଼ିଆ ନାମ / ସଉରା ନାମ | ରୋଗ ଓ ତା'ର ଉପଚାର |
|------------------|----------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ୪ | Emblica Officinalis Emblic Myrobalan ଅଁଳା ଏଡେର | ଅଁଳା ସଉରାମାନଙ୍କ ପାଇଁ ପ୍ରକୃତିର ବରଦାନ । ବଣଜଙ୍ଗଲରେ ବୁଲୁଥିବା ସମୟରେ ଅଁଳା ଗୋଟିଏ ପାଟିରେ ପକାଇଦେଲେ ଭୋକଶୋଷ ଜଣାପଡ଼େ ନାହିଁ । ବିଭିନ୍ନ ରୋଗ ପାଇଁ ଅଁଳା ବ୍ୟବହାର କରୁଥିଲେ ମଧ୍ୟ ଅଁଳାର ମଞ୍ଜିକୁ ବାହାର କରି ତା'ର ଗୁଣ୍ଡକୁ ମହୁରେ ମିଶାଇ ଦିନକୁ ଦୁଇଟିନି ଥର ଖୁଆଇଲେ ପିଲାମାନେ ଆଉ ଶେଯରେ ପରିସ୍ରା କରନ୍ତି ନାହିଁ । |
| ୫ | Mangifera Indica Mango ଆମ୍ବ ଉଡ଼ା | ସଉରା ପିଲାମାନେ ସାଧାରଣତଃ ମାଟିରେ ଖେଳିବୁଲି ମାଟି ଖାଇବା ଅଭ୍ୟାସରେ ପରିଣତ କରିଦିଅନ୍ତି । ତେଣୁ ସେମାନେ ଆମ୍ବ କୋଇଲି ବାଟି ପାଣି ସହିତ ଦେଇ ପିଲାଙ୍କ ମାଟି ଖାଇବା ଅଭ୍ୟାସ ଛଡ଼ାଇଥାନ୍ତି । ପୁଣି ଆମ୍ବ ବଉଳର ଚୂର୍ଣ୍ଣ ସହିତ ମିଶ୍ରି ମିଶାଇ ପ୍ରତିଦିନ ସକାଳେ ଖାଇ ବାୟୋସ୍ତମ୍ଭନ କରିଥାନ୍ତି । |
| ୬ | Amorphophallus Campanulatus Elephant foot yam ଓଲ ଗ୍ଲାୟ / ବେଡୁଲ | ସଉରାମାନେ ଅଧିକାଂଶ ସମୟ ବଣଜଙ୍ଗଲରେ ଅତିବାହିତ କରୁଥିବାରୁ ବିଷଧର କୀଟ କାମୁଡ଼ିବା ଏକ ନିତିଦିନିଆ ଘଟଣା । ଏଥିପାଇଁ ସେମାନେ ତାଳୁରଖାନା ନଯାଇ ଯନ୍ତ୍ରଣା ଉପଶମ ପାଇଁ ଓଲକୁ ବାଟି ଉଷୁମ କରି କାମୁଡ଼ା ସ୍ଥାନରେ ଲଗାଇଥାନ୍ତି । |
| ୭ | Pongamia Pinnata Pierre Indian Beech କରଞ୍ଜ କରଞ୍ଜା | ସଉରାମାନଙ୍କର ସାଧାରଣତଃ ଦାନ୍ତ ରୋଗ ହୋଇନଥାଏ । ଯଦିଓ କେବେ ହୁଏ ସେମାନେ ଦାନ୍ତରୋଗ ପାଇଁ କରଞ୍ଜ ଦାନ୍ତକାଠି ଓ ଚର୍ମରୋଗ ପାଇଁ କରଞ୍ଜ ତେଲ ସହିତ ଲେମ୍ବୁରସ ମିଶାଇ ଲଗାଇଥାନ୍ତି । |
| ୮ | Limonia acidissima Wood apple କଇଥ କୈଲଡା / କେଆଇ | ମୂଷା କାମୁଡ଼ି ଦେଲେ କଇଥ ମଞ୍ଜିକୁ ବାଟି କାମୁଡ଼ା ସ୍ଥାନରେ ଲେପଦେଇ ମୂଷା ବିଷରୁ ଉପଶମ ପାଇଥାନ୍ତି । |
| ୯ | Pistacia integerrima Zebra wood କକଡ଼ା ଶୁଙ୍ଗା କକଡ଼ା ଶୁଙ୍ଗା | ଏହି ଗଛ ଦେଖିବାକୁ ତୁର ଗଛ ପରି । ପିଲାଙ୍କ ଦାନ୍ତ ଉଠିବା ସମୟରେ ହେଉଥିବା ଚରକ ଝାଡ଼ା ପାଇଁ କକଡ଼ା ଶୁଙ୍ଗା ପତ୍ର ଗୁଣ୍ଡ ମହୁ ସହିତ ମିଶାଇ ସଉରାମାନେ ପିଲାଙ୍କୁ ଦେଇଥାନ୍ତି । ଏହା ତତ୍କ୍ଷଣାତ୍ କାର୍ଯ୍ୟ କରିବା ଆରମ୍ଭ କରିଥାଏ । |

| କୃମିକ ସଂଖ୍ୟା | ଗଛର ଲାଟିନ୍ ନାମ / ଇଂରାଜୀ ନାମ / ଓଡ଼ିଆ ନାମ / ସଉରା ନାମ | ରୋଗ ଓ ତା'ର ଉପଚର |
|--------------|----------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ୧୦ | Diospyros Peregrina Gaub Persimon କେନ୍ଦୁ କେନ୍ଦୁ | ଛୋଟ ପିଲାମାନଙ୍କର ହିକ୍କା ଦୂର କରିବା ପାଇଁ ସଉରାମାନେ କେନ୍ଦୁ ଫଳ ରସ ସହିତ ମହୁ ମିଶାଇ ପିଲାଙ୍କୁ ଖାଇବାକୁ ଦିଅନ୍ତି । |
| ୧୧ | Dolichos biflorus Horse Gram କୋଳଥ ଅଡ଼ାୟ | ମୃତୁମାର୍ଗରେ ଥିବା ଗୋଡ଼ି ବାହାରିବା ପାଇଁ ସଉରାମାନେ କୋଳଥ ସିଝା କିମ୍ବା ବତୁରା ପାଣି ପିଅନ୍ତି । ଏହା ଅତ୍ୟନ୍ତ ଉପକାରୀ ଅଟେ । |
| ୧୨ | Phoenix Sylvetris Date ଖଜୁରୀ ସିଣ୍ଡି | ବୟସ୍କ ଲୋକମାନେ ବାରମ୍ବାର ପରିସ୍ରା କରୁଥିଲେ ଦିନକୁ ତିନିଥର ତିନୋଟି ଲେଖାଏଁ ଖଜୁରୀ ଖାଇ ଏବଂ ତା' ସହିତ କ୍ଷୀର ପିଇ ସଉରାମାନେ ପରିସ୍ରାକୁ ନିୟନ୍ତ୍ରଣରେ ରଖିଥାନ୍ତି । |
| ୧୩ | Gmelina arborea Beech wood/ Whitetek ଗମ୍ଭାରୀ ସେନି | ସଉରାମାନେ ସାଧାରଣତଃ ଗର୍ଭବତୀଙ୍କୁ ଡାକ୍ତର ପାଖକୁ ନ ନେଇ ଗର୍ଭ ସଂଚାରଠାରୁ ଆରମ୍ଭ କରି ସନ୍ତାନ ଜନ୍ମ ପର୍ଯ୍ୟନ୍ତ ସେମାନେ ନିଜେ ହିଁ ଗର୍ଭବତୀ ନାରୀର ଯତ୍ନ ନିଅନ୍ତି । ଗର୍ଭ ଶୁଷ୍କ ଥିଲେ, ଗମ୍ଭାରୀ ଫଳ, ମହୁ ଓ କ୍ଷୀରକୁ ପାଣିରେ ଶିଙ୍ଘାଇ ପ୍ରତିଦିନ ସକାଳୁ ଗର୍ଭବତୀଙ୍କୁ ଦେବା ଫଳରେ ଶୁଷ୍କ ଗର୍ଭ ପୁଷିଲାଭ କରେ । |
| ୧୪ | Nyctanthes-arbor-tristis Night Jasmine ଗଙ୍ଗଶିଉଳି ଗଡ଼ାଇଂସାର୍ | ସଉରା ପିଲାଙ୍କଠାରେ ଦେଖାଯାଉଥିବା କୃମି ମରିବା ପାଇଁ ଗଙ୍ଗଶିଉଳି ପତ୍ର ରସରେ ଲୁଣ ମିଶାଇ ପିଲାଙ୍କୁ ଦିଅନ୍ତି । ସେହିପରି ଆଦିବାସୀ ଅଂଚଳରେ ବହୁଳ ଭାବେ ହେଉଥିବା ମ୍ୟାଲେରିଆ କୂର ଉପଶମ ପାଇଁ ଗଙ୍ଗଶିଉଳି ପତ୍ର ରସରେ ମହୁ ମିଶାଇ ପିଇବାକୁ ଦିଆଯାଏ । |
| ୧୫ | Cassiatora Ring-worm-plant ଚାକୁଣ୍ଡା କ୍ଲେରିତାଆ | କାନ୍ଥୁକୁଣ୍ଡିଆ ତଥା ଚର୍ମରୋଗ ଭଲ ହେବାପାଇଁ ଚାକୁଣ୍ଡା ପତ୍ର ଓ ମଞ୍ଜିକୁ ବାଟି ବ୍ୟବହାର କରିଥାନ୍ତି । |
| ୧୬ | Santalum album Linn Sandal ଚନ୍ଦନ ଚ୍ୟାତ୍ରାଂ | ଅର୍ଜୁନ ଗଛର ଛାଲି ଓ ଚନ୍ଦନକାଠକୁ ଘୋରି ତା'ର ରସ ପାନକଲେ ଶୁକ୍ରମେହ ବା ସ୍ୱପ୍ନ ଦୋଷ ଦୂର ହୋଇଥାଏ । |

| କ୍ରମିକ ସଂଖ୍ୟା | ଗଛର ଲାଟିନ୍ ନାମ / ଇଂରାଜୀ ନାମ / ଓଡ଼ିଆ ନାମ / ସଉରା ନାମ | ରୋଗ ଓ ତା'ର ଉପଚର |
|------------------|---------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ୧୭ | Syzygium Cumini Jaman ଜାମୁକୋଳି କୁରୁର | କଙ୍କଡ଼ା ବିଛା ଦଂଶନ କଲେ ଜାମୁକୋଳି ପତ୍ର ବାଟି ଲଗାଇଲେ ବିଷ ଦୂର ହୋଇଥାଏ । ଜାମୁକୋଳି ମଞ୍ଜିର ଗୁଣ୍ଡ ଖାଇଲେ ମଧୁମେହ ରୋଗ ଭଲ ହୁଏ । |
| ୧୮ | Shorea robusta Sal ଶାଳ(ଝୁଣା) ସରଗା/ସର୍ଗାୟା | ଭଙ୍ଗାହାଡ଼ ଯୋଡ଼ିବା ପାଇଁ ଶାଳ ଗଛରୁ ପ୍ରସ୍ତୁତ ଝୁଣା ବ୍ୟବହାର କରନ୍ତି । ଝୁଣା, ମହୁ ଓ ଚୁନର ଏକ ମିଶ୍ରଣ ହାଡ଼ଭଙ୍ଗା ସ୍ଥାନରେ ବାରମ୍ବାର ଲେପ ଦେବା ଫଳରେ ଭଙ୍ଗାହାଡ଼ ଯୋଡ଼ି ହୋଇଯାଏ । |
| ୧୯ | Borassus Flabellifera Palm ତାଳ କମ୍ପା / ତାରା | ତାଳ ଗଛର ଉତ୍ତରକୁ ଯାଇଥିବା ଚେରକୁ ଆଣି ସ୍ତ୍ରୀର ଶରୀର ଲମ୍ବା ସୁତାରେ ତା'କୁ ଗୁଡ଼ାଇ ଅଂଟାରେ ବାନ୍ଧିଲେ ସୁଖରେ ପ୍ରସବ ହୁଏ । |
| ୨୦ | Tamarindus Indica Tamarind ତେନ୍ତୁଳି ତିରଡ଼ିଂ | ବୀର୍ଯ୍ୟ ସ୍ତମ୍ଭନ ପାଇଁ ସଉରାମାନେ ଚୋପାଛଡ଼ା ତେନ୍ତୁଳି ମଞ୍ଜି ଗୁଣ୍ଡ, ଚିନି ଓ କ୍ଷୀର ମିଶାଇ ରାତିରେ ଖୋଇଲା ବେଳେ ପିଇଥାନ୍ତି । |
| ୨୧ | Gynodon dactylonpers Conch grass ଦୁବ ଘାସ ପୁର ପୁରି / ଚିତାଣି | ମୁଣ୍ଡ ବିଛା ପାଇଁ ଅରୁଆ ଚାଉଳ ସହ କଂଚା ଦୁବ ମିଶାଇ ବାଟି କପାଳରେ ଲଗାଇଥାନ୍ତି । |
| ୨୨ | Azadirachta Indica Margosa ନିମ ଲିମ | ଯେକୌଣସି ଘା'ରେ ନିମ ପତ୍ର ଗୁଣ୍ଡ ପକାଇଲେ ତାହା ଶୁଖିଯାଏ । |
| ୨୩ | Cocculus Hirsutus Broom Creeper ପାତାଳ ଗରୁଡ଼ ପାତାଳ ଗିରିଡ଼ି | ଶୁକ୍ର ବୃଦ୍ଧି ପାଇଁ ତଥା ଓ ସର୍ପବିଷ ନଷ୍ଟ କରିବା ପାଇଁ ସଉରାମାନେ ପାତାଳ ଗରୁଡ଼ ଗଛର ଛାଲି ରସକୁ ଦିନକୁ ଦୁଇଥର ଲେଖାଏଁ ପିଇଥାନ୍ତି । |
| ୨୪ | Artocarpus integra Jack fruit ପଣସ ପଡ଼ା | ଚର୍ମରୋଗର ଉପଶମ ପାଇଁ ପଣସ ପତ୍ର ବାଟି ଲଗାଇଲେ ତାହା ଶୀଘ୍ର ଭଲ ହୋଇଯାଏ । |

| କ୍ରମିକ ସଂଖ୍ୟା | ଗଛର ଲାଟିନ୍ ନାମ / ଇଂରାଜୀ ନାମ / ଓଡ଼ିଆ ନାମ / ସଉରା ନାମ | ରୋଗ ଓ ତା'ର ଉପଚାର |
|---------------|-------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ୨୫ | Aegle marmelos corr Bael ବେଲ କୃପତଙ୍ଗ | ସଉରାମାନେ ଯେଉଁ ଖାଦ୍ୟ ଖାଇଥାନ୍ତି, ତାହା ଅଜୀର୍ଣ୍ଣ ହେବାର ନାହିଁ ତଥାପି ଅଜୀର୍ଣ୍ଣ ହେଲେ ବେଳପତ୍ର ଓ ଗୋଲମରିଚକୁ ବାଟି ପ୍ରତିଦିନ ସକାଳେ ସେବନ କରନ୍ତି । |
| ୨୬ | Terminalia bellirica Rox Belliricmyrobalan ବାହାଡ଼ା ତୁବର / ତୋଷା | ବାହାଡ଼ା ଗୁଣ୍ଡ ସହିତ ମହୁ ମିଶାଇ ଖାଇଲେ ଶ୍ୱାସ ଓ କାଶ ରୋଗରେ ବହୁତ ଉପକାର ମିଳେ । |
| ୨୭ | Bambusa arundinacea Bamboo ବାଉଁଶ | ବାଉଁଶ ମୂଳ ଓ ଆଙ୍କୁଳ ମୂଳକୁ ଗାଈ ତୁଧରେ ବାଟି ସାତ ଦି ପାନକଲେ କୁକୁରର ବିଷ ନଷ୍ଟ ହୁଏ । |
| | ଉରା/ କୁମ୍ଭାନୁବ୍ | |
| ୨୮ | Lawsonia inermis Henna ମଞ୍ଜୁଆତି ଲୁଲୁସି/ ମଞ୍ଜାତି/ ରେରେସି | ତୋରାଣି ସହିତ ମଞ୍ଜୁଆତି ପତ୍ର ବଟା ପାଦରେ ଲେପନ କଲେ ଗୋଡ଼ ଜ୍ୱଳାପୋଡ଼ା ଭଲ ହୋଇଯାଏ । ବର୍ଷାଦିନେ ପାଣିରେ ଅଧିକ ସମୟ ରହିଲେ ଗୋଡ଼ ଆଙ୍ଗୁଠି ସନ୍ଧିଗୁଡ଼ିକ ପାଣି ଖାଇଯାଏ । ଏଥିରୁ ଉପଶମ ପାଇବା ନିମନ୍ତେ ମଞ୍ଜୁଆତି ପତ୍ର ବଟା ଅତ୍ୟନ୍ତ ଉପକାରୀ ଅଟେ । |
| ୨୯ | Zea Mays Maize ମକା ମକା / କାକାବୁକୁଙ୍ଗା | ରାତିରେ ଏକ ଗ୍ଲୁସ ପାଣିରେ କିଛି କଷି ମକା ମଞ୍ଜି ବରୁରାଇ ସକାଳେ ସେଥିରେ ମିଶ୍ରି ମିଶାଇ ପିଇଲେ ପରିସ୍ରା ଜଳାପୋଡ଼ା ବନ୍ଦ ହୋଇଥାଏ । |
| ୩୦ | Madhuca Indica Butter tree ମହୁଳ ଆଡ଼ା | ମହୁଳ ମଞ୍ଜିକୁ ବାଟି ଦେହରେ ଲଗାଇଲେ ଦେହର ଦରଜ କମିବା ସହିତ ମାଂସପେଶୀ ଓ ସ୍ତନ୍ନୁ ବେଦନା ଦୂର ହୁଏ । |

ଉପସଂହାର

ବଣପାହାଡ଼ ଘେରା ପ୍ରାକୃତିକ ପରିବେଶରେ କାହିଁ କେଉଁ ଅନାଦି କାଳରୁ ବସବାସ କରୁଛନ୍ତି ସଉରା ଜନଜାତି ସଂପ୍ରଦାୟ । ନାଁ ଅଛି ସେମାନଙ୍କର ଆଧୁନିକତା ପ୍ରତି ଲୋଭ ନାଁ ମୋହ ଓ ମାୟା । ସେମାନଙ୍କ ଦୃଷ୍ଟିରେ ତାଙ୍କ ବସତି ହିଁ ସ୍ୱର୍ଗ । ତାଙ୍କର ବସତି ସତ୍ୟ, ବନ୍ଧୁତା ଓ ସୁଖର ଗନ୍ତାଘର ହୋଇଥିବା ବେଳେ, ସହରରେ ଭରିରହିଛି

ଅନେକ ମିଥ୍ୟା, ପ୍ରଚାରଣା ଓ ଲାଞ୍ଜନା । ସହରର କୃତ୍ରିମ ଖାଦ୍ୟ, କୃତ୍ରିମ ସଂପର୍କ ଓ କୃତ୍ରିମ ପରିବେଶ ସେମାନଙ୍କୁ ଭଲ ଲାଗେନା । ଜମି, ଜଳ ଓ ଜଙ୍ଗଲ ସେମାନଙ୍କର ବାସ୍ତବ ଧନସଂପତ୍ତି । ସକାଳେ ଶେଯରୁ ଉଠି ନିତ୍ୟକର୍ମ ସାରି ଟାଙ୍ଗିଆଟିଏ କାନ୍ଧରେ ପକାଇ ଜଙ୍ଗଲକୁ ବାହାରି ପଢ଼ିଲେ ସେମାନଙ୍କ ସବୁ କଷ୍ଟ ଓ ଶାରୀରିକ ଯତ୍ନଶା କେଉଁଆଡ଼େ ଉଭେଇଯାଏ । ବଗଡ଼କୁ ଗଲାବେଳେ କେତେ ଚିହ୍ନା ରାସ୍ତା, ଚିହ୍ନା ଗଛ, ଚିହ୍ନା ପଶୁପକ୍ଷୀଙ୍କୁ ଦେଖୁଦେଖୁ ଯାଏ ତା'ର ହିସାବ ସେ ରଖେନାହିଁ । କିନ୍ତୁ ଏଇ ସବୁ ରାସ୍ତା, ଗଛ, ପଶୁପକ୍ଷୀ, କୀଟପତଙ୍ଗ ଯେ ତା'ର ନିତ୍ୟନୈମିତିକ କାର୍ଯ୍ୟରେ ତା'କୁ ସାହାଯ୍ୟ କରନ୍ତି, ସେସବୁକୁ ସେ କେବେବି ଭୁଲେ ନାହିଁ । ସେଥିପାଇଁ ତ ସେ ବାଟ ଦେବତା, ଡଙ୍ଗର ଦେବତା, ବୃକ୍ଷ ଦେବତା, ପଶୁ ଦେବତା, ଭୂମି ଦେବତା, ଜଳ ଦେବତା ଆଦି ବିଭିନ୍ନ ଦେବଦେବୀଙ୍କ ଆଶୀର୍ବାଦ ପାଇବା ପାଇଁ ଭକ୍ତି ଓ ଶ୍ରଦ୍ଧାରେ ପୂଜାକରେ ଓ ତାଙ୍କୁ ବନ୍ୟଜାତ ଦ୍ରବ୍ୟ ସମର୍ପଣ କରେ । ଦେବତାଙ୍କୁ ସମର୍ପଣ ବିନା ସେ କୌଣସି ଦ୍ରବ୍ୟ ଗ୍ରହଣ କରେ ନାହିଁ । ପ୍ରାକୃତିକ ବିପର୍ଯ୍ୟୟ, ଦୈବା ଦୁର୍ଗିପାକ, ରୋଗବ୍ୟାଧି, ଅପ୍ରାକୃତିକ ମୃତ୍ୟୁ ଇତ୍ୟାଦିର ପ୍ରତିକାର ନିମନ୍ତେ ଗାଁର ଶମନ ବିଭିନ୍ନ ଲକ୍ଷଣ ଅନୁଧ୍ୟାନ କରି ଯଥୋଚିତ ଉପଚାର ପ୍ରୟୋଗ କରେ । ପୂଜାବଳି ସହିତ ଜଡ଼ିବୁଟି ବ୍ୟବହାର କରି ଏଥିରୁ ଆରୋଗ୍ୟ ହୁଏ । ଏମାନଙ୍କ ଦୃଷ୍ଟିରେ ଶମନ ଜଣେ ଦୈବା କୃପାପ୍ରାପ୍ତ ଚିକିତ୍ସାବିତ୍ । ଆଦେଶ ବଳରେ ସେ ଦୃଶ୍ୟ ଓ ଅଦୃଶ୍ୟ ପୃଥିବୀ ମଧ୍ୟରେ ସିଧାସଳଖ ଯୋଗାଯୋଗ ସ୍ଥାପନ କରି ଅପଶକ୍ତି ଦ୍ୱାରା ସୃଷ୍ଟି ହେଉଥିବା ସବୁ ରୋଗର ନିରାକରଣ କରନ୍ତି । ଶମନମାନେ ଏକ ପ୍ରକାର ସାଧକ ଗୋଷ୍ଠୀର । ସଭରା ସମାଜରେ ଶମନ ପ୍ରତି ଭୟ ଓ ଭକ୍ତି ରହିଛି । ପ୍ରତ୍ୟେକ ଅସୁବିଧାରେ ସେମାନେ ଶମନ ନିକଟକୁ ଯାଇଥାନ୍ତି । ପାରମ୍ପରିକ ଭାବେ ପ୍ରାକୃତିକ ଚିକିତ୍ସା ପଦ୍ଧତିକୁ ବ୍ୟବହାର କରୁଛନ୍ତି । କାଳକ୍ରମେ ଶିକ୍ଷାର ପ୍ରସାର, ସ୍ୱାସ୍ଥ୍ୟସେବାର ବ୍ୟବସ୍ଥା, ଯୋଜନାବଦ୍ଧ ଉନ୍ନତ କାର୍ଯ୍ୟକ୍ରମର ପ୍ରଚଳନ ଓ ସୃଷ୍ଟ ସଚେତନତା ଫଳରେ ଏଗୁଡ଼ିକର ପ୍ରୟୋଗ କ୍ରମଶଃ ହ୍ରାସ ପାଇବାରେ ଲାଗିଛି । ଏହି ପ୍ରକ୍ରିୟା ଅବ୍ୟାହତ ରହିଲେ ଭବିଷ୍ୟତ ପିଢ଼ି ନିକଟରେ ସେମାନଙ୍କର ପାରମ୍ପରିକ ଚିକିତ୍ସା ପଦ୍ଧତି ସଂପୂର୍ଣ୍ଣ ଭାବରେ ବିସ୍ମୃତ ହୋଇଯିବ । ତେଣୁ ଏହାର ସଂରକ୍ଷଣ ଓ ପୁନରୁଦ୍ଧାର ଏକାନ୍ତ ଆବଶ୍ୟକ ।

ପ୍ରଧାନ ଶିକ୍ଷକ ତଥା ଜନଜାତି ଗବେଷକ
ପ୍ରକଳ୍ପ ଉଚ୍ଚ ପ୍ରାଥମିକ ବିଦ୍ୟାଳୟ, ପିଠାପୁର
ପୋ-ଗଙ୍ଗାପୁର, କବିସୂର୍ଯ୍ୟନଗର, ଗଞ୍ଜାମ,ମୋ-୯୪୩୮୦୨୦୦୩୮

Herbal Treatment of Bone Settings by Tribes of Odisha

Trilochan Sahoo

Abstract

An in-depth survey on the health care practices among the Santals and Desia Kandha, Kutia Kandha and Dongria Kandha sections of the Kandha community was conducted by SCSTRTI in Mayurbhanj, Kandhamal and Rayagada Districts of Odisha, during 2013-14. The main objective of the study was to find out the tribal traditional use of ethno-medicine on health and diseases. The Author of this paper was associated with the Research Project as a Research Coordinator. The present article, "Herbal treatment in bone settings by the tribes of Odisha" is based on the information sourced from the aforementioned study report. Aptly moderated, this article tries to confirm the Theme of the Banaja-2023, "Medicinal Plants and its use for Treatment among Tribal Communities in Odisha". Though the Tribal traditional healers, Dishari among the Kandha and Ojha among the Santal, used to practice the herbal treatment for cure of different diseases, some of them are very popular in the locality for their specialization in traditional bone settings using herbal medicines. This paper discusses the use of folk medicinal plants to cure various ailments and focuses cases of bone settings among the tribes.

(Key words: Bone, bamboo slit bandage, dislocation, fracture, Ojha, Dissari, traditional bone setters)

Introduction

Basically, ethno botany deals with aboriginal man and his social, cultural and religious links with plants. The interest of ethno botanists include a wide range of subjects like indigenous healing herbal medicines, plants used in religious rituals, cultural activities and musical instruments, foods of plant origin, fossils, ancient trade routes, wild relatives of cultivated plants, new and emergent uses of plants as alternative sources of energy, renewable biomass energy, etc., hitherto not known to mankind are some of the facets of Ethno-botany. xxx Ethno-medicinal research work is being published related to herbal drugs, herbal medicines, physiotherapy, folk-medicine, medicinal herbs and traditional medicine. In India, relevant information on ethno-botany can be traced to Vedic literature, Charaka Samhita and Sushruta Samhita (Sikder & Biswas, 2016).

The Botanical Survey of India estimates the number of species of flowering plants in India at between 36,000 to 48,000. More than 21% of total flora of India is thought to have medicinal value. More than 90 million people are depending directly on biodiversity. It is estimated that people make use of only around 11,000 plant species. India has a rich diversity of medicinal plants. The supply base of 90% herbal raw drugs used in the manufacture of Ayurveda, Siddha, Unani and Homeopathy systems of medicine are largely from the wild (Nanjunda, 2010).

Odisha, an eastern state of India is rich in floristic diversity as well as ancient folk literature, which may be trapped for information, since all systems of medicine have their roots in one way or the other in folk medicine and house hold remedies. As the rural Indian tribal villagers are deprived of modern health care system, they are highly dependent on traditional therapeutic methods of medicinal plants to meet their health care needs (Sahu & Other, 2012).

Traditional bone setting is quite popular in India. Traditional bone setters (TBS) are one of the largest specialist groups practicing traditional medicine in our country. It is believed that there are about 70,000 traditional healers and bonesetters in India and they treat 60% of trauma. Among them, 3000 TBS Vaidyas are in various districts of Tamil Nadu, Pondicherry, Kerala and Karnataka. There are also many well-known places for bone setting in Orissa like Kalupada, Kuleila, Athagad, etc. (Panda & Rout, 2011).

Tribal traditional bone setting is a soft manual mobilization technique focuses on the muscles, joints, and ligaments. The tribal healers and their patients are of the opinion that the movements of the healers' hands and herbal treatments are effective and beneficial in most of the cases. The discussions ahead include tribal traditional herbal treatments of different diseases with specialization in bone settings.

Methods

A survey on folk medicinal plants and folk healers of Kandha and Santal tribes of Odisha was conducted by SCSTRTI (2015-14) with the technical supports from the Amity Humanity Foundation, Bhubaneswar in four districts like Kandhamal and Rayagada, for the DesiaKandha, KutiaKandha and Dongria Kandha sections of the Kandha community and Mayurbhanj and Keonjhar for the Santal community. Information was collected based on interview and field studies with as many as 85 local healers and 425 patients and 16 knowledgeable persons or key informants within their communities. Identification of medicinal plants was done by the indigenous healers. Study was mainly with plants used to cure diseases and to enquire about different healing systems.

Out of inventory of 85 tribal healers covered under the study, 18 tribal healers had gained specialization on treatment of bone fractures and bone setting. They claim to have ability to cure all kinds of bone injuries. For them clinical surgery and X ray reports are of no use in bone setting. They could identify bone fractures with touch of their hands in the affected parts. Their treatments of bone-setting for bone injuries include resetting bone fractures as well as joint manipulation.

Cases of Tribal Bone Setters

The bone settlers are specialized in curing bone fractures. Their therapy is absolutely manifested by herbs. The technique and technologies developed is purely local (SCSTRTI, 2019). To substantiate the fact a few cases of the Tribal healers and their herbal treatments are aptly moderated and reproduced below.

Case No.1 (Bone Setting)

Shree Mahata Majhi, Village: Nuagan, P.O.: Kamali, Panchayat: Dukura, Block: Khunta-1, District: Mayurbhanj, Pincode: 757075, Ph. No.: 9556135829, an old man aged about 70 years was the known healer (Ojha) of village Nuagan of Khunta Block in Mayurbhanj district. He was famous for bone setting. Shree Majhi maintains a good life with social esteem because of his treatment. The patients come to him from different places with no restriction of age, sex and

caste. Healing practice was his family occupation. He had learned the methods of treatment from his late father in the year of 1970. He started healing practices independently from year 1974 by posing himself as a disciple of Shree Srinath Murmu. Now he treats about 4-5 patients per month. Most of the patients are from different tribes like the Kandha and Bhuyan of the locality.

For the first time in the year 1974, he had started treatment in setting the fractured bones applying herbal medicines. Since then, he had not looked back and made progress in his profession. As specialist in bone setting, he used to collect herbal plants from forest for composition of his medicine. The plants like i.) Juice of *Grewiatiliifolia*, ii) Bark of *Ficusbengalensis*, iii) Root of *Kalanchoepinnata* and iv) Leaves of *Gmelinaarborea* were in demand for him. He remembered that one day a patient came from Bhupad village in February 2000 with fractured leg. After examination of patient, he gave herbal medicine and advised to perform rituals by sacrificing a hen in front of the shine of the village deities. Then he treated the patient and successfully set the bone inside.

He had successfully treated multiple bone fractures, head injury, accident cases and the patients were recovered their normal health. In describing a successful story of his life, Mr. Majhi said, "It was month of October 2009, when he was sitting in his house, some people of his village Nuagaon came to him. Stating that a person named Joda Hembram was seriously injured by the local criminals and was in very bad condition. The people immediately took him to the house of the patient. He saw Joda is sleeping with multiple fractures in hand, leg and back bone. On contact, the Govt. hospital refused to treat him saying that it was beyond their limit and refused as a lost case. Mr. Majhi took a challenge and started immediate treatment. According to his method, he first applied the oil of *Carthamustinctorius*, in fractured bone. After that a paste made out of *Moringaoleifera* and *Carthamustinctorius* oil was applied to fractured bone and was plastered with the help of bamboo splits. The bandage was to change on every third day, by the end of three month, the patient was cured. Then news spread so widely that the patients, who were refused by Govt. hospital, came to him for treatment and even the local doctors were surprised of his treatment. This was one of the memorable events in his life.

Mr. Majhi emphasizes to grow a number of medicinal plants in his locality for treatment of patients. Some of them are *Grewiatiliifolia*, *Ficusbengalensis*, *Lawsonialnermis*, *Litseaglutionsa*, *Kalanchoepinnata*, *Piperlongum*, *Aloevera*, *Ocimum Sanctum*, *Mallotusrepandus* and *Mimosapudica*. Besides, he also usedtheraoptical components of animal origin like *PipistrellusPipistrellus* and *Liocarcinusvernalis*. He also uses ITK made out of oil of *Carthamustinctorius* with the combination of *Moringaoleifera* juice and ghee for treatment of bone fracture. According to him, the bone fracture is a complicated treatment. The patient can be better cured in the traditional method than the methods followed in Govt. hospital.

To improve the treatment methods in case of bone fracture, he strongly emphasized the traditional methods. To have better treatment facilities, his suggestions include i.) Expansion/ cultivation of medicinal plants in the area, ii) Construction of small shades to treat the patients in each panchayat, iii) to set up training programmes for the local healers to impart the skill on preparation of herbal medicines to deal with such cases and iv) The Govt. should encourage and provide financial assistance to the poor healers for expansion of traditional treatment.

Case No. 2 (Bone Setting & Paralysis)

Shree Kuanr Soren, Village: Kandalia, P.O.: Kamali, Panchayat: Dukura, Block: Khunta-1, District: Mayurbhanj, Pincode: 757075, Ph. No.: 8457910710, 60 years was a known healer (Ojha) of the Santal community of village Kandalia in Khunta block of Mayurbhanj district. In spite of being a tribal matriculate, he decided to live as healer and serve his community and earned social recognition because of his education and healing practices in the locality. Mr. Soren said that he followed three important ethics, like affordability of patient, good hospitality at the place of treatment and affectionate behavior with patients. He spent major time in treatment, collection of herbal materials and preparation of medicines. In view of his profession he had established good rapport with traders, forest officials and forest dwellers. He keeps a sharp vision in preparation of medicine, family investment, income and expenditures. His entire family supports him as and when it is required in healing practices.

He learned professional skill through self-efforts and took a firm decision to be known as good healer. He treated about 600 patients per year and most of them belong to different tribes. In 2005, he started treatment of setting fractured bones applying herbal medicines. For dealing with the bone setting, Shree Soren selected herbs, dried them in sun, made powder and prepared bamboo sticks and used them when required to make plaster. The selection of bamboo sticks followed seasoning. He keeps these sticks in house and uses these as and when required. From 2005, he had been progressing in his healing profession.

Mr. Soren generally treats the diseases, like paralysis, joint pain and epilepsy. He neither believes in magico-religious treatment nor performs such rituals or magic. Herbal treatment is his major activity. One of the success stories of traditional herbal treatment he narrated is as follows:

A gentleman, named Makara Pradhan age about 60 years of village of Chitagada in Dukura Panchayat, who was suffering from the serious disease, paralysis, came to him for treatment. After seeing the patient, Mr. Soren thought for a while, and observed at the patient. Being harassed at Govt. hospitals, Sri Pradhan anxiously looked at Soren for positive response. Mr. Soren took it as a challenge and started treatment. The medicine for paralysis was prepared by Mr. Soren at his home. The preparation of his medicine was boiling of cow ghee (100ml), castor oil (150ml) and roots of Dudura plant (2 to 3 pieces) together for about 30 minutes. The paste made out of this process was massaged on different parts of body of the patient like shoulder and leg for about 20 to 25 minutes. The patient was advised to practice it for three times a day continuously for three months. The medicine worked well and the patient was cured within stipulated time and performed his daily activities in normal ways.

Mr. Soren is very meticulous in his profession. He desired to develop a herbal garden close to his residence. His plan had not yet been materialized. To upkeep the professional activities, he had planned to have his own herbal garden and wish to plant the herbal trees like *Syzygiumcumini* (Jamukoli) to cure the disease like diabetes, *Aeglemarmelos* (Bel) and *Emblicaoofficinalis* (Anla) used to cure dysentery disease, *Ricinuscommunis* (Jada) plant used for disease like headache, *Buteamonosperma* (Palasa) used to cure the insanity disease, *Azadirachtaindica* (Neem) is used for preparing medicine for skin diseases, root of *Ocimum sanctum* (Tulsi) was mainly used by the healer to cure stomach pain. He also treats joint pain, epilepsy and paralysis.

The major components of his treatment were bulbs, leaves, stem and stem bark. The uses of these ingredients were made in forms of juice, pest, dried powder and decoction. These ingredients are sun dried for making powder whereas for pest and juice these used as fresh. He intended to hand over responsibility of the healing practices to his son. His son was taking training from him. He needed financial support to have required materials to treat diseases, like cancer, tuberculosis and diabetes.

Case No.3 (Bone Setting & Other diseases)

Sri Syamsundar Mallick Village: Kutikia Panchayat: Kutikia P.O: Kutikia Pin Code: 762110 Block: Baliguda District: Kandhamal Ph. No.: 8895401318 Age about 65years, Illiterate Practice Since 2008. On an average treated 35-50 patients per year. Practice Learned from Guru (Simanchala Das) Specialization in Bone fracture. His herbal treatment of other diseases are earache, joint pain, disorder of menstruation, malaria, diarrhoea, gastritis, stomach pain and various skin diseases. Diseases treated by him and the process of preparation of herbal medicines are given the following two statements.

Name of the Diseases Treated by the Healer

| Local name of disease | English name of disease | Symptoms of diseases | Methods of Identification |
|-----------------------|------------------------------|--------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------|
| Hada bhanga | Bone fracture | Pain occurs in the injured area that gets worse when the area is moved or pressure is applied. Loss of function in the part of body. | Examination of injured area of the body. |
| Kana bindha | Ear ache Pain in side ear | Headache, sleeplessness, | Examination of patient |
| Kasa | Cough | Discharge of sputum of white color from mouth | Examination of sputum |
| Malaria | Malaria | Headache, backache, high temperature, shivering & vomiting. | Examination of patient |
| Petabyatha | Stomach pain | Pain occurs in belly at night & spread to other parts of body gradually, vomiting. | Examination of patient |
| Anthuganthibytha | Joint pain | General symptoms include fatigue, severe pain occurs in joints, difficult to move. | Examination of patient |
| Stree roga | Disorder of menstruation | Abdomen pain, weakness, headache, pain in different organs of body, loss of appetite & constipation. | Urine test |
| Tarala jhada | Diarrhoea | Occur frequent loose motion, watery stool, light harness or dizziness due to dehydration | Examination of patient |
| Charma roga | Skin disease Scabies | Figures are affected, itching effect & pus formation. | Visible body symbols |
| Pakastali pradaha | Gastritis irritable. | Indigestion, constipation, burning sensation in chest, weakness, | Examination of patient |

Herbal Plants used by the Healer in preparation of medicine for Diseases

| Name of plant | Botanical name | Used for which disease | Parts of plant used in making medicines | Process | Usable form |
|---------------|-----------------------|------------------------|-----------------------------------------|------------------|-------------|
| | | | | Burning/ Soaking | Food/ Drink |
| Hadajala | Vitisquandrangularis | Bone fracture | All | Soaking | Drink |
| Apamaranga | Achyranthesaspera | Diarrhea | Root | Soaking | Drink |
| Bana kolatha | Atylosiascarabaeoides | Diarrhea | Root | Soaking | Drink |
| Mango | Mangiferaindica | Diarrhea | Bark | Soaking | Drink |
| Tulsi | Ocimum sanctum | Joint pain | Leaf | Soaking | Drink |
| Dub grass | Cynodomdactylon | Joint pain | Leaf | Soaking | Drink |
| Baruna | Cratevaadansonii | Joint pain | Leaf | Soaking | Drink |
| Bel | Aeglemarmelos | Cough | Leaf | Soaking | Drink |
| Lajakulilata | Mimosa pudica | Cough | Root | Soaking | Drink |
| Masani | Ehertialaevis | Cough | Leaf | Soaking | Drink |
| Satabari | Asparagus gracilis | Stomach pain | Root | Soaking | Drink |

Case of Bone setting from other studies

Mr. Ramachandra Murmu of Santal Tribe, Village: Rangadihi, District: Mayurbhanj was a specialist in bone settings. He has been treating tribal people of his own tribes and others since last 25 years, in the tribal dominated Badasahi block area in Mayurbhanj District. His village Rangadihi is known for Hada Bhanha treatment in that area. Patients from nearly Rajgibirdpur and Dhemasahi (West Bengal) visit the village for a cheaper and traditional healing treatment. Suresh examines the broken part of the limb and set the bones by tying bamboo pieces and bandage it. The bandage is made of old sarees/Dhotis, after applying medicinal pastes made from herbs. He collects medicinal plants from Similipal Biosphere Reserve forest. He was of opinion that medicinal plants are not available in near forest; we have to do hard labour to go to deep forest to collect the materials. After collecting the roots and other parts of the trees, it is made to pieces and then powdered. His wife Salma Dehuri helps him in preparing the powder. Then the powder is mixed with Ghee made from Cow milk. He gives 21 tablets for 7 days for administration. He learnt this from his uncle Mangal Majhi. When he was 25-26 years old, a bone of his hand got fractured. He stayed with his uncle for 1 month and learnt the art of treatment of fractures of bone. Patients from 40 km radius came to him for treatment of diseases. He claims he has cured thousands of patients. Tribal and poor people from other communities come to him for treatment of bones fractures and dog bite. After the treatment Suresh never demands any fee from patients. The patients whatever they want and can, pay him. Now his son Gyana Ranjan learns the art of treatment. A poor destitute woman with broken leg from Badasahi village came in a trolley rickshaw and got cured by his treatment. (SCSTRTI, 2013)

The following statement is an excerpt from the Ethno-medicinal Perspectives of Botanicals used by tribals of Boudh District, Odisha. It reveals the practice of herbal treatment of bone fracture among the Kondh, Gond, Saura, Mirdhas, Mundas, Kharia, Kora, Kolha, etc. in Boudh district. (Sahu & Others, 2013:p.17)

Ethno-medicinal Perspectives of Botanicals used by Tribes of Boudh District, Odisha.

| Botanical names / Family | Local names / Locality | Mode of administration \ Diseases |
|-------------------------------|------------------------|----------------------------------------------------------------------------------------------------------------|
| <i>Mucunapuriens</i> (L.) DC. | Ln. Baidonko | 10-15 seeds were soaked overnight and the water is given in empty stomach twice a week against Bone fractures. |
| Sapotaceae | Loc. Mundapada | |

The study of Gouda & Others (2023: Unpublished) in Biraguda village in Kandhamal district, Odisha on Indigenous Medicinal plant of Kandha tribe for primary healthcare indicates the use of Bark of Cala tree/Arjwatree. The Kandha tribe of the village made paste of two barks and apply on the affected area for cure of bone fracture.

Case Analysis

To cure these diseases the healers adopted both herbal and magical treatment as supplement to each other. The respondents revealed that those who opted for herbal healing treatment were influenced by elder healers, father, or by self-decision in some cases. In case of bonesetting, they practiced to remain with guru, observe the operation and learn. They are required to go to forest many times, identify plants, locate location, season of growth and collect root, leaves, stems, flowers and even whole plants for preparation of medicines. In case of animal or insect bite, they apply herbal medicines and recite mantras. These mantras are very secret and they never disclose to anybody except those who became their disciples.

The use of herbs to treat diseases is almost universal among societies and is often more affordable than purchasing expensive modern pharmaceuticals. In case of traditional healing methods the tribes follow foot prints of their ancestors and perform rituals to escape from clutches of ill spirits. The present investigation has made the aforementioned cases of tribal herbal healers. The synthesized outcomes of the above cases reveal the followings.

- i. The healers practice both herbal and magical treatments. Some of them are specialized in bone setting. The herbal medicines are administered in treatment of the diseases but for controlling of evil spirit, snake bite, dog bite and chicken pox the tribal healers prescribe rituals.
- ii. The herbal medicines are prepared by the healers themselves. They collect herbal plants, their leaves, root, and stem from forest.
- iii. While performing rituals they make offering to village deity, differently called at different locations in the center being Marang Buru (Santal), Dangar Dehta (Dongria Kandha).
- iv. The healers charge for treatment depending upon nature of disease and affordability of the patients and curability. The healers feel proud of their profession; groom their children to take up healing profession after them as it carries more of social and economic values.
- v. The healers have desire to establish herbal garden and improvement in their profession for which they need financial assistance.
- vi. Some healers strongly support magical treatment as it is easier, less costly and effective particularly in case of ghost attack.

Conclusion:

Usually plant-based medicines are used for treatment of different kinds of sickness and ailments. The most common plants utilized for treating various diseases includes Tulsi (*Ocimum sanctum*), Satavari (*Asparagus recemosus*), Patal garuda (*Rouwolfia serpentina*),

Bahada (*Terminalia belirica*), Kusum (*Schleichera oleosa*), Apamaranga (*Achyranthes aspera*), Ashwagandha (*Withania somnifera*), Baidanka (*Mucuna pruriens*), Bisalyakarani (*Tridax procumbens*), Dudura (*Datura metel*), Kaincha (*Abrus precatorius*), Haladi (*Curcuma longa*), Harida (*Terminalia chebula*), Jada (*Ricinus communis*), Lajkuli lata (*Mimosa pudica*), Mahula (*Madhuka longifolia*), Nimba (*Azadirachta indica*), Amba (*Mangifera indica*), Bhringaraj (*Eclipta alba*), Dimiri (*Ficus glomerata*), Guluchi (*Tinospora cordifolia*), Kendu (*Diospyros melanoxylon*) and many others that are known only by local names (SCSTRTI, 2019).

Healers in the area diagnose diseases based on symptoms but sometimes they may also associate it to spirit. Therefore, preparation of medicines and treatment of diseases are sometimes accompanied by rituals. Tribal practitioners use plant products raw or take as decoction, infusion and paste. The most important aspect of the tribes in this region is they use fresh plant materials for the preparation of medicine (Sahu & Others, 2013:P-19).

From this paper it is clear that tribes of Odisha possess innate ability to discern the character of plants and exploit the plant resources to meet their health care needs. Therefore, the medicinal plants being used by the tribal People of Odisha in general and the Santal and Kandha in Particular need to be experimentally validated and useful herbal perceptions should be promoted and marketed for income generations. The tribes under the study are rich in indigenous health care practices. But their healing techniques have not been scientifically validated till date. Hence, the traditional treatment system of tribal people should be scientifically validated and acknowledged.

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Ethno-Medicinal Plants and Their Uses: An Empirical Study among the Bonda Highlanders of Odisha

R. P Mohanty

Abstract

The Bonda highlanders are one of the autochthons of the Eastern Ghats in the Bonda Hills falling under the khairiput block of the Malkangiri district. They extract a wide range of life supporting materials including medicinal plants from their own forests which need to be recorded for their welfare. The main objectives of the present paper are: (i) to identify the available medicinal plants in the hills, and (ii) to find out their uses by these people. For undertaking this study, a group of scientists belonging to different disciplines such as geology, botany and anthropology was engaged in the hill and the entire hill Bonda region was first divided into different zones and the scientists visited the zones to identify the geomorphology and the available medicinal plants.

Rationale:

Man is the most intelligent creature amongst all others in the whole animal kingdom. He has created the most suitable strategies for his own survival from different perspectives including that of curing and healing of his ailments with the application of different parts or substances of different plant species available in the local plant kingdom. This indigenous knowledge have come down to generations since the hoary past till today and people in both the tribal as well as in rural areas are still more or less depending on this practice.

Traditionally in each tribal village there is a soothsayer or medicine man that possesses indigenous knowledge on the medicinal uses of different plants. His position is very respectable as he is often treated as an intermediary between his fellow members and the god, spirits or in other words the unseen world. Similarly in each caste Hindu village there is a special man called Baïda or medicine man who not only prescribes treatments with the use of medicinal plants to his villagers rather prescribes ethno-medicine to the village deities on rituals and symbolic rituals. But while in most of the tribal communities traditional medicine men are still there to discharge their duties with all cultural sanctions, in most of the caste Hindu villages the Baidas have almost lost their social status and service due to impact of modernisation. They no more depend on this profession as people now opt for the western medicines and therefore their earnings from this source does not suffice for their daily bread and butter. Still then there are people who ask to take their advice on urgency or due to their poor economic condition.

In both the cases the knowledge on medicinal values of the local plants and their uses is transferred from one generation to the next mainly through lip service or oral tradition and in few cases old documents might have been owned among the practitioners or even these could be in poor conditions. However, all those oral knowledge base must be documented for the welfare of human societies and scientific research in future.

In this context most of the workers are of the same opinion. As for example while Verma says, that "from beginning of the civilisation, people have depended on plants to cure disease, promote healing of injuries, and alleviate pain" (2017:i), Dhiman (2017) opines that since ages, people around the world have healed the sick with herbal therapies and the knowledge handed down through generations. Further Bharati (2018) speaks that herbal medicine is a practice that is as old as the mankind is and human culture and over the period of time and development in scientific knowledge and technology in great traditions people have started using the medicinal plants in scientific ways. But certainly this has not yet been established as a distinct discipline and it has remained as 'a not widely researched area' as a number of components are associated on this, such as differential nomenclatures in different linguistic groups, cultures and studying the subject from the philosophical angles of different scientific subjects. Gabrielle (2004) says that, it embraces a wide variety of disciplines from Anthropology and religion to botany and pharmaceutical science and this may be one of the reasons for why it has been understudied as a subject. However, as pointed out above there must be a scientific record of all such uses of different cultures or countries.

As per the 2011 census, with 62 tribal communities, there are as high as 9590756 (22.5%) tribal people in Odisha, belonging to different cultures and linguistic groups. But there has been no significant work on identification on ethno-medicinal practices comparatively between the tribal people of the Odisha in one hand and the rest of people on the other. The reviews of certain publications by the workers from the state of Odisha and beyond also indicate the fact.

Review of Literature

Gabrielle has made a study in 2004 on the folk medicines and has collected information from different sources with a number of examples from countries like Britain Ireland and North America. She has described her study both disease as well as medicinal plant-wise. However, Verma (2017) has attempted to bring out the age old practices of Ayurveda and has tried to describe modern applications of medicinal plants or the herbal medicine since these plants are very useful and therefore it could be propagated massively for commercial purpose. He contributes information on origin, distribution of plants, their species, varieties, uses etc in brief but makes main focus on aspects like climate, soil, planting and propagation methods etc elaborately.

Dhiran in 2017 edits a volume on Herbal Medicine containing a total number of 14 papers from different workers. But the works mostly related to the theoretical aspects, technology attributing renaissance for extraction of herbal medicines, herbal cosmetics, herbal technology and so on. However, the volume contains a specific paper on Malaysian medicinal plants. As a whole this volume is on the awakening of interest among students in Pharmaceutical education and how they could get benefitted from studying of medicinal plants.

The work of Pal and Jain (1998) concentrates on four tribes such as Lodha, Munda, Oraon and Santal Tribes and some other people of the lower Gangetic plains of India. They have pointed on topics like the attitude of the tribal people towards diseases, diagnosis and treatment processes, medicinal plants and tribal pharmacology and they have made their study in the perspective of other traditional medicine systems, such as Ayurveda, Sidha, Tantra, Unani, and the traditional systems of Srilanka, Myanmar, Tibet and China.

Prasad and Sinha (2012) in their book speak that the impact of educating on ethno medicine and health care, traditional healer, traditional medicinal herbs in tribal community of Chhota Bhagal of the interior areas of Himachal Pradesh . They say that more than 3500 flowering plants have been reported from Himachal Pradesh of which 500 plants are believed to have medicinal values.

In Odisha very few works on this areas are available .The book - Anubhuta Jogamala or Ghara Baida by Laxman Mishra (1971). is widely used by the public in rural Odisha as it recommends plants for different ailments but it lacks a number of other information such as sources, distribution, scientific names etc. In the year of 2014 Sahoo compiled a book titled Glossary on useful plants of Odisha that constitutes a number of plants and trees but that are not necessarily used for medicinal purpose by the people of Odisha. Another study is by Mishra (2014) that speaks the medicinal plants used by a particular tribal community , that is Kondhs of Ganjam .Thus, there is no study available till today that would provide a holistic picture of the medicinal plants being used by the people of Odisha comparatively between the Tribes and the non- tribal communities. However, in the present study an attempt has been made to find out the available ethno medicinal plant resources and their traditional uses in an indigenous community of Odisha, that is the Bonda highlanders. Yet the specific aims and objectives of the study are as follows:

Aims and Objectives of the Present Study:

- (i) To identify the local medicinal plants available in the Hill Bonda region
- (ii) To find out the distribution in the locality
- (iii) To find out the uses by the Hill Bonda Tribe

The Tribe

There are a total number of 62 tribal communities in the state of Odisha including 13 Particularly Vulnerable tribes and the Bonda Highlanders are one of the particularly vulnerable tribes. Numerically they are a very small tribe having around 6000 population only. They are confined only to 32 villages located on the hill and mountain tops falling under the Eastern Ghat ranges in the jurisdiction of Khairput block of the district of Malkangiri. Their habitat is about 3000 to 4000 feet above the sea level.

Geomorphology and Soil

The entire region can be divided into five groups such as residual hills, denudation hills plateaus buried pediplains and vallefills depending upon the geomorphology of the area and the soil of the area is mostly sedimentary in nature . The entire ecological niche is rich with a wide range of natural plant resources including medicinal plants. The hill Bonda extract food , fuel , fodder , construction materials including the thatching grasses, medicinal plants and some other items from their local forests (cf. Mahapatra and Mohanty, 2009: 11).

Traditionally the hill Bonda use a wide range of indigenous medicinal plants and they inherit the knowledge on their uses through oral tradition but there are specific persons called disharies who specialize themselves on this . They prescribe different parts of different plants for the treatment of different ailments and diseases.

Materials and Methods

To identify the available medicinal plants in the hills a group of scientists from different disciplines such as, geology, botany and anthropology was engaged in the hill and the entire hill Bonda region was first divided into four zones and the scientists visited the zones to identify the geomorphology and the available medicinal plants with the help of a local interpreter and a local medicine man from the community concerned.

The following are some of the medicinal plants that are used for different purposes by the Bonda. In the enumeration, the botanical names of a few species of plants available in the region are provided with the name of their family within parentheses. The local and regional names of the species are also provided for better understanding. At the same time the localities from where the species are found are also provided and lastly their uses are also given but in a nutshell.

It may be noted here that the Bonda ordinarily leave the roots or the parts of the tubers, and the bases of the medicinal plants etc. in the soil to regenerate in the following season. The shrubs are never exploited overly so that they can become fully functional in the next season. Thus, they optimally use their herbal resources, and manage their survival in their own ways of thinking and age-old management system.

Some Medicinal Plants, Local and Regional Names, Availability and Their Uses

1. *Arstidasetacea Retz (Poaceae)*

- (a) Local Name: Ghas
- (b) Local Oriya Name: Khandikaghas
- (c) Locality: Native to, Badapada, Dumuripada, Tulagurum Baunspada, Kirsanipada, Bandhaguda etc.
- (d) Use: Ordinarily the dried seeds are crushed to form powder and used with castor oil to reduce mouth and foot sores and wounds.

2. *Aervasanguinolenta (L) BL (Amaranathaceae)*

- (a) Local Name: Sipuru
- (b) Local Oriya Name: Paunsia
- (c) Locality: Native to Mudulipara, Bandhaguda, Kirsanipada etc.
- (d) Use: The juice of different parts of the plant is used for reducing Parkinson and related diseases.

3. *Bombax ceiba Linn (Bombacaceae)*

- (a) Local Name: Semu
- (b) Local Oriya Name: Simili
- (c) Locality: Bandhaguda, Duntipada, Mudulipada etc.
- (d) Use: The juice of the bark is used to reduce stomachache. Decoction of the bark is used for combating different fevers and the juice is also used for curing the skin rashes.

4. *Caryotaurens Linn (Arecaceae)*

- (a) Local Name: Sapung

- (b) Local Oriya Name: Salpa
- (c) Locality: Badapada, Dumuripada, Tulagurum etc.
- (d) Use: used for combating infections, treatment of diarrhea, anemia, cold and cough, jaundice etc and it is also used as an energizer.

5. *Curcuma longa* L. (Zingiberaceae)

- (a) Local Name: Sangsang
- (b) Local Oriya Name: Haldi
- (c) Locality: Badapada, Bandhaguda, Mudulipada, Dumuripada etc.
- (d) Use: Use for keeping body active and used as an antioxidant. At the same time it is also used for curing wounds and fever.

6. *Diospyros melanoxylon* Roxb. (Ebenaceae)

- (a) Local Name: Tire
- (b) Local Oriya Name: Kendu
- (c) Locality: Mudulipada, Badapada, Tulagurum, Goiguda etc.
- (d) Use: The juice of matured green leaves is utilized for scabies, wounds and removing of stomach disorders

7. *Bauhinia vahlii* Wt. & Arn. (Caesalpiniaceae)

- (a) Local Name: Landu
- (b) Local Oriya Name: Siali
- (c) Locality: Mudulipada, Bandhaguda, Sileiguda, Andrahal etc.
- (d) Use: The juice of the leaves is used for reducing skin diseases, hyperglycemia, and weakness.

8. *Ficus benjamina* L. (Moiirageae)

- (a) Local Name: Enchar
- (b) Local Oriya Name: Dhambur
- (c) Locality: Badapada, Dumiripada, Kirsanipada etc.
- (d) Use: The latex and fruit extracts are used for curing of skin disorders, constipation, arresting vomiting and treatment of fever.

9. *Holarrhena antidy senterica* (Roth) A.D.C. (Apocynaceae)

- (a) Local Name: Koruan
- (b) Local Oriya name: Khiringia
- (c) Locality: Dantipada, Badapada, Baunspara, kirsani pada etc.
- (d) Use: Different parts of the pants are used in different forms for the treatment of diarrhea, dysentery and arresting of constipation.

10. *Marsilea quadrifolia* L. (Marsileaceae)

- (a) Local Name: Sukung
- (b) Local Oriya Name: Sunsunia
- (c) Locality: Badapada, Dantipada, Goiguda, Dumuripada etc.
- (d) Use: Different parts of the pants are used in different forms to combat weakness, and bloodlessness among women.

11. Adhuca longifolia (Koen) McBride (Sapotaceae)

- (a) Local Name: Baw
- (b) Local Oriya Name: Mahula
- (c) Locality: Chalanpada, Badapada, Tulagurum, Baunspada etc.
- (d) Use: Different parts of the plant are used in different forms for the treatment of skin diseases, body pain and headache.

12. Ficus hispida L.F. (Moraceae)

- (a) Local Name: Jano, Liein
- (b) Local Oriya Name: Dimiri
- (c) Locality: Dumuripada, Andrahal Kirsanipada, Mudulipada etc.
- (d) Use: Different parts of the plant are used for curing of jaundice.

13. Phoenix acaulis Buch-Ham. (Arecaceae)

- (a) Local Name: Bulura
- (b) Local Oriya Name: Sidhikoli
- (c) Locality: Badapada, Kichapada, Kirsanipada, Andrahal etc.
- (d) Use: The raw seed and the raw fruits are used for the treatment of stomachache, toothache, arthritis, and sometimes fever and loose motion.

14. Syzygium cumini (L) Skeels

Syn: Eugenia, janmbolana, larn.

(Myrtaceae)

- (a) Local Name: Kubed
- (b) Local Oriya Name: Jamu
- (c) Locality: Andrahal, Kirsanipada, Mudulipada, Tulagurum etc.
- (d) Use: Different parts of the plant are used in different forms for the treatment of urine infection, diabetes, digestion, asthma and sore throat.

15. Phyllanthus emblica L. (Euphorbiaceae)

- (a) Local Name: Singer
- (b) Local Oriya Name: Jamu
- (c) Locality: Bandhaguda, Kichapada, Mudulipada, Kirsanipada etc.
- (d) Use: The fruit is mainly used for the treatment of diarrhea.

16. Tamarindus indica L. (Caesalpinaceae)

- (a) Local Name: Titim
- (b) Local Oriya Name: Tentuli
- (c) Locality: Badapada, Mudulipada, Dumuripada, Dantipara etc.
- (d) Use: Different parts of the plant are used in different forms for the treatment of wounds, fever and abdominal disorder.

17. Terminalia bellerica (Gaertn.) Roxb. (Combretaceae)

- (a) Local Name: Satikbar
- (b) Local Oriya Name: Bahada

- (c) Locality: Mudulipada, Andrahal, Baunspada, Badapada etc
- (d) Use: Different parts of the pants are used in different forms for the treatment of liver disorder, scabies and bronchitis.

18. *Woodfordia floribunda* Salis

Syn: *Woodfordia fruticosa* (Linn.) Kurz. (Lythraceae)

- (a) Local Name: Gisingte
- (b) Local Oriya Name: Dhataki
- (c) Locality: Badapada, Banda pada, Baunspada, Mudulipada etc
- (d) Use: Different parts of the pants are used in different forms for combating inflammatory problems.

19. *Terminalia chebula* Retz. (Combretaceae)

- (a) Local Name: Dush
- (b) Local Oriya Name: Harida
- (c) Locality: Kirsanipada, Mudulipada, ulagurum, Dumuripada etc.
- (d) Use: Different parts of the pants are used in different forms to arrest gum bleeding.

Concluding Remarks

The entire Upper Bonda region has remained almost in its original form since the hoary past and the plant resources have also remained unaffected by the external forces. This is a resourceful laboratory for ethno-medicine scientists and therefore more and more such specialists should explore the entire region to find out each and every medicinal plants from the niche. More over such scientists should examine the medicinal efficacy of the plants the Bonda traditionally use and recommend for their better and scientific uses.

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Covid-19 and Traditional Healing Practices Among Santal Tribe in Contemporary Times

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Abstract

This paper is about the healing practices and preventive measures taken by the Santal tribes in Mayurbhanj district in the wake of Covid-19 pandemic in India. It aims at capturing the indigenous practices and strategies for tackling the issue and the role and significance of the medicine man or Ojha in Santal community.

Keywords: Traditional Healing Practices, Medicine Man, Covid-19, Tribes.

The first case of Covid-19 appeared in Wuhan, China. Soon within few months, Covid-19 cases were identified across the world. It is mostly the people who carry virus along with them as they travel from one place to another and globalization has in some way accelerated the rate of transmission of diseases across different continents. According to WHO, the global excess mortality rate between 1st of January, 2020 to 31st December, 2021 had reached 14.91 million. (WHO, 2022) When the entire globe was dealing with the crisis of the pandemic, and states across the world were formulating strategies for dealing with the problem, the indigenous community in the Kaleijaw village in Thakurmunda block, Mayurbhanj district carved out its own mechanism for dealing with it. It must be noted that Odisha has the highest number of different tribal communities residing in the state. The state has 62 ethnic groups categorized as scheduled tribes. (Ota et al, 2018) The Thakurmunda block has tribes namely Kolha, Sounti, Ho, Santal, Bathudi, Gond, Kisan, Bhuyan, Bhumia, Mahali, Kharia. I have looked into the Kaleijaw village of this block which has Santal population. (Ota et. al, 2018). It could be seen that with the outbreak of Covid-19, the Indian state was issuing guidelines for its citizens from time to time to keep them safe. The practices of social distancing and wearing masks in public places was made mandatory and on the other hand, vaccination of each and every citizen above the age of 18 was made compulsory. In such a scenario, I travelled to Kaleijaw village in Thakurmunda block of Mayurbhanj district. This paper is a product of my interaction with the villagers. I have used focused group discussions for the purpose of this study and conducted a pilot survey with just 35 respondents.

My interaction with the members of the village community helped me understand the tribal perspective of genesis of a disease. I got to understand how the idea of the Diku still goes strong when they are referring to the idea of a healthy and an unhealthy body. Diku literally means an outsider that is ordinarily associated with the non-tribal exploiter. The concept of Diku has witnessed massive transformation with the passage of time. It could be the colonial official, the local zamindar or the land grabber. According to Sengupta, the Diku stood as a symbolic representation of the exploiter. Thus, the Diku stands as the 'other', the oppressive exploiter, an outsider who is not one among them. Thus, the Diku is also responsible for carrying

spirits in their bodies that can cause diseases. This Diku has the ability to pass on the spirits from their bodies onto the fellow tribes in the hamlet. Pati (2001) has referred to certain diseases like cholera to be carried by Dikus, especially the colonial European officers. He writes,

In fact, the Sauras invented a new god-Sahibosum- the Sahib (white man) God. Most probably, Sahibosum was a European as well as any touring official, possibly a forest guard or a policeman. Cholera was thought to be carried by him. The Sauras carved wooden images in his honour and placed them at the outskirts of their villages to keep him out or at least divert his attention. Not only was Sahibosum worshipped but also offered sacrifices, since it was considered essential to keep him happy. (2001, p.6)

Thus the belief goes that these diseases tread their territories through the bodies of the Dikus. Similarly when the entire world had come under the wraps of Covid-15, the Santals in Kaleijaw village evolved unique strategies as a preventive measure. They sealed the boundaries of the village by demarcating the boundary line with flour powder accompanied by some rituals to get rid of Covid-19. Sealing the boundaries would prevent the spirits carrying Covid-19 from entering their village. They strongly believed that sealing the village with flour powder would be more effective than any inoculations. Besides, there was a strong sense of segregation from the Dikus and other non-tribals during this period of time.

The Practice of Isolationism

The medicine man of the village explained me that the idea of isolationism practiced among the Santal tribes can be attributed to certain bodies. Often it is believed that Dikus carry ghosts and spirits in their bodies that causes certain diseases. It was reported in the 19th century that the Kandhas identified smallpox with the god of Smallpox called Joogah Pennoo. The Santals tried to prevent Joogah Pennoo from reaching their village by planting thorns in their plants. Similarly, in the present context, it would not be wrong to argue that the WHO issued guidelines for maintaining social distancing later re-phrased as physical distancing, as a preventive measure for Covid-19. But the tribes have always maintained the idea of physical distancing from the non-tribal people by practicing isolationism as the belief went quite strong in their community that the "other's" body has the potential to carry spirits that might cause certain diseases. Different kinds of bodies were the sources of different kinds of diseases. For example, according to Pati, Kandhas believed small pox was because of the presence of the Paikas. (2001)

Here, it is important to understand that the role of the village medicine man called Ojha is very significant in spreading awareness. The idea of awareness or sensitization is given a religious flavor by the medicine man to legitimize the issue among the tribal villagers. The medicine man in this village was a literate person. I could learn from my pilot survey that the tribes of Kaleijaw village depended on their traditional medicinal practices as a first aid. In subsequent phases they would visit the hospital. Though 30 respondents out of 35 had taken covid-19 vaccine, still they claimed that their traditional methods have the power to insulate them from Covid-19. It could be seen that 80% of the respondents strongly believed that their religion works as a shield in preventing them from the attack of fatal diseases.

Here the role of the medicine man becomes relevant. The medicine man is not a quack even though he takes the help of religion and magic from time to time. Here it is important to note that the medicine man is skilled enough in identifying rare medicinal herbs from the jungles for using it for treatment of various ailments. He has learnt these skills from his father as

in most cases the position of the medicine man is hereditary in nature. In most cases, this task of being the medicine man is passed on from one generation to another, where skills and knowledge is passed onto the next generation. He roams in the jungles from his childhood days and has gathered immense knowledge on the herbs. But with changing times, it is no more seen as a hereditary practice. With depleting greenery and forest covers, finding those rare herbs has become a herculean task. Nowadays, the village medicine man may not pass on the skills to his son but instead send him away for formal education. For this, anyone who has the skill along with knowledge on rituals and cultural practices becomes the village medicine man. It is a gendered position. Only a man can become an Ojha.

According to Karua, the Santal medicine man is well acquainted with the socio-cultural belief and normative behavior of the community. The tribal medicine man plays many a role in his village. They not only play the role of a doctor, he also takes up the task of an astrologer, a sorcerer and a diviner. (2015) If needed he turns out to be a counselor as well. With Covid-19 spreading across the globe, it was observed that the village medicine man and the village priest took up a holistic strategy to save the village from the virus. This strategy had its roots in their religious belief which gives a religious realm but mostly it was administered through medicinal plants those gave a sacred touch by the medicine man of the village. They took the help haritaki and other traditional herbs which is close to naturopathy and Ayurveda. In fact in case of Santals, the Ojha or the medicine man in most cases has received their knowledge of medicine from Brahmanical sources. (Karua, 2015) Thus, the entire idea of indigenous knowledge has different aspects and the village medicine man rightly takes multiple roles.

Conclusion:

The paper is based on the researcher's interaction with key informants from the village of Kaleijaw. The idea of Covid-19 virus being a disease that is passed on from outsider's (Diku's) bodies went quite strong among the Santals of Kaleijaw. In fact, it would be wrong to say that it was a non-tribal middleclass perspective as well. During this time, we in the State of Odisha tried to seal our boundaries, even the district boundaries were sealed, inhibiting free travel from one district to another or one state to another because of the fear of Covid-19. Things did not stop there. We started "othering" the migrant labourers working in other states. During the initial period, we started showing discomfort with the presence of non-resident Indians with fear that they might carry the virus in their bodies. The way the Santal tribe of Kaleijaw have considered covid-19 as a spirit that may enter their bodies through the non-tribes seemed quite obvious.

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A Study in Biragudaon Indigenous Medicinal Plant of Kandha Tribe for Primary Healthcare in Kandhamal District, Odisha

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Abstract

Kandhamal district in Odisha is home to tribal and nontribal communities, where the Kandha tribe is predominant. The name of the district is derived from the name of this tribe.

An Ethno- Medicinal Plant study was carried out in village of Biraguda among Kandha community in Phlubani, Kandhamal district of Odisha to evaluate the plants used for medicine by them. The methods used for the data collection was participant observation and open-ended Interview. The medicinal Plants are used by families for treatment of common ailments and healthcare. The plants used for traditional medicines are mostly collected from the forest. It also has been revealed that although the Kandha concept of diseases and treatment revolve around religious beliefs and practices. They are using modern medicines widely in the current scenario. It has been understood that some of the medicinal plants have become scarce in the area due to deforestation and modernization. The study recorded a total of 40 species of medicinal plants used by Kandha tribe. The paper discusses the traditional practices of medicinal species along with their local names, parts used and purpose.

Key words: Health care, Medicinal plants

Introduction:

Ethno-botany is the study of the interactions and relationships between plants and people over time and space. This includes the uses, knowledge, beliefs, management systems, classification systems and language that both modern and traditional cultures have for plants and their associated terrestrial and aquatic ecosystems. Plants are fundamental to the functioning of all human societies and to the operation of all ecosystems (Deepak Pattnaik et.al.2012). World Health Organization (WHO) defines Traditional Medicine as "the health practices, approaches, knowledge and beliefs incorporating plant, animal and mineral based medicines, spiritual therapies, manual techniques and exercises, applied singularly or in combination to treat, diagnose and prevent illnesses or maintain well-being". According to the World Health Organization (WHO), almost 65% of the world's population has incorporated the value of plants as a methodology of medicinal agents into their primary modality of health care.(Farnsworth N.R.,et.al 1985).Ethno-botany is the study of a region's plants and their practical uses through the traditional knowledge of a local culture and people.

Odisha claims to have a prominent position among the States and Union Territories of India for having the largest varieties of tribes that is 62 in number including 13 vulnerable tribal groups. It has the 3rd highest tribal populations numbering over 8 millions, which is about 9.7% of the country's total population constituting 22.13% of the state's total population

as per 2001 census. It means among every five persons one belongs to a scheduled tribe community in the state. Every tribal group represents unique indigenous ethno botanical systems that include the mode of taking or applying externally or internally plant parts as a cure. Without proper documentation of such knowledge, the cultural and traditional heritage of Odisha is losing its importance and traditional indigenous knowledge and with the development of modern civilization, tribal communities are forced to change their livelihood which leads to ethno cultural degradation (Panigrahy, J., Behera 2016). Tribes or folk are also very important part of our population as they constitute about 8.6% part of our whole population. Although these people are economically poor, they are directly linked with nature for all their livelihood even for health resources. They have their own believes, faith and customs(Shrivastava et.al 2018).

In tribal areas there is a lack of infrastructure particularly related to the supply of drinking water, electricity and educational and health services. The tribal territory is rich in mineral, forest and water resources, but the poorest of the poor live here. The area has also an abundance of rare flora-fauna and is rich in bio-diversity. Despite this, tribes have to migrate in search of their livelihood, have low access to health care and education and have higher morbidity and mortality(Balgir, R. S. 2006.).The health of a community is known when it is holistically assed from all socio-cultural dimensions as the ethno-mind rests on it. The traditional health seeking behaviour of Kandha is mostly structured by their common believes, customs and practices usually performed by the healers (Piyusa Ranjan Sahoo 2018).Ethno- medicinal study is necessary due to rapid destruction of natural resources, on one hand and the traditional ethnic culture on the other hand. The advancement of modern technologies in all aspects of life has brought these changes contributing to a rapid disappearance of natural resources. Since ethno-medicinal study reveals the relationship between the indigeneandtheir surrounding plants. It has immense importance in social and economical aspects of human life (Khatoon, G. 2020).The term traditional medicine describes medical knowledge systems, which developed over centuries within various societies before the era of modern medicine; traditional medicines include practices such as herbal medicine, Ayurvedic medicine, Unani medicine, acupuncture, traditional Chinese medicine, traditional Ayurvedic medicine, South African Muti, Yoruba Ifá, as well as other medical knowledge and practices all over the globe(Chakrabarty, F., et.al 2012).

The Study area and the People:

The village Biraguda of Phulbani block of Kandhamal district is selected for the study. Most of the information and data were collected from the village and traditional healers. An open ended questionnaires used and in-depth interview and participant observationdone in this community. The Kandhas are one of major tribe of Odisha. They are found concentrated in Kandhamal, Kalahandi, Koraput, Ganjam, Boudh, Nayagarh and Gajapati districts. They are chiefly concentrated in Kandhamal district which the nomenclature suggests and they are the original reside of Kandhamal district. The Present study is based on Kandha tribe of Kandhamal district of Odisha with reference to the use of plants in common human ailments and Primary Health Care practices. The tribal people depend upon the forest resources for their basic livelihood earning pursuits and health care needs. They have adopted their own methods and techniques in healthcare practices, in drug plant selection, and also follow from secondary source. This practice of herbal cure is guided by the

experience and practice based knowledge of the community which is handed down from generation to generation. Kandha of Kandhamal district use various types of plants and their parts with diverse method of application with respect to the particular disease.

Aim and objective:

The study was focused to learn know the natural medicinal plants used by Kandha community.

Table 1: Medicinal Plants used for Health Care by the Kandha Tribe

| Sl. No. | Name of the plants | Odia/Kui equivalent | Purpose of use | Method of use |
|---------|-------------------------------------------|-------------------------------------------|----------------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| 1 | Pinck lily+ pippers+Asparagus racemosus | Nilakainmunda+ Golmaricha + Satabari root | To check excessive menstrual bleedings and pain during periods | Used to avoid infection after child birth. |
| 2 | Curcuma longa | Haladi + Rasitela | To avoid infection after child birth. | The paste of turmeric powder with til oil smear on the body of the new born child and mother. |
| 3 | Piper nigrum | Black pepper and lemon leaf | Stomach pain | |
| 4 | Ocimum sanctum and Honey | Black Tulasi and honey(mahu) | To avoid child cold and infection | The paste of tulasi leaf and honey mixture, given twice per day. |
| 5 | And Solanaceae ? | Basang leaf and Dhudura leaf | To avoid/ cure asthma | Burn these leaves and the smoke is inhaled through nose by the child. |
| 6 | Jasminumsambac (Jasmine leaf). Brown Rice | Mali leaf root, Ausunachalu | This is used for piles. | A paste is made and is used. |
| 7 | Tetraceriscandens | Stone leaf | Diabetes and diarrhea | A juice is made and consumed in empty stomach |
| 8 | Bitter melons leaf (Momordica) | Kolara | To avoid skin rashes or alergie and wounds infection | Take some leaves rub in hand and apply on the wound part. |
| 9 | Bitter melon, Emblica officinalis Gaertn | Kalara, Anla | To avoid diabetes | Make juice and consume it in empty stomach |
| 10 | Emblica officinalis Gaertn | Anla | To avoid hair fall | Soak in water overnight and consume in empty stomach |
| 11 | Emblica officinalis Gaertn and Trifulla) | Anala, harida, Bahuda (Trifulla) | To avoid gastric problem and stomach upset | Soak these three seed overnight and intake in empty stomach |

| Sl. No. | Name of the plants | Odia/Kui equivalent | Purpose of use | Method of use |
|---------|-------------------------------------------------------------------------|--------------------------------------------------------------|------------------------------------|---------------------------------------------------------------------------------------------|
| 12 | Lemon (Citrus Limon) | Lembhu | To avoid stomach pain and Diarahea | Take one full lemon and make a paste with a pinch of salt and consume it |
| 13 | Ocimum sanctum | Tulusi leaf, labanga, Baolo teeth stick | To avoid toothpain | Paste of tulusi leaf, |
| | Syzygium aromaticum, Rauvolfia serpentine | Labanga, Patalogaruda | To avoid teeth pain | |
| 14 | Amala (PhyllanthusEmbl ica/ Indian gooseberry and Trifulla) | Amala, harida, Bahuda(Tripulla) | Treatment of Asthama (suasa) | Make a powder and mix with water keep it over night and the next day drink in empty stomach |
| 15 | GognoceIU | Gangoceliu leaf (khakhrekhak hre), honey, masiyakandha | Treatment of Malaria | After tiffin or dinner consume this paste. |
| | | Masiya Kanda | Treatment of blood dysentery | The root part is used, a paste is made and taken in empty stomach. |
| 16 | Emblica Officinalis | Amala root, | Alatighaa (infection) | For hair treatment |
| 17 | Eleusinecoracana | Ragi, mehendi root jhala, mali flower jhali leaf, rice water | Treatment of Jaundice | Make a paste with the rice water and consume it in empty stomach. |
| 18 | Ocimum sanctum, Apsimellifica, Piper nigrum | Banatulasi, honey black pepper | For Cold treatment | Make small ball and intake it. |
| 19 | Phyllanthusfraternus, Pipernigrum | Bhuniamla, black peeper, mishri | Treatment for diabetes | Make a mixture of these three ingredients and consume. |
| 20 | SaracaAsoca | Ashokagandha | For pregnancy | Make paste of the flower and consume after meals. |
| 21 | | Ganguceliu leaf (khakhrekhak hre), honey, masiyakandha | Treatment Dengu | Take Masiyakandha, sour in water for two day and after it boil it and consume it. |
| 22 | Piper nigrum | Black pepper, Dhantri leaves | Chest pain | Make a paste and consume it |

| Sl. No. | Name of the plants | Odia/Kui equivalent | Purpose of use | Method of use |
|---------|-------------------------------------------------|------------------------------------------|-----------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 23 | | Bidianega seed. | Headache | Boil it drink it. |
| 24 | Curcuma aromatic Salisb. | Banahaladi | Blood dysentery, stomach disorder, indigestion, kill intestinal worms | Make a paste of haldi and keep it on navel. |
| 25 | Curcuma longa, Azadirachta indica | Haladi, neem leaf | Boils, eczema, chicken pox, allergies and kill worms | Paste of haldi and neem is applied all over the body during chickenpox, and small ball are made of this paste and consumed in case of allergies. |
| 26 | Saraca Asoca | Asoka (Bark, seed flower) | Irregular menstruation, gum bleeding, Dysuria and calculus | Make a mixture in a liquid form and consume |
| 27 | Zingiber officinale, | Ada (ginger) | Vomiting, nausea, cold and indigestion | Some times it is consumed in raw and some people bring to boil the ginger in water add little lemon to it and consume the liquid |
| 28 | | HalaKotch oil, neem oil, pengo oil | Scabies | Mixed oil of three at one plate |
| 29 | | Barry bark, black pepper | Dysentery | 4 black peper and berry park paste. |
| 30 | | Hingu, Betel, Honey and Onion | Chicken pox | One large spoon honey and one large spoon pogoda oil |
| 31 | | Siri(tree)bark | Tooth pain | Powder of sini bark |
| 32 | | Bark of cala tree/Arjwatree | Bone fracture | Make paste of two bark and apply on the affected |
| 33 | | Neem oil, Kuchasa seed | Skin Disease | Paste of Kantakali root with cold water. |
| 34 | Rauvolfia serpentine and Lagerstroemia speciosa | Patalagaruda root or Arkhakhira (Arakha) | Snake bite | One drop of arakhakhira of paste at patalagaruda root vapply of cute area. |
| 35 | | Dry fruits(Powder) of Sabaraj tree | Malaria | One small spoon of powder with warm water |
| 36 | | Sunthi, Pampada, Ada | Cough | Mixed paste of these ingredients and take it |

| Sl. No. | Name of the plants | Odia/Kui equivalent | Purpose of use | Method of use |
|---------|------------------------------|---------------------|----------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| 37 | Aloe vera | Gheekunwari | Madness, stomach disorder, mastitis, burnt skin and wound, hair fall | Peel the cover of gheekunari and make a juice of it and take in empty stomach |
| 38 | Turmeric | Haldi, Lemon | Skin diseases | Make a paste of haldi and add lemon to it mix it well and apply on the skin where ever required |
| 39 | Paederiafoetida (Lour). Merr | Posaruni | blood dysentery and headache : cold | Boli it and make it basara and take in rice or just intake the curry. |
| 40 | | Pedepedi | Treatment of jaundices | Leaves are grinded and consumed in empty stomach, oily foods are restricted |
| | | Aarakha leaf | Tooth pain | The seed is used for treatment for tooth pain |
| | | Palu, Mahuli | Stomach Relax and in Alchola preparation | Boil it and consume the liquid of palu |

Table 2: Names of Medicinal Plants used with Odiaand Local languages

| Odia names | Local names | Odia names | Local names |
|----------------------------|---------------|--------------|---------------|
| Haldi | Singha | Badinga | Badinga |
| Rasitela | Rasibiju | Dhantri tree | DhantriMahdhu |
| Lembhupatra | LembhuThaku | Neema leaves | NeemaThaku |
| BasangaPatra | BasangaThaku | Ada | Aaka |
| DuduraPatra | Duburathaku | Heengu | Heengu |
| Mali Patra | Mali Thaku | Mahu | Pholoki |
| UsunaChawala | BadaniPranga | Golamaricha | Golamaricha |
| Harada (Terminaliachebula) | Transu | Tulusi leave | TulusiThaku |
| Bhada | Badee | Dhantri tree | DhantriMahdhu |
| Patala Garuda | Patala Garuda | Neema leaves | NeemaThaku |
| BhunieAnala | BhunieAnala | Ada | Aaka |
| Gangusilue | Gangusilue | Heengu | Heengu |
| Masiya Kanda | Napakunda | Mahu | Pholoki |
| BanaHaldi | Eta Singha | Ashokagandha | Ashokamandha |

Photos of some Medicinal Plants used by Kandha Traditional Healers



Aarakha tree



Alovera



Masiaa



Kuluthia



Pedepedi plant



Haldi



Indigenous method of treatment:

Here we discuss on prevailing diseases and the traditional treatments available with the tribal healers / specialist. These days tribes prefer modern allopathy treatment than traditional medicines. The important at tribal healer is going down day by day. Still the following traditional healing methods are popular among tribes.

Fever: Symptoms- there is risen in body temperature, headache, vomiting etc. Treatment- The patient is treated by tacking boiled gangasiuli flower and water. The patient takes the water of boiled, guluchi or jhajahari with honey or sugar. The patient is also asked to eat the root of moorandi plant get immediate relief.

Common cold: Symptoms- the patient is irritable and restless; he can't take breath through his blocked nose and tries to breathe through his mouth.

Treatment: Honey with tulsi leaf juice is taken by the patient early morning and evening.

Cough: Symptoms- The patient complains of cough and felling of severe weakness.

Treatment: The patient take the paste of the seeds of jungle, khajur, lavanga, pipali, sunthi etc, the pasties given 3 times.

Malaria: Symptoms- There is severing, headache and body ache.

Treatment: The patient takes a parts of 25gm, gangasiuli leaves, 7pcs of golamaricha and 10gm of honey. The patient takes it 3 times per day. The roots of opium tree are taken and are tied with the help of a thread around his neck.

Jaundice: Symptoms- there is loss of appetite nausea, vomiting, yellow coloration of veins and itching of body.

Treatment: the patient takes a paste of the root of pedepedia tree and talamisri, the patient takes 3 time per day. Ragi is important in their diet for jaundice. The patient is restricted from taking delicious food items.

Arthritis: Symptoms- There is stiffness of joints, inability to walk and seat, pain in joints

Treatment: The patient takes the juice of gisha plant with honey twice a day.

Toothache: Symptoms- There is severe pain in teeth and person unable to eat. Treatment- First of all patients is asked to gargle with warm water added with salt. Then some fruits of pajhari tree, toxic commodities, leaf of sargi tree are taken together and massaged very slowly on the teeth. Those were also asked to brush their teeth with begoniatwig.

Diarrhea: Symptoms- Loose motion nausea, vomiting, scanty urinating, felling thirsty and weakness.

Treatment: The patient takes the medicine witch contain a powder of sunthi, pipali, chintamula, harida, bahada and amla. The patient takes one spoon of the power twice in day with slightly warm water.

Headache: Symptoms- Pain in head.

Treatment: If anybody suffers from headache they make a mixture of Khadma leaf and apply if on the fore head. After sometimes the patient gets relief.

Paralysis: Symptoms- The affected people unable to move their hands and legs. Thus the body becomes inactive.

Treatment: For the treatment, roots of Sign tree, mulgaon tree, Kasanda tree, the bark of bokae tree, the seed charmini tree are got pounded and made to paste that paste is applied to the affected parts of the body and slowly massaged for a long time.

Scabies: Symptoms: There is itching all over the body and later, small pin head size pimple develop on the webs between the finger and on the wrist which may spread to other parts of the body.

Treatment: Mandara-leaf, causetic soda, the root of tadanga tree, aitagari, Opamaranga to grinded together to make a paste which is applied on the affected parts of the body. The patient is asked to take 12 gm of chinetic leaves full of water once per day in the morning.

Results and Discussion

In this paper ethno-medicinal account of forty (40) plant species, their local names, local use and mode of application are discussed. Indigene medicinal use and their mode of application are given as per the first hand information collected from the tribes and local medicine man of the study area. Information is very less on local medicinal plants and plant parts used by traditional healers in this village was limited.

The Kandha tribe use both traditional and modern methods of treatment for determination of the health problems. The healers are experts in diagnosing the diseases by checking the pulse rate, observing skin condition and examining the eye colour, tongue, cold fever, stomach pain of the patients.

Deforestation is a big problem in Kandha area now. Forest was the rice bowl of Kandhas. They used to collect root, tubers, fruits from forest and materials for constructing houses. They used to collect various minor forest products also. But deforestation brings the Kandhas a big setback. So now they are searching for wage earning, which is not the culture of Kandhas (Raghunath Rath 2011). 87% of the people undergo home remedies before visiting the traditional healer or the doctor, while only 13% of them do not use home remedies. They use the general kitchen ingredients for a common illness like cold, cough, fever, stomach ache, etc. They also grow common plants like aloe vera, Tulsi, Neem, lemon, Dudura etc. for the said. Some common kitchen ingredients like cloves, cinnamon, fenugreek, garlic, pepper, mustard, turmeric, etc are used for minor illness. (Khatoon, G. (2020). It was revealed in the present study that they also grow common plants like aloe vera, Masiaakanda shrub, Kuluthai roots for blood dysentery, Pedepedia for jaundice, Tulsi, Neem, lemon, Dudura etc for various domestic treatments.

Folk medicines are associated with rituals and beliefs. This is done by the Ojha or medicine-man. Besides, using herbal medicines the Santals try to cure disease through magico-religious beliefs and practices. This study also revealed that the Santals of Sonatangri believe supernatural forces as a reason for diseases and seek remedies through magico-religious practices. "Evil eye" is considered to be a cause for certain ailments particularly for children. They offer prayers and sacrifices as per direction of the medicine man to appease the supernatural power believed to be responsible for the disease. A ritual call Bhujni Batiyani is practised by the Santals of Sonatangri for well being of the villagers. (Chakrabarty, F., et al 2012). About 20 diseases have been described for the treatment of different ailments. Diarrhoea, dysentery, epilepsy, eczema, small-pox, asthma, gynaecological complications,

labour pain, filaria, snake bite, sexual problems are found very common among the diseases (NAYAK, C. S. R., & DHAL, N. (2015). An ethnomedicinal study was made in Kandhamal district of Orissa followed by dongria and desia tribal groups. Herbs were the most used category, followed by trees, shrubs and climbers for skin disorders, headache, stomach disorders, syphilis, diarrhoea, dysentery (Panigrahy, J., 2016). A quantitative estimation of ethno-medicinal data of Santal tribe had been done in Bankura district of West Bengal, in which 25 medicinal plants had been observed to be used in 40 ethno-medicinal preparations. Leaves possessed the highest Pearson coefficient value, were frequently used by tribals (Rahaman, C. H., & Karmakar, S. (2015)).

Conclusion:

It is important for understanding the collective experience of humankind in a series of exceedingly diverse environments and using those experiences to meet the challenges that we face. It makes possible for us to learn from the past and from the diverse approaches to plants represented by the different human cultures that exist today. Plant-medicine is a vital key to preserving the diversity of plants as well as to understand and interpret the knowledge, should be enabled to deal with them for effectively and sustainably throughout the world.

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Ethno-Medicinal Practices among the Hill Kharia & the Mankidia (PVTGS) of Mayurbhanj District, Odisha: An Anthropological Assessment

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Abstract

Since ancient times, plants have been used as a source of medicine that is safe and environment friendly. As per the World Health Organisation (WHO, 2003) data, about 80% of the world's population depends on traditional medicine for their primary health care. Currently, the Government of India, realizing the value of the country's vast range of medicinal plants, has embarked on a mission of documenting the traditional knowledge. Traditionally, plants have been used as a source of medicine in India by indigenous people inhabiting various terrains for the control of different ailments afflicting humans. In this backdrop, an ethno-medicinal survey was undertaken among the Hill Kharia and the Mankidia tribes residing in and around Similipal Biosphere in the Mayurbhanj district. They are sparsely distributed mostly in the Mayurbhanj district of Odisha. The plants and their traditional use are part of the natural and cultural heritage of the region. The root parts of medicinal plants are widely used followed by leaf, bark, seed and stem. This study reveals that medicinal plants still play a vital role in the primary healthcare of these communities. These communities are far from the reach of the modern healthcare services the government provides. This empirical study was carried out for documenting the medicinal plants used by the local people during 2018-2020. The present paper makes an assessment of certain medicinal plants used as medicine; both preventative and curative; for different diseases and ailments by the Hill Kharia and the Mankidia. Data was collected from traditional healers and locals by means of personal interviews and semi-structured questions.

Key Words: Ethno-medicine, Medicinal plant, Hill Kharia, Mankidia, Mayurbhanj

1. Introduction

Globally, about 85 percent of the traditional medicines used for primary healthcare are derived from plants (Farnsworth, 1998). The World Health Organization (WHO, 2003) reported 80 percent of the world population is uses indigenous medicine and that the majority of traditional therapies involve use of plant extracts or their constituents (Mahbubur 2013). Throughout the world, plants have been in continuous use for the treatment of various ailments. India is known for its rich diversity of medicinal plants and is hence called as the botanical garden of the world (Vedavathy et.al 1999). In tribal society, the use of medicine has been well known since pre-historic times. They use different plant species for treatment of various diseases using the roots, stems leaves, bark, etc of the plant (Mibang and Choudhury, 2003). There are 62 different Scheduled Tribes residing in Odisha and have a very good knowledge of the plant resources, based on generations of experience. The Traditional Knowledge (TK) about the use of naturally available plants and their products has

been transmitted through oral communication within society and has passed from generation to generation.

Ethno-medicine is a sub-field of medical anthropology and deals with the study of traditional medicines, not only those that are documented (e.g. traditional medicine, Ayurveda) but especially the knowledge and practices which have been orally transmitted across generations over the centuries. It also refers to the study of traditional medical practice, which is concerned with the cultural interpretation of health, diseases, and illness and also addresses the healthcare-seeking process and healing practices (Lowie, et al. 2000).

Present Study:

This study is based on extensive fieldwork undertaken among the Hill Kharia and the Mankidia tribes residing in and around Similipal Biosphere in Mayurbhanj district of Odisha. It revealed that, the concept of diseases and treatment of these communities are centred around magico-religious beliefs and practices. This study emphasized that medicinal plants still play a vital role in the primary healthcare of these communities. The plants and their traditional use are part of the natural and cultural heritage of the region. The root parts were widely used, followed by leaf, bark, seed, and stem. This empirical study was carried out on the medicinal plants used by these tribes during 2018-2020. The present paper assesses certain medicinal plants used as medicine; both preventative and curative; for several diseases and ailments by both the tribes. Data were collected through field assessment from traditional healers and locals using personal interviews and semi-structural questions.

Ethno-Medicine: A Basic Understanding

In general understanding, ethno-medicine is the study of traditional medicinal practices by indigenous people. The term 'ethno-medicine' is derived from the Greek word ethno which means "earning people". According to Middle English, it comes from the Latin word Medicina, "a comparative study of the ways in which traditional medical practices of indigenous people are utilized to identify and prevent disease" (Dictionary.com). It is considered a subfield of medical anthropology and generally takes more of an anthropological approach than it does with bio-medical. It studies not only written documentation of traditional medicine but oral traditional accounts of traditional medicine as well. Merriam-Webster dictionary defines "Ethno-medicine as the comparative study of how different cultures view disease and how they treat or prevent it". According to Collin's English dictionary, "it is the study of different cultural approaches to health, diseases, and illness and of nature of local healing system".

2. Early Studies emphasized Cultural Context in Ethno-Medicine Research

The earlier study helps to open the window necessary to comprehend the phenomena understudy. In the present paper, a number of relevant works have been reviewed in an attempt to familiarise with the types of work that have been carried out. In this study, it was attempted to collect relevant literature from various resources, academic publications, and

journal articles. Rubel and Hass (1990) have provided "a comprehensive account of the cultural context of Ethno-medicine by comparing salient approaches taken by anthropologists in their analysis of illness, healing, and those who assist when sickness strikes. The classics reported the causes of illness and describe diagnostic procedures that involved super-natural spirits, machinating spouses or neighbours with accounts of the recruitment of divines and counter witchcraft specialists to discover the causes of illness". Another research conducted by Praharaj, (2011) found that, "In tribal societies, the system of cure is not only based on magico-religious means but also treatment with different plants, and animals. Tribal societies have developed their medical system and techniques to diagnose the diseases at the individual level. The tribal people are using both magico-religious practices as well as ethno-botanical medicine for their treatment". Ackernrdht (1971) on the other hand perceived that tribal medicine is primarily magico-religious, but utilizes a few rational elements. Taking into a wider perspective Goswami et al. (2011) have observed that the Bhumija tribe of Balasore district use roots, stem, bark, flower, rhizomes, leaves, and seeds as the most common plants for medicinal preparation. Jadhav et al. (2013) have reported that traditional healers of the Satara district known as Bhagat use herbal plants to treat 114 types of human ailments such as cold, fever, jaundice, bone fracture, diabetes, paralysis to cancer. Mishra and Mishra (2006) emphasized that the aetiology of malaria and its healing system are found to be associated with magico-religious beliefs. Along with herbal treatment, magico-religious practices are still occupying a significant position in their indigenous method of treatment. Tribal people prefer these treatment methods, which are available near their door. Dnyaneswar et al. (2012) studied the Gond, Kolam, Andh, Naikede, and Pradhan tribes of the Kinwat range forest of the Nanded district and found that they use 18 plant species to remove kidney stones. Their knowledge is co-evolved with the human civilization and passed on from one generation to the next.

3. Objectives of the Study

The specific objectives of the study are-

1. To document the medicinal plants used as remedies by the Hill Kharia and the Mankidias of the study area.
2. To identify and collect information about the local names and traditional uses of different plant species used as medicines by these two communities

4. Material and Methods:

Study background:

The study area is confined to the Similipal Biosphere situated in the Mayurbhanj district of Odisha. The district is located in the northern part of Odisha and have the highest tribal population (58 percent, as per 2011 Census). It is lying on the East longitude of 85°40" and the North Latitude of 21°16" and 22°54" in the Mayurbhanj district of Odisha (www.mayurbhanjdistrict.nic.in). The study was conducted among the Hill Kharia and the

Mankidia tribes. The paper is an outcome of a field study in Bijatala, Bisoi, Joshipur, and Karanjia blocks of the district.)

Map of the Study district



4.1. The People Understudy

The Hill Kharia and Mankidia are the two PVTGs residing in Mayurbhanj district of Odisha. They believe in traditional healthcare practises. The present study is a comparative study of ethno-medicinal practices among these communities. Total seven villages were covered during the research. The Similipal hill ranges are the home of the Hill Kharia and the Mankidia.

The Hill Kharia

The Kharia tribe has been subdivided into three major sections on the basis of their geographical location, group identity and relative level of socio-economic development, such as. (i) Pahari Kharia, (Hill-Kharia), (ii) Dhelki Kharia and (iii) Dudh Kharia. While the Dhelki

and Dudh sections represent a relatively advanced culture with their settled agricultural economy and occupational diversification, the Hill Kharias live in a primitive condition, pursuing a forest based subsistence economy and more or less, a semi-nomadic life-style. The Hill Kharias of Similipal are one among the 13 Particularly Vulnerable Tribal Groups (PVTGs) of Odisha. They feel proud in identifying themselves as the descendants of the legendary Viswabasu Shabara, the first worshiper of lord Jagannath in a hill cave (Patnaik, 2005). They have low population growth, and extremely low level of literacy in comparison to the other tribal groups. Traditionally they are shifting cultivators, but now shifting cultivation has almost stopped and has shifted to gathering and hunting, etc. mode of life. Fishing and hunting are practiced as subsidiary occupations. Mainly they have become agricultural labourers or daily wagers throughout the year.

The Mankidia

Mankidia is also a PVTG in Odisha. They are the most vulnerable and down-trodden tribe amongst 13 PVTGs of Odisha and constitute a semi-nomadic tribe that migrated from Chhatanagpur, their place of their origin to different parts of India (Nayak and Das, 2014). They are numerically a very small community found in Odisha, mostly in Mayurbhanj, Balasore, Keonjhar, Sambalpur, and Sundergarh districts. They are mainly distributed in and around the Similipal hills, and belong to the "Birhor" tribe. The word "Bir" means 'forest' and "hor" means 'man', so they are called, the people of the forest. Traditionally, the Mankidia family lives in dome shape leaf hut known as, Kumbha. Now the government has settled many Mankidias families in housing colonies. They are primarily a hunting and food gathering community and their economy is subsistence type. They are traditionally skilled in making rope, baskets, and nets by siali fibre collected from the local forest. They are expert in catching monkeys from the forest and eat' it's flesh and so they are called Mankidia.

4.2. Methodology of the Study

Various tools were adopted to collect the data. The first step was establishment of rapport and identification of key informants and also to understand their native language. Traditional healers have been interviewed because their treatments were believed to be very effective. Not only the medicine men but also the elderly persons of the community were interviewed for recording the local names, plant parts used, and purpose of usage. Relevant anthropological methods were employed in the study. Data were collected from traditional healers and locals using personal interviews and semi-structural questions and case study method. Participant observations were used to understand resource use patterns that were documented through narrative. Door to door survey, interview and Focused Group Discussion (FGD) were conducted during field work for empirical data collection largely through a formal interview with community leaders, Traditional Health Practitioners (THP), patients, local people including farmers, and herbalists of both communities.

3. Results and Discussion

3.1. Indigenous healing method

All the tribes believe that, "diseases are either natural or supernatural". Both Hill Kharia and the Mankidia communities have their indigenous methods of curing the diseases. They have their own medicine men, known as, Ojha who practices medicine based on the knowledge about the medicinal plants available in their surroundings. The data on medicinal plants which were collected from in and around Similipal biosphere were pooled and analysed. The enumeration and utilization of these plants are cited below in the table.

Table No. 1: List of Medicinal plants used by the Hill Kharia and the Mankidias with their Scientific Name, Family, Local name, Parts used, and method of use

| Sl. no | Name of the diseases | Medicinal Plants Used | | | | | Parts of the plant used | Methods of use |
|--------|------------------------------|----------------------------|---------------------|------------------|----------------|-------------|-------------------------|-------------------------------------------------------------------------------------------------------------|
| | | English Name | Botanical Name | Vernacular Names | | | | |
| | | | | Odia | Hill Kharia | Mankidia | | |
| 1 | Abdominal pain | Palm | Zizyphus Mauritiana | Barkoli | Kuli | Didhedi | Bark | Stem bark paste taken twice daily after food for 5 days |
| 2 | Abortion | Sugar Apple | Annona Squamosa L. | Atto | Mandar | Raput gilli | Dry root powder | Dried root powder (5gm) is taken once in the morning for 5 days for abortion during 3-4 months of pregnancy |
| 3 | Boils | Tridax pocumbens | (Asteraceae) aspera | Bisalya-karani | Bisalya-karani | Birkonda | Leaves | The leaves paste applied on the injured part |
| 4 | Blackheads and acne | Aloe vera (L.) | Burm. L. | Ghee-kuanri | Ghee-kuanri | Ghee-kuanri | Leaves | One spoon of leaves juice taken for 7 days in empty stomach |
| 5 | Blood dysentery | Guava | Psidium guajava | Pijuli | Pijuli | Suitam | Bark | Bark is crushed and taken |
| 6 | Blood purifier and digestive | Bael | Bael Aeglemarmelos | Bael | Bael | Sinjo | Leaves and fruit pulp | The leaves and fruit pulp is boiled with water, 10-15 ml. taken twice daily |
| 7 | Cold and Cough | Ginger | Zingiber officinale | Ada | Ada | Aadah | Rhizome | Rhizome is burnt and grated with five to ten seeds of black pepper and taken orally |
| | | Daturabstramonium, L. | Solanaceae | Dudura | Dudura | Dhutra | Leaves | Leaf powder is smoked to cure chronic cough |
| 8 | Constipation | Albiza lebbeck (L.) Benth. | Mimosaceae | Siris | Siris | Siris | Root latex | The root is crushed and made into a paste, taken orally |
| 9 | Diabetes | Butea monosperma | leguminosae | Palasa | Palasa | Palas | Leaves | The leaves juice taken twice a day |

| Sl. no | Name of the diseases | Medicinal Plants Used | | | | | Parts of the plant used | Methods of use |
|--------|-----------------------------------------------|---------------------------------------|---------------------------------|------------------|---------------|----------------|-------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | English Name | Botanical Name | Vernacular Names | | | | |
| | | | | Odia | Hill Kharia | Mankidia | | |
| 10 | Diarrhoea | Tejpatta | Cinnamomum Tamala | Tejapatra | Tejpatra | Tejpatta sakam | Leaves | The leaves paste, 10-20 ml taken twice a day |
| 11 | Headache | Kalanchoe | Bryophyllum pinnatum, L. | Amarpai | Amarpai | Amarpai | Root | Root extract applied on forehead |
| 12 | Ear ache | Coccinia grandis (L.) | Voigt Cucurbitacea | Bana-kundari | Bana-kundari | Birkonda | Leaves | Leaves juice applied on the ear twice a day for 2-3 days |
| 13 | Eczema | ----- | Dalbergia Latifolia Roxb. | ----- | ----- | Sisso | Oil | Oil is applied externally to treat eczema |
| 14 | Eye Problem | Zingiberaceae Officinale Roscoe | Zingiberaceae | Sabalo bhanga | Sabalo bhanga | Sabalo bhanga | Bark | stem bark extract taken orally for 2-3 days |
| 15 | Fever | Nyctanthes | Gangasiuli | Ganga-siuli | Gangasiuli | Gangasiuli | Leaves | Leaves juice taken |
| 16 | Gonorrhoea | Abrus Practotarius | Abrus Practotarius L. | Kaincha | Kaincha | Kaincha | Whole plant | Two spoonful decoction of the plant taken orally twice daily for a week |
| 17 | Gynaecological disorder | Nussle-shell creeper | Amaranthus Clitoria Ternatea L. | Aparajita | Aparajita | Aparajita | Leaves | The leaves juice is extracted from 10-12 fresh leaves used up to 5 days |
| 18 | Headache | Dumb | Dieffenbachia | Dimiri | Dimri | Dimri | Leaves | Juice extracted from 10-12 fresh leaves and applied on the forehead |
| 19 | Increase of breast milk of mother of new born | ----- | ----- | Gungia | Gungia | Gungia | Roots | The root is crushed and made into a paste taken orally. |
| 20 | Jaundice | Country beer | Country beer | Handia | Handia | Handi | Beer | To drink two glass of country beer daily day and evening up to 5-5 days |
| | | Malvaceae | Abutilon indicum, L. | Pedipedi ka | Pedipedika | Pedipedika | Shrub | Shrub paste is orally taken for two days |
| 21 | Liver Problem | Swertia Chirayita | Roxb. Ex Flem Karsten | Chiroita | Chiroita | Chiroita | Leaves | The whole plant is extremely bitter. It is used in the form of infusion. Half an ounce of the bruised plant infused in one pint of hot water for 20-30 minute and the solution is administrated to the patient |

| Sl. no | Name of the diseases | Medicinal Plants Used | | | | | Parts of the plant used | Methods of use |
|--------|-------------------------|-----------------------|------------------------------------------|------------------|---------------|-----------------|-------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | English Name | Botanical Name | Vernacular Names | | | | |
| | | | | Odia | Hill Kharia | Mankidla | | |
| 22 | Loose motion & dandruff | Ziziphus jujube | Ziziphus jujube Lam | Barkuli | Kuli | Didbedi | Beer | To drink 2 glasses of country beer daily day and evening upto 3-5 days |
| 23 | Malaria | Gangasiuli | Nyctanthesarborists | Gangasiuli | Gangasiuli | Ghanga-siuli | leaves | Leaves are boiled with one litre of water till it becomes 100 ml and mixed with Osmium tenuiflorum leaves juice, This decoction is mixed with 50 ml of honey and taken for the three days. |
| 24 | Mouth Ulceration | Sal | Dipterocarpaceae | Sal | Sal | Sal | Stem bark | Stem bark juice is given in Mouth Ulceration |
| 25 | Piles | Orchid | Bauhinia variegata, L. Caesal-peniaceae | Kanchan | Kanchan | Kanchan | Stem bark | Root extract is applied on bleeding wound |
| 26 | Retention of pregnancy | White gourd | Benincasa hispida | Pan-kokharu | Lau | Luwa | Flower | Flower is boiled and extract is taken twice daily to retain pregnancy |
| 27 | Rheumatism | Drum-stick | Oringa oleifera | Sajana chuini | Sojana chuini | Munga-alla suti | Bark | The paste of bark applied |
| 28 | Quick delivery | Abrus pracatorius | Terminalia Bellirica | Kincha | Kincha | Kincha | Flower | Flower is boiled and extract taken twice for quick delivery |
| 29 | Scabies | Neem | Neem Pongamia Glabra | Nimba | Nimba | Neem | Oil | Neem oil massaged to the whole body up to three days |
| 30 | Sexual disability | Butea monosperma | Butea monosperma Lam. Kuntze | Palas | Padsa | Padsa | Roots | The root is crushed to make a paste and taken orally |
| 31 | Skin allergy | Lupung | Terminalia chebula Retx. | ----- | ----- | Lupung | Fruit | Boiled fruit taken regularly for 7 days. |
| 32 | Small fox | Bahada | Terminalia bellirica | Bahada | Bahada | Rool | Fruits | Boiled Bahada fruit is taken regularly up to three days |
| 33 | Snake bite | Sarpa-gandhaa | Rauvolfia serpentine (L.) Benth. Ex Kurz | Patalagaruda | Patalagaruda | Patalagaruda | Roots | The roots of the plant is crushed into a paste and one glass is taken |
| 34 | Spoiling of Pregnancy | Annana reticulate | Annana reticulate | Ramaphala | Ramaphala | Ramaphala | Seed powder | A mixture of seed powder with black pepper about 3 gm. is prescribed for spoiling of pregnancy up to 3-4 months |

| Sl. no | Name of the diseases | Medicinal Plants Used | | | | | Parts of the plant used | Methods of use |
|--------|-------------------------------|-------------------------|-----------------------------|------------------|-------------|---------------|-------------------------|------------------------------------------------------------------------------------------------------|
| | | English Name | Botanical Name | Vernacular Names | | | | |
| | | | | Odia | Hill Kharia | Mankidia | | |
| 35 | Stomach Pain & Joint pain | Justicia adhatoda | Justicia adhatoda | Basanga | Basanga | Basang Sakam | Leaves | Juice of the leaves taken twice a day up to three days. |
| 36 | Stomach pain (pregnant women) | Castor | Ricinus communis | Joda | Joda | Jadda | Oil | The oil is massaged gently on the belly |
| 37 | Swelling | Buchanania lanzam Roxb. | Anacardiacae | Charu | Charu | Charu | Bark | Apply the juice of bark mixed with water for 3 days |
| 38 | To increase sperm | Bombax ceib | Bambax malabaricum | Simuli | Similli | Simul | Leaves | Three leaves with Piper nigrum is given in empty stomach to the patient for 3 days to increase sperm |
| 39 | Tongue infection | Agave sisalana | Agave sisalana | ----- | ----- | Murga | leaves | Leaves juice applied with honey on tongue for three days |
| 40 | Ulcer | Kaempferia | Zingiberaceae | Bhun-champa | Bhun-champa | Dhrti champua | Bulb | Along with the root of Swertia Angustifolia and honey made paste given orally twice a day till cure |
| 41 | Vomiting | Lemon | Citrus Aurantifolia Christm | Lembu | Lembu | Nimbu | Fruit | Lemon juice with salt and sugar prevent further vomiting |

Discussion

An Ethno medicinal point of interest is how a particular ethnic group learned the use of a particular plant against a particular ailment. Such learning can be either original or acquired (Hossein et. al (2013). The present study reveals that tribal medicine in the study area is commonly practiced by elderly people. Due to the lack of systematic dissemination of knowledge concerning these popular plant remedies, it is feared that little of this knowledge will survive when the older generation passes away. The study also reveals that knowledge and usage of herbal medicine for the treatment of various ailments among these two tribes are still a major part of their life and culture. The traditional knowledge (TK) system is not only important for modern societies but also is a valuable aspect of cultural heritage. India has over one million traditional village healers and several million knowledgeable households. The ethnic communities use plant extract, decoction, and powder obtained from different plant parts like roots, stems, leaves, flowers and fruits to cure such ailments/diseases. My research also suggested that traditional ethno-medicinal knowledge plays a crucial role in meeting the primary healthcare needs of these two tribal communities. They preferred to

consult the healers to diagnose their problem, despite knowing some medicinal plants themselves. In this study, it has been observed that these two tribal groups preserve such plants and make them dry for preservation. They also believe that some plants' medicinal value will be reduced if it would be preserved in dried form.

Conclusion

Ethno-medicine is the mother of all other systems of medicine. It does not explicitly derive from the conceptual framework of modern medicine. The term refers to etiologists, methods of diagnosis and treatment of illness in the context of their culture. Medicinal plants constitute the base of the healthcare system in many societies. Recently, the importance of these traditional medicines has been realized worldwide as some of them proved to be very effective. The practitioners of ethno-medicine of tribal people are considered to be highly competent professionals. Therefore, ethno-medicine has to be studied in the proper cultural framework. The Hill Kharia and the Mankidias strongly believe in nature like other tribal communities. Normally when they fall ill they try to get well through their indigenous method of treatment.

Rich Ethno-medicinal knowledge of the tribes needs to be economically explored for the better treatment of the two communities. But now-a-days, due to the impact of modernization, and better healthcare facilities, they are adopting modern medicines. This has led to the adaptation of multiple healthcare practices. The government is taking steps for popularizing modern allopathic system of medicine. To conclude, over-exploitation of plant species in the name of medicine may lead to disappearance of some species in the future. Therefore, attention should be paid for the proper utilization of these useful medicinal plants.

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Ethno-Medicinal uses of Plants of Gonasika Hill of Keonjhar

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Abstract

The Juang are an Austroasiatic ethnic group found mainly in the Gonsaika hills of Keonjhar district of Odisha. They were initially hunter-gatherers and were cultivating few crops. Formerly the Juang used to be also known as Patuas, literally "leaf-wearers". The informal system of folk medicine, which exists in these ethnic communities, is passed orally from one generation to other, for which there is little documentation. This knowledge is mostly restricted in the elder members of the tribal communities. The main objective of the proposed research work is to survey and document the information regarding medicinal uses of plants by this Juang community of Gonasika Hill of Keonjhar District. An ethnobotanical exploration was conducted in order to collect and document the therapeutically potential plant resources of the Gonasika hill range and its adjoining forest areas with special reference to their uses by the native Juang tribe. The data on medicinal uses of plants were collected using semi-structured questionnaire, field observation, personal interview and group discussion with 130 (60 men and 70 women) pre-identified local tribal informants, among which 15 male and 2 female were local healers. Different parts of the plants were used as medicine by the local traditional healers. This ethno-botanical exploration resulted in an inventory of 56 medicinal plants species utilized by the indigenous Juang tribe inhabiting in Gonasika hill range and its adjoining forest areas in Keonjhar district in Odisha. Although some of the plants reported from this study area are scientifically proven for their efficacy, others have no supporting data which needs for Phytochemical as well as pharmacological evaluation and confirmation which may lead to discovery of new drug molecule.

Key words: Juang tribe, folk medicine, Gonasika Hill range, Keonjhar District, Ethno botanical exploration.

Introduction:

The Juang are an Austroasiatic ethnic group found mainly in the Gonsaika hills of Keonjhar district of Odisha. Their tradition claims that the place where the tribe originated from the earth are the Gonasika Hills, near Keonjhar, at the source of the Baitarani River. They were initially hunter-gatherers and were cultivating few crops. They did not till the land, but lived on the game they killed or on snakes and insects. They were skilled at basket-weaving, which was in demand in nearby villages. The Juangs would exchange their baskets for salt, oil, food, money from the village traders. Formerly the Juang used to be also known as Patuas, literally "leaf-wearers". Traditionally the women wore girdles of leaves, while the men wore a small loincloth. The Juangs declare that the river goddess, emerging for the first time from the Gonasika rock, surprised a party of naked Juangs dancing, and ordered them to wear leaves, with the threat that they should die if they ever gave up the custom. The Juangs' weapons were the bow and arrow and a sling made entirely of cord.

There exist millions of herbal based traditions in the form of traditional birth attendants, vaidyas, bone setters, herbal healers, barefoot doctors, witch doctors and wondering monks to cure different ailments. Besides, there are millions of elderly men and women who have traditional knowledge on herbal household remedies. The informal system of folk medicine, which exists in these ethnic communities, is passed orally from one generation to other, for which there is little documentation. This knowledge is mostly restricted in the elder members of the tribal communities.

Aim and Objectives:

The main objective of the proposed research work was to survey and document the information regarding medicinal uses of plants by the Juang community of Gonasika Hill of Keonjhar District.

Study Area:

Keonjhar a land locked district of Odisha situated in the northern part of it lies between 21° 1' N to 22° 10' N latitude and 85° 11' E to 86° 22' E longitude. The district has an area of 8240 km². It is bounded by Mayurbhanj District, Balasore District and Bhadrak District to the east, Jajpur District to the south, Dhenkanal District, Anugul District and Sundargarh District to the west, and West Singhbhum District to the north. To the West is a range of hills containing peaks such as Gandhamardan (5477 ft), Mankadnacha (3639 ft), Gonasika (3219 ft) and Thakurani (3003 ft). The temperature in the district begins to rise rapidly in the spring with the highest temperatures recorded in the month of May usually go up to 38 °C. The maximum recorded temperature however is 45.3 °C. The weather cools during the monsoon in June and remains cool until the end of October. The temperature in the month of December can drop down to 11.7 °C. The minimum temperature recorded was 1 °C. The average annual rainfall is 1910.1 mm. There are approximately 55 tribal communities in the district.



[fig. 1 - District Keonjhar in Odisha Map]

Methodology:

An ethnobotanical exploration was conducted during 2019- 2020 in order to collect and document the therapeutically potential plant resources of the Gonasika hill range and its adjoining forest areas with special reference to their uses by the native Juang tribe. The data on medicinal uses of plants were collected using semi-structured questionnaire, field observation, personal interview and group discussion with 130 (60 men and 70 women) pre-identified local tribal informants, among which 13 male and 2 female were local healers. Some knowledgeable people comprising of tribes and non-tribes in the study area were approached to reveal and locate the plants in the forest used for medicinal purposes to cure human and animal diseases. The mode of use of each plant species was documented and recorded by closely interacting with local medicine men, women and tribal healers of the Juang community in different places of the study site. Additional information regarding doses, form in which a plant is used, whether solely used or used with other ingredients etc. were also collected. The plants with potential therapeutic claim were critically studied for their taxonomic characters and identified by using the Flora of Orissa and other available standard literatures. Some of the frequently used medicinal plants among the tribal people of the study area are enumerated in Table-1, which are arranged with the binomials of the plants mentioned alphabetically along with their accession number, family, local names and the mode of application. The voucher specimens were preserved in the Centre of Excellence in Studies on Tribal and Marginalized Communities, Post Graduate Department of Anthropology, Utkal University, Vani Vihar, Bhubaneswar for future reference.

Table-1: List of plants with its Ethnic uses

| Sl. No. | Scientific Name, Accession No. & Family | Local Name | Ethnic Uses |
|---------|--------------------------------------------------------------------|---------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | <i>Acacia penninervis</i> Sieber ex DC. (UU-138) [Fabaceae] | Acasia (O) Seoha (T) | Bark of <i>Acacia</i> tree is grinded and filtered with net to obtain the juice. This is taken to cure the diarrhoea. |
| 2. | <i>Achyranthes aspera</i> L. (UU-201) [Amaranthaceae] | Apamaranga (O) Torai (T) | Paste of the root is taken to cure fever. Stem juice is applied on the teeth to stop bleeding from the gum. About 20 ml of leaf juice is administered orally to the pregnant woman for easy delivery. The leaves and inflorescence are boiled and the decoction is taken twice daily to cure fever. Root or leaf paste is applied to cure boils in their early stage. |
| 3. | <i>Acmella calva</i> (DC.) Jansen (UU-116) [Asteraceae] | Biribiri (O) Morai (T) | Decoction (5 ml) of its inflorescence is taken for 7-8 days along with little salt against toothache. |
| 4. | <i>Acmella radicans</i> (Jacq.) Jansen (UU-186) [Asteraceae] | Biribiri (O) Mullangi (T) | Whole plant is boiled in water and filtered and the filtrate is taken orally for 7 days against dysentery. |
| 5. | <i>Aegle marmelos</i> (L.) Corr. (UU- 125) [Rutaceae] | Bela (O) Sikuar (T) | Leaf paste is applied in the affected part to cure injuries due to burn. |

| Sl. No. | Scientific Name, Accession No. & Family | Local Name | Ethnic Uses |
|---------|-------------------------------------------------------------------------------|------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 6. | <i>Aerva lanata</i> (L.) Juss. (UU-168) [Amaranthaceae] | Paunsia (O) Sikhini (T) | Decoction of the leaf powder mixed with decoction of leaf of <i>Tinospora cordifolia</i> given against fever caused due to dysentery. |
| 7. | <i>Ailanthus excelsa</i> Roxb. (UU-137) [Simaroubaceae] | Mahala (O) Muriapachha (T) | Bark paste (50 g) mixed with 1 cup of water and kept for 15 minutes. This is strained through a clean cloth and 1 cup is taken every morning for 3 days against jaundice. |
| 8. | <i>Alectra sessiliflora</i> (Vahl) Kuntz. (UU-155) [Orobanchaceae] | Pittadanti (O) Katmouli (T) | 1 teaspoon bark powder along with ½ cup of curd is taken twice a day on empty stomach (morning and evening) for 7 days against piles. |
| 9. | <i>Alternanthera ficoidea</i> (L.) Beauv. (UU-014) [Amaranthaceae] | Sana madaranga (O) Laba (T) | Leachate of the leaves is used in mouth wash for toothache and tender gums. |
| 10. | <i>Alternanthera paronychioides</i> St. Hill (UU-154) [Amaranthaceae] | Badi madaranga (O) Mulgia (T) | Leaf juice (10 ml) mixed with 5 drops of honey is given for kidney stone. Decoction whole plant (10 ml) is taken along with one black pepper against dysentery. |
| 11. | <i>Amaranthus spinosus</i> L. (UU-220) [Amaranthaceae] | Kanta-leutia (O) Srena (T) | Leaf juice mixed with honey is applied all over the body against skin allergy caused due to abscesses and eczema. |
| 12. | <i>Amorphophallus paeoniifolius</i> (Dennst.) Nicolson (UU-059) [Araceae] | Olua (O) Parika (T) | Rhizome extract is used to treat swellings around finger nails due to microbial infection. |
| 13. | <i>Anacardium occidentale</i> L. (UU-163) [Anacardiaceae] | Lanka-amba (O) Tarwar (T) | ½ cup decoction of bark is taken once a day for 4 days against bleeding from nostril. |
| 14. | <i>Andrographis paniculata</i> (Burm.f.) Wall. ex Nees (UU-185) [Acanthaceae] | Bhuininimba (O) Kiratatikta (T) | Leaves boiled in water and the infusion is used to wash wound for fast healing. |
| 15. | <i>Annona squamosa</i> L. (UU-173) [Annonaceae] | Atta (O) Katal (T) | Leaf paste mixed with mustard oil is heated and applied on knee to treat joint pain. Leaf juice is applied on forehead to treat headache. Leaf extract is applied on the affected part of the body for treatment of eczema. |
| 16. | <i>Argemone mexicana</i> L. (UU-215) [Papaveraceae] | Kantakusuma (O) Kuhumkata (T) | Powder of the seed is cooked and applied on the body to cure scabies and eczema. Leaf extract is applied on wounds for healing. |
| 17. | <i>Argyrea nervosa</i> (Burm.f.) Boj. (UU-035) [Convolvulaceae] | Munda-nai (O) Goguli (T) | Juice obtained from the stem is used to remove pimples and boils. |
| 18. | <i>Aristolochia indica</i> L. (UU-156) [Aristolochiaceae] | Hansalata (O) Sapsan (T) | Leaf juice is used against boils and piles. |

| Sl. No. | Scientific Name, Accession No. & Family | Local Name | Ethnic Uses |
|---------|------------------------------------------------------------------------------------|-----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 19. | <i>Artocarpus heterophyllus</i> Lam. (UU-184) [Moraceae] | Panasa (O, T) Kanjira (T) | 50 g of bark is crushed and kept in one cup of water for 10 minutes and the infusion is taken once in the morning against abdominal pain and vomiting. |
| 20. | <i>Asparagus racemosus</i> Willd. (UU-160) [Liliaceae] | Satabari (O) Satomuli (T) | Root powder (10 g) mixed with a cup of milk is taken for 7 days against Gynaecological disorders. |
| 21. | <i>Bauhinia vahlii</i> Wt. & Arn. (UU-171) [Caesalpiniaceae] | Siali (O) Fulbari (T) | Seed decoction (10 ml) is taken twice daily in empty stomach for 10-15 days to reduce sugar content in blood and urine. About 5 g of dried seed powder is taken orally along with a glass of cold water to cure diarrhoea. Leaf paste is applied externally to cure pimples on the face. |
| 22. | <i>Bauhinia variegata</i> L. (UU-213) [Caesalpiniaceae] | Kanchana (O) Kotora (T) | Bark extract is taken once for 2 days to kill worm in alimentary canal in children. Decoction of flowers (10 ml) is taken twice a day for 3 days against bleeding piles. |
| 23. | <i>Benincasa hispida</i> L. (UU-180) [Cucurbitaceae] | Panikakharu (O) Tangkhol (T) | Prepared curry (without any spices) is taken regularly to cure piles. Curry prepared with the fruit of this plant is to be taken regularly to retain pregnancy and prevent miscarriage. |
| 24. | <i>Blumea lacera</i> (Burm.f.) DC. (UU-142) [Asteraceae] | Pokasungha (O) Kakrona (T) | Leaf paste (50 g) is given to hasten the expulsion of placenta of cow after calving. |
| 25. | <i>Bombax ceiba</i> L. (UU-158) [Bombacaceae] | Simili (O) Himolu (T) | Fresh roots are grinded with water and applied on the affected parts to get relief from pain due to boils. |
| 26. | <i>Chenopodium album</i> L. (UU-193) [Chenopodiaceae] | Bathua (O) Jilmil (T) | Leaves are used as vegetable to improve appetite and also to treat abdominal pains. |
| 27. | <i>Clitoria ternatea</i> L. (UU-212) [Fabaceae] | Aparajita (O) Dintena (T) | Root decoction is helpful against filariasis in human beings as well as in cattles. |
| 28. | <i>Curcuma longa</i> L. (UU-092) [Zingiberaceae] | Haladi (O, T) Manjal (T) | Rhizome powder (10 g) mixed with milk is prescribed against helminthic infestation in children. |
| 29. | <i>Cyperus rotundus</i> var. <i>tuberosus</i> (Rottb.) Kuek. (UU-070) [Cyperaceae] | Golamutha (O) Kondatangedu (T) | Root powder mixed with equal quantity of sugar candy is used in dysentery and vomiting. |
| 30. | <i>Cyperus rotundus</i> L. var. <i>rotundus</i> Kern. (UU-153) [Cyperaceae] | Ardhagolamutha (O) Mutha (T) | Root powder mixed with 5 drops of honey is given to treat epilepsy. |

| Sl. No. | Scientific Name, Accession No. & Family | Local Name | Ethnic Uses |
|---------|------------------------------------------------------------------------|----------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 31. | <i>Datura stramonium L.</i> (UU-147) [Solanaceae] | Dudura (O) Dhatura (T) | Leaf powder is inhaled to cure chronic cough. Leaf extract is boiled with sesame oil is massaged to get rid of aching of body parts. Leaves are fried in mustard oil to extract the juice in the oil, which is massaged on joints to lessen rheumatic pain and inflammation. |
| 32. | <i>Dendrocalamus strictus</i> (Roxb.) Nees (UU-211) [Poaceae] | Salia baunsa (O) Kalmunji (T) | Wounds and cuts are treated with powder prepared from leaves and outer layer of the stem. |
| 33. | <i>Diospyros melanoxylon</i> Roxb. (UU-178) [Ebenaceae] | Kendu (O, T) Tendu (T) | Bark paste is used in dysentery. |
| 34. | <i>Eclipta prostrata (L.) L.</i> (UU-097) [Asteraceae] | Kesuta (O) Kantaraj (T) | Leaf paste mixed with sesame oil is used as antihelmintic as well as to treat whitlow and wounds. |
| 35. | <i>Emilia sonchifolia</i> (L.)DC. (UU-133) [Asteraceae] | Sarkara (O) Phurki (T) | Leaf paste mixed with pinch of common salt is used externally against ring worm infection. |
| 36. | <i>Eryngium foetidum L.</i> (UU-161) [Apiaceae] | Banadhania (O) Mandhania (T) | Leaf paste (5 g) along with the 2 black pepper powder given against indigestion and vomiting. |
| 37. | <i>Erythrina variegata L.</i> (UU-114) [Fabaceae] | Paladhua (O) Maidal (T) | Inhaling of well crushed leaves by nostrils relieves headache. |
| 38. | <i>Ficus benghalensis L.</i> (UU-084) [Moraceae] | Baragachha (O) Bara (T) | Prop root paste (5 g) mixed with fermented rice water (20 ml) is given against acidity and stomach disorders. |
| 39. | <i>Ficus racemosa L.</i> (UU-179) [Moraceae] | Airi-dimiri (O) Rumondo (T) | Fresh fruit paste is prescribed for prostrate problems. |
| 40. | <i>Heliotropium strigosum</i> Willd. (UU-191) [Boraginaceae] | Hatisundhia (O) Hatisura (T) | Plant paste is applied in abscess of joints. |
| 41. | <i>Hemidesmus indicus</i> (L.)R.Br. (UU-172) [Asclepiadaceae] | Anantamula (O) Sugandhi (T) | Root paste is taken in empty stomach for a week to treat leucoderma. About 10 g of root paste is taken with coconut water in empty stomach for seven days to cure jaundice. |
| 42. | <i>Justicia adhatoda L.</i> (UU-111) [Acanthaceae] | Basanga (O) Boga bahak (T) | Leaf decoction (about 20 ml) taken with honey twice daily in empty stomach for 7-10 days to cure acute cough and cold. Powder made from leaf is taken with warm water once daily for 20 days to get relief from joint pain. |

| Sl. No. | Scientific Name, Accession No. & Family | Local Name | Ethnic Uses |
|---------|----------------------------------------------------------------------|--------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 43. | <i>Madhuca indica</i> Gmelin (UU- 214) [Sapotaceae] | Mahula (O) Mohulo (T) | Powder obtained from dried leaves is applied to cure burn injuries. |
| 44. | <i>Marsilea minuta</i> L. (UU-117) [Marsileaceae] | Sunusunia saga (O) Sushni saga(T) | Raw juice is taken with Honey to cure sleeplessness and insect bites. |
| 45. | <i>Paederia foetida</i> L. (UU-090) [Rubiaceae] | Pasaruni (O) Bhedai lata (T) | Leaf juice is prescribed against stomachic disorders and joint pain. |
| 46. | <i>Phyllanthus reticulatus</i> Poir. (UU-144) [Euphorbiaceae] | Jajanga (O) Panjuli (T) | Leaf and young branches are given to treat stomach disorder in cows. |
| 47. | <i>Piper longum</i> L. (UU-079) [Piperaceae] | Pippali (O, T) | Fruit and root powder are given against gynec problems. |
| 48. | <i>Pongamia pinnata</i> (L.) Pierre (UU-1108) [Fabaceae] | Karanja (O, T) | Tender twig is used as tooth brush to cure pyorrhoea. |
| 49. | <i>Sida acuta</i> Burm.f. (UU-106) [Malvaceae] | Bajramuli (O) Bariara (T) | Fruit, root and leaf are boiled to prepare a decoction and dry ginger powder is added to it. It is taken thrice a day to treat malaria. Root grinded into a paste and is applied on wound to cure it. |
| 50. | <i>Sida cordifolia</i> L. (UU-194) [Malvaceae] | Bisiripi (O) Jhumka (T) | Juice (3-4 ml) of the flower is taken early in the morning in empty stomach for 15 days to cure Jaundice. |
| 51. | <i>Smilax zeylanica</i> L. (UU-088) [Smilacaceae] | Muturi (O) Muturi lai (T) | About 20 ml of root decoction is taken for 15 days to cure rheumatic pain. Root paste is taken for a week to cure venereal diseases. Powder of dried root is applied on chronic Stomachache |
| 52. | <i>Sonchus asper</i> (L.) Hill (UU-119) [Asteraceae] | Pittatrana (O) Pitara (T) | Whole plant is used as a paste to cure burning sensation in skin. |
| 53. | <i>Stephania japonica</i> (Thunb.) Miers (UU-177) [Menispermaceae] | Akanabindi (O) Kharkha (T) | Leaves are uses as poultice against head injury. |
| 54. | <i>Terminalia bellirica</i> (Gaertn.) Roxb. (UU-091) [Combretaceae] | Bahada (O, T) | Fruit powder is given to cure stomach disorder. Bark paste is given to women with Luke warm water twice a day to cure leucorrhoea. |
| 55. | <i>Tinospora cordifolia</i> (Willd.) Hook. (UU-157) [Menispermaceae] | Guluchi lata (O) Koillisuta (T) | Stem powder (20 g) along with old jaggery is prescribed against skin diseases in cattle. |
| 56. | <i>Ziziphus mauritiana</i> Lam. (UU- 162) [Rhamnaceae] | Barakoli (O, T) | Paste of bark is taken twice a day after food to treat abdominal pain during pregnancy. |

[Abbreviations: UU-Utkal University; O-Odia; T-Tribal]

Observation:

During this study it is observed that, the total 56 different medicinal plant species was found that is used by the native people for medicinal purposes. Some of the potential ethnomedicinal weeds are *Alternanthera paronychioides* (Badi madaranga) used in dysentery; *Amaranthus spinosus* (Kanta-leutia) in abscesses and eczema; *Blumea lacera* (Pokasungha), to hasten the expulsion of placenta of cow after calving; *Chenopodium album* (Bathua saga) used to improve appetite, abdominal pains; *Cyperus brevifolius* (Sweta duba), used against diarrhoea, dysentery and nasal bleeding; *Cyperus rotundus* (Mutha) roots are useful in dysentery, vomiting, epilepsy; *Eclipta prostrata* (Kesuta) used as anthelmintic, in whitlow and wounds; *Emilia sonchifolia* (Sarkara), in ring worm; *Heliotropium strigosum* (Sana-hatisundhia) in abscess of joints (Bagi); *Marsilea minuta* (Sunsunia) in sleeplessness and insect bites; *Sonchus asper* (Pitagachha), in treatment of skin burning etc. To stay away from the ever-increasing use of antibiotic or other synthetic medicines, these folk medicines, already in use, need to be scientifically utilized by identifying the bioactive molecules responsible for curing the diseases or disorders.

Different parts of the plants were used as medicine by the local traditional healers. Among the different plant parts, the leaves (38%) were most frequently used for the treatment of diseases followed by root (20%), bark (14%), seed (6%), rhizome (6%), flower (5%), fruit (5%), stem (5%) and tuber (1%). Considering the form of preparation, paste, powders, decoction, juices and mixtures were much recommended over infusions. Both external applications (mostly for skin diseases and wounds) and oral consumption of the preparations were prescribed in the treatment of various diseases.

Conclusion:-

The present ethno-botanical exploration resulted in an inventory of 56 medicinal plants species utilized by the indigenous Juang tribe inhabiting in Gonasika hill range and its adjoining forest areas in Keonjhar district in Odisha.

Unfortunately, due to lack of interest among the younger generation as well as their tendency to migrate to urban areas for lucrative jobs, there is a possibility of losing this wealth of knowledge in the near future. Hence, it becomes necessary to acquire and preserve this valuable traditional system of medicine by proper documentation and identification of plant specimens.

Although some of the plants reported from this study area are scientifically proven for their efficacy, others have no supporting data which needs for phytochemical as well as pharmacological evaluation and confirmation. Many of the earlier literatures regarding herbal cure does not meet scientific standards, still a large number of research reports about medicinal plants does exist. It is pertinent that some of the frequently used less known medicinal plants in the study area require further investigation for chemical analysis and identification of bioactive molecules, which may lead to the discovery of new drugs.

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Use of Ethno-Medicinal Plants by the Kutia Kondh Tribe: An Empirical Study in a Remote Village of Lanjigarh Block of Kalahandi District of Odisha

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Abstract

The exploration of nature is a major source of sustenance for tribal people. Medicinal plants constitute the base of health care system in many tribal societies. Ethno-botanical studies have been done among the various tribal communities to document the use of various parts of the plant for treatment of ailments by the tribes. Such documentation of indigenous knowledge is very important and is the need of the hour.

The present study focuses on the use of variety of medicinal plants for the treatment of various ailments by the Kuria Kondhs. An ethno-botanical survey was carried out in a remote village named "Dahanipadar" in Lanjigarh Block of Kalahandi district of Odisha. A semi-structured interview was conducted among the sample population, who are selected by snowball sampling method. The samples are mostly elders having traditional knowledge about the plants. Interview with the samples was followed by the collection of selected plant specimens for additional research.

The study found that a total of 58 plant species from 52 families are used by the Kutia Kondh for the prevention and treatment of various ailments/diseases. The majority of the plants were uncultivated and wild ones. Different parts of the plants such as leaves, roots, bark, seeds, fruits, and flowers are used as medicines. Most herbal treatments are made by producing paste and decoction. Among all the plants maximum are trees while herbs and shrubs were almost equal. In the studied area most of the people found suffering from dysentery, skin diseases and such common ailments along with, venomous snake, scorpions, or centipedes / animal/insect bites.

Findings of the study revealed that many locally available plants play a significant role in their healthcare system. Those need to be studied further for potential pharmaceutical advantages.

Keywords: Ethno-medicine, Kutia Kondh, Ethno-botany, Diseases, Ailments

Introduction:

India's unique geographic and ecological characteristics support a large variety of widely used medicinal plants. Traditionally, these plants have been crucial in the treatment of human diseases and disorders (Thirumalai et al., 2009). About 80% of the world's population relies on conventional medical procedures for their basic healthcare requirements, according to the World Health Organization (WHO). According to the data released by World Health Organisation (WHO), ethno-medicine has maintained its popularity in all regions of the developing world and its use is rapidly expanding in the industrialised countries (Lowe et al. 2000). Since 1981, roughly 71 percent of newly authorised medications have come either directly or indirectly from natural sources (Newman and Cragg, 2012). For interactions between people and plants today, biodiversity protection and the preservation of traditional knowledge

are essential strategies (Adeniyi et al., 2018). Documentation of indigenous knowledge on ethno-medicine used by tribals is important for the conservation of such knowledge for all time to come.

The exploration of nature is a major source of sustenance for tribal people. Medicinal plants constitute the base of health care system in many tribal societies. Tribal men and women gather a wide variety of medicinal plants and herbs to meet their medical needs. Their indigenous cultures have a wealth of information about using herbal remedies to treat and manage a variety of human illnesses, but this knowledge has not yet been documented (Offiah et al., 2011).

According to the 2011 Indian census, 62 tribal communities constitute 22.85% of the Odisha's total population, placing Odisha as the state with the third-largest tribal population at 8.6% of the nation's total population (Behera and Dassani, 2021). One of the districts in Odisha where tribes predominate is Kalahandi. The majority of the Kalahandi-based tribes-including the Banjara, Bhatra, Bhunjia, Binjhal, Dal, Gond, Kandha, Mirdha, Munda, Paraja, Saora, and Savar. Lanjigarh and Thuamul Rampur are the two blocks with the largest tribal populations out of the district's 13 blocks. Kandhas among them assert that they were the region's first settlers. The Kalahandi district is considered as the home of Kutia Kandha, Dongaria Kandha, and Desia Kandha.

Over the years many studies have been done by various scholars to document the ethno-botanical knowledge of the tribes like Das (1995), Franco and Narsimhan (2012), Patnaik and Mohapatra (2012). Many general studies of ethno-botanical research have been conducted in Kalahandi to examine the amount of information about medicinal plants (Sadangi et al., 2005; Mallick et al., 2012). However, there are still gaps in our understanding of the medicinal plants utilised in Kalahandi, particularly by the Kutia Kondh community, by various cultures and geographical regions. Many communities in Odisha now lack comprehensive scientific information about therapeutic plants.

Objectives:

The objective of the present study is to examine the variety of plant species and the various parts of plants used by the Kutia Kondh of Lanjigarh block of Kalahandi district to treat various ailments.

Research Questions

1. What are the plants used by Kutia Kondhs for treatment of various ailments?
2. What is the procedure of use of each of such ethno-medicine to treat various types of ailments?

Methodology:

The Area

Kalahandi District covering a geographical area of 7920 square km and lies in between 19.175489° to 20.454517° North Latitude and 82.617767° to 83.794874° East Longitude. The district is located in the southwest of the state of Odisha, bordered to the north by the Balangir and Nuapada districts, to the south by the Nabarangpur, Koraput, and Rayagada districts, and to the east by the Boudh, Kandhamal, and Rayagada districts. The study area is depicted on the map in figure 1. Schedule Tribes constitute 47.5 percent of the whole Lanjigarh Block (Census,

2011). The dominant tribal communities of the Lanjigarh block are the Kutia Kondhs. Extreme weather conditions prevail throughout the region. Except during the monsoon, it is dry. The highest recorded temperature is 45°C, while the lowest recorded temperature is 4°C. The region receives 1378.20 mm of rain on average per year.

The monsoon often begins in late June and lasts until September average per year.

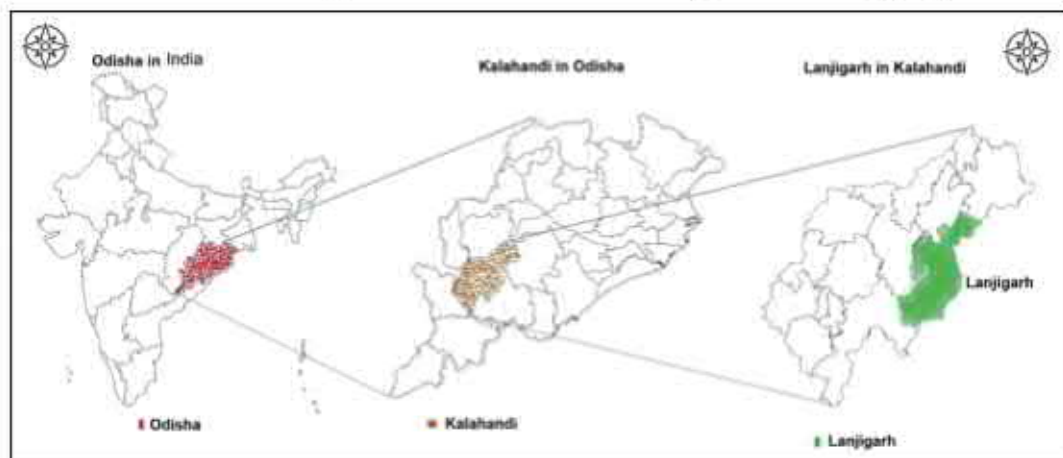


Fig 1: Lanjigarh Block map of Kalahandi district of Odisha, India

The Sample

The dominant tribal communities of the Lanjigarh block are the Kutia Kondhs, who live in the lowlands and on the summits of hills. Three Kutia Kondh-dominated village in Kalahandi district's Lanjigarh Block—Dahanipadar was chosen for the study based on local knowledge of the predominance of traditional healthcare systems and ethno-medical practises in those areas. The forest is indispensable to Kutia Kondhs' existence. They engage in shifting agriculture, cultivate several kinds of crops, and gather food from the forest during times of famine. Minor forest products are one of the sources of income for them. The settlements are surrounded by hills and tucked away in a dense forest. There were no appropriate roads or means of connection from the main block to the region for a very long period.

Methods of Data Collection

A semi-structured interview schedule was used for the interviews and talks with older people, some women, and traditional healthcare practitioners in order to gather ethno-medical data. The interview schedule has both close ended and open-ended questions. Cross-referencing the information was done with local village doctors and patients who had received therapy. The data was also cross-referenced with secondary literature that was accessible.

Data Analysis

The plants were identified using H.H. Haines' "The Botany of Bihar and Orissa" (1992).

Scientific name and Vernacular/common or local name were matched. The family and life form to which they belong were found out. The parts used for different ailments and the mode of used were summarized and presented in a tabular form.

Results and Discussion:

The current study found that 58 plant species, spread across 55 genera and 32 families, are being employed by Kalahandi's Kutia Kondh traditional healers to cure a variety of diseases (Table 1). The family Fabaceae (7 sp.) has provided the most species, followed by Lamiaceae (5 sp.), Caesalpiniaceae, and Caesalpiniae (4 sp.). Every family had three species: Amaranthaceae, Euphorbiaceae, Meliaceae, and Solanaceae. Likewise, the Acanthaceae, Asteraceae, Combretaceae, Moraceae, and Rutaceae families each had two species. One species each represented the remaining families (Fig 2).

Table 1: List of ethno-medicinal plants and their uses by Kutia Kondh tribes of Lanjigarh block of Kalahandi district

| Sl. no | Scientific name | Family | Vernacular / common name | Life form | Parts used | Biomedical terms | Mode of use |
|--------|----------------------------------------------|---------------|----------------------------------------|-----------|---------------------|------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | <i>Abrus precatorius</i> L. | Fabaceae | Gunja | Climber | Seeds, Roots | Skin diseases | Root and seed paste made in combination with <i>Santalum album</i> and used tropically for skin problems. |
| 2. | <i>Acacia nilotica</i> (L.) Willd. ex Delile | Fabaceae | Bamur, Babul, Indian gum arabic | Tree | Leaves, Bark, Gum | Diarrhea, Dysentery, Sore throat, Gum problems | Raw leaves are chewed orally for sore throat. Decoction of bark and gum is taken to cure diarrhea, dysentery. |
| 3. | <i>Acacia catechu</i> (L. f.) Willd. | Fabaceae | Khair, Cutch tree | Tree | Bark, Heartwood | Diarrhea, Cough and cold. | Decoction of the bark and heartwood (Katha) is made in combination with cinnamon and taken orally for cough, cold and diarrhea. |
| 4. | <i>Achyranth us aspera</i> L. | Amaranthaceae | Apamaranga, Kukurdanti (Prickly chaft) | Shrub | Seed, root | Piles, wound healer, stomach pain | Dried seed powder with water is taken orally for piles. Paste of roots is applied to wounds. Decoction roots is used for stomach troubles. |
| 5. | <i>Aegle marmelos</i> (L.) Corr. | Rutaceae | Bael, Wood apple | Tree | Leaves, Fruit | Indigestion, Constipation | Leaves are chewed to cure indigestion. Ripe fruit is taken to cure constipation. |
| 6. | <i>Ageratum conyzoides</i> L. | Asteraceae | Poksungha (Goat weed) | Herb | Leaves, Whole plant | Stomach pain | The decoction of plant is made and taken orally along with <i>Piper nigrum</i> to relieve acute stomach pain. |
| 7. | <i>Aloe barbadensis</i> Mill. | Liliaceae | Ghikuari (Aloe vera) | Herb | Leaves | Indigestion, skin problems | A tablespoon of leaf gel is taken in empty stomach to relieve indigestion and constipation. |

| Sl. no | Scientific name | Family | Vernacular / common name | Life form | Parts used | Biomedical terms | Mode of use |
|--------|---------------------------------------------------------------------|------------------|----------------------------------|----------------|------------------------------------|--------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 8. | <i>Amaranthus viridis</i> L. | Amaranthaceae | Slender amaranth, green amaranth | Herb | Leaves | Dysentery, inflammation | Whole plant decoction used. |
| 9. | <i>Andrographis paniculata</i> (Burm. f.) Wall. ex. Nees | Acanthaceae | Bhuin limba, green chiretta | Herb | Whole plant | Intestinal worms | A paste of the leaves is made and is taken orally with the combination of turmeric powder. |
| 10. | <i>Annona squamosa</i> L. | Annonaceae | Sitaphal, Custard apple | Tree | Seeds, leaves | Scorpion bite | The crushed fresh leaves mixed in hot food oil, steam given to affected area and paste applied for curing the bite. |
| 11. | <i>Anogeissus latifolia</i> (Roxb. ex DC.) Wall. ex. Guill. & Perr. | Combretaceae | Dhaura, dohu, Axle wood | Tree | Roots, barks, leaves, fruits, gums | Diarrhea, piles, Snake, and scorpion bites | The decoction of the bark is taken to treat diarrhea and piles. The gum of the plant is mixed with water and given to patients suffering from snake or scorpion bites. |
| 12. | <i>Anthocephalus</i> | Rubiaceae | Kadamba, | Tree | Leaves, Bark, | Indigestion, Diarrhea | Fresh leaf paste is taken orally. |
| | <i>cadamba</i> (Roxb.) Miq. | | Indian Ambionia tree | | | | The extract of the stem bark in combination with salt is given patients suffering from diarrhea. |
| 13. | <i>Argemone mexicana</i> L. | Papaveraceae | Dengabheji, Mexican poppy | Herb | Whole plant | Malaria | Decoction is used. |
| 14. | <i>Aristolochia indica</i> L. | Aristolochiaceae | Nagbel, The Indian birthwort | Climbing herbs | Root | Snake bite | The paste of the rot is applied topically as an antidote for snake bite. |
| 15. | <i>Artocarpus heterophyllus</i> L. | Moraceae | Panas, Jackfruit | Tree | Fruit | Insect bite | The pulp is obtained by rubbing an unripe fruit and applied topically on insect bites |
| 16. | <i>Asparagus racemosus</i> Wild. | Asparagaceae | Shatavari | Spinous Shrub | Root | Dysentery | The paste of roots is taken orally to relieve dysentery. |
| 17. | <i>Azadirachta indica</i> A. Juss. | Meliaceae | Limba (Neem) | Tree | Leaves, whole plant | Pox, skin diseases, Malaria | The raw leaves are ground to paste and applied topically with a combination of turmeric powder. Plant decoction is taken for malaria. |

| Sl. no | Scientific name | Family | Vernacular / common name | Life form | Parts used | Biomedical terms | Mode of use |
|--------|-------------------------------------------------------------|------------------|-------------------------------|-----------|--------------------------|---------------------------------|------------------------------------------------------------------------------------------------------------------------------------|
| 18. | <i>Bauhinia purpurea</i> L. | Caesalpinia ceae | Kuler | Tree | Leaves | Stomach problems | 3 - 4 leaves are chewed before taking food. |
| 19. | <i>Boerhvia diffusa</i> L. | Nyctaginaceae | Purnisaga (Hogweed) | Herb | Whole plant | Urinary troubles, diarrhea. | Boiled plants are given in the treatment of urinary troubles. Decoction of root is taken to relieve diarrhea. |
| 20. | <i>Butea monosperma</i> (Lam.) Taubert | Fabaceae | Palasha (Flame of the forest) | Tree | Flower | Diarrhoea | The decoction of flowers is taken orally. |
| 21. | <i>Cassia fistula</i> L. | Caesalpinia ceae | Sunari (Indian Laburnum) | Tree | Pulp of fruit, Stem bark | Urinary problems, skin diseases | Paste made with black pepper, Mustard oil, garlic taken orally to cure burning sensation during urination. |
| 22. | <i>Cassia tora</i> L. | Caesalpinaceae | Chakunda | Shrub | Seed | Scabies, skin diseases | The seed paste is applied on the infected areas. |
| 25. | <i>Celosia argentea</i> L. | Amaranthaceae | Silver cock's Comb | Herb | Leaves | Dysentery and diarrhea | Flowers and seeds are used for dysentery and diarrhea. |
| 24. | <i>Centella asiatica</i> (L.) Urb. | Apiaceae | Thalakudi, Indian pennywort | Herb | Whole plant | Wound healer | The plant extract is applied topically on injuries for speed healing. |
| 25. | <i>Coldenia procumbens</i> L. | Boraginaceae | Gandharilata | Herb | Leaves, Flowers. | Skin diseases | The powdered leaf is used as paste topically. The flowers are highly esteemed as an alternant, depurative, refrigerant, and tonic. |
| 26. | <i>Coleus amboinicus</i> Lour. | Lamiaceae | Rukuni | Herb | Leaves | Cough and cold, Skin diseases | The leaves are directly eaten raw to relieve cough and cold. Paste of the leaves are put on problematic skin. |
| 27. | <i>Cymbopogon flexuosus</i> (Nees ex Steud.) Wats in Atkin. | Poaceae | Dhantari, Lemon grass | Herb | Leaves | Fever | The juice of leaves is taken to reduce body temperature. |
| 28. | <i>Dalbergia paniculata</i> Roxb. | Fabaceae | Dhobi, Pansi | Tree | Bark | Dysentery | The bark juice is taken orally. If not cured, it is given in alternate days. |

| Sl. no | Scientific name | Family | Vernacular / common name | Life form | Parts used | Biomedical terms | Mode of use |
|--------|------------------------------------------|---------------|--------------------------|-----------|-----------------------------------|-----------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 29. | <i>Datura metel</i> L. | Solanaceae | Dudra, devil's trumpet | shrub | Seed | Skin diseases | The paste of the seeds is mixed with Karanja (<i>Pongamia pinnata</i>) seed oil and applied tropically. |
| 30. | <i>Delonix regia</i> (Boj. ex Hook) Raf. | Cesalpinaeae | Krushnachuda | Tree | Root | Malaria | Juice is made by using the roots or leaves of krushnachuda, gangasiuli & taken orally. |
| 31. | <i>Diospyros exsculpta</i> Buch. - Ham. | Ebenaceae | Kendu, Coromandel ebony | tree | Fruit | Diarrhoea | A paste is made using raw fruits and water and taken orally. |
| 32. | <i>Euphorbia hirta</i> L. | Euphorbiaceae | Chitakuti, Asthma weed | Herb | Whole plant | Bronchitis, Cough and cold | The whole plant juice is taken orally to combat Bronchitis, cough, and flu. |
| 33. | <i>Feronia limonia</i> (L.) Sw. | Rutaceae | Kaitha, Wood apple | Tree | Fruit | Diarrhea, dysentery, indigestion. | Fruit is taken orally. |
| 34. | <i>Ficus religiosa</i> L. | Moraceae | Pipal | Tree | Bark,Leaves, Fruits, seeds, Latex | Burns, Skin problems, Mouth sores | Paste of powdered bark is used for burns. Stem bark paste is applied to bone fractures. Latex mixed in water is applied on any skin issues. The decoction of stem bark is used as a mouthwash to get rid of mouth sores. |
| 35. | <i>Impatiens balsamina</i> L. | Balsaminaceae | Hara Gaura, Balsam | Herb | Leaves, Flowers | Snake bites and burns | The juice of the leaves is applied on snake stings. The paste of flower is applied on burns. |
| 36. | <i>Justicia adhatoda</i> L. | Acanthaceae | Basang | Shrub | Leaves | Cough and cold | Leaves juice is mixed with honey and a tiny amount of salt to relieve cough and cold. Due to its expectorant action, it also helps relieve bronchitis. |
| 37. | <i>Lawsonia inermis</i> L. | Lythraceae | Mehendi, Henna | Shrub | Root | Jaundice | Paste of the roots is prepared and taken orally. |
| 38. | <i>Luffa acutangula</i> (L.) Roxb. | Cucurbitaceae | Janhi, Ribbed gourd | Climber | Fruit | Jaundice | Fruits are dried to make powder. Its powder is mixed cow milk and taken orally to arrest Jaundice. |

| Sl. no | Scientific name | Family | Vernacular / common name | Life form | Parts used | Biomedical terms | Mode of use |
|--------|------------------------------|-----------------|-----------------------------|-----------|--------------------------|-----------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 39. | Melastoma malabathricum L. | Melastomataceae | Gangei, Indian Rhododendron | Shrub | Bark | Skin infection | Bark powder applied on affected areas. |
| 40. | Melia azedarach L. | Meliaceae | Mahalimba | Tree | Bark, Leaves | Body ache, Malaria, Parasitic worms, Skin diseases. | The decoction of bark is useful in relieving body pains during fever. Infusion of stem bark is used to treat malaria and expel parasitic worms. Leaves are used to treat scabies by applying its paste topically. |
| 41. | Mentha longifolia (L.) Natbh | Lamiaceae | Jungli Pudina | Herb | Whole plant | Stomach disorder, Cough | The decoction of leaves is taken orally to relieve any stomach upset. Its flowers paste has been helpful in relieving cough. |
| 42. | Moringa oleifera L. | Moringaceae | Sajana | Tree | Root, bark, leaf, seeds. | Night blindness, Cough and cold. | Direct consumption of leaves, root powders help in curing night blindness. Fresh stem bark infusion helps in curing cough and cold. |
| 43. | Nyctanthes arbtistis L. | Oleaceae | Gangastuli, Night Jasmine | Shrub | Leaves | Malaria | Raw leaves taken orally |
| 44. | Ocimum basilicum L. | Lamiaceae | Ram Tulsi | Shrub | Leaves | Cough, cold, Malaria | Leaf decoction and whole leaf used. |
| 45. | Ocimum tenuiflorum L. | Lamiaceae | Holy basil, Tulsi | Shrub | Leaves | Cough, cold, Malaria | Leaf decoction and whole leaf used. |
| 46. | Phyllanthus niruri L. | Euphorbiaceae | Bhuin Amla, Stone breaker | Herb | Fruit | Jaundice | Raw fruit is taken orally. Fresh roots are used for hepatitis. |
| 47. | Pongamia pinnata (L.) Pierre | Fabaceae | Karanjha | Tree | Seed, leaves, stem bark | Cough and cold, Intermittent fever, Malaria Wound healing | Twigs are used as toothbrushes for gum problems. Oil extracted from seed is used to get rid of cough and cold. Paste of seeds along with black pepper is taken orally to cure intermittent fever. Leaf pastes useful in treating malaria along with neem and tulsi. |

| Sl. no | Scientific name | Family | Vernacular / common name | Life form | Parts used | Biomedical terms | Mode of use |
|--------|--------------------------------------------------|----------------|----------------------------|-----------|-----------------|------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | | | | | | The stem bark is used to make a paste to be applied topically on affected places to heal wounds |
| 48. | <i>Psidium guajava</i> L. | Myrtaceae | Jam, Guava | Tree | Bark | Diarrhea | Paste of the bark and water is taken orally |
| 49. | <i>Rauwolfia Serpentina</i> (L.) Benth. ex Kurz. | Apocynaceae | Patalgarud, bhinkarua | Shrub | Root | Dysentery, Snake bites, Dog bites. | Decoction of root (about 15 ml) is taken orally to cure dysentery. Decoction of root is applied as an antidote to snake venom. Crushed roots are useful for dog bites. |
| 50. | <i>Ricinus communis</i> L. | Euphorbiaceae | Jada, Castor | Shrub | seed | Insect bite | Oil is applied topically after insect bite. |
| 51. | <i>Solanum torvum</i> Sw. | Solanaceae | Denga bhejri, turkey berry | Shrub | Leaf | Fever | Two spoonful of leaf juice mixed with a spoonful of honey is taken orally. |
| 52. | <i>Solanum virginianum</i> L. | Solanaceae | Ankaranti | Shrub | Root and Flower | Cold and cough | Decoction of root is taken by adults orally. Its flower is fried in ghee and given to children orally. Paste of the root is prepared and taken orally |
| 53. | <i>Tephrosia purpurea</i> (L.) Pers. | Fabaceae | Sarphuka, Kolthia | Shrub | Whole plant | Intestinal worm, Snake bite | A decoction of fruit is given to eliminate intestinal worms. The leaves are used against snake bites |
| 54. | <i>Terminalia arjuna</i> (Roxb. ex DC) W & A. | Combretaceae | Arjun | Tree | Bark | Piles, wounds, Sores, and ulcers | Paste of dried bark with water is taken orally for relieve piles. Stem bark used as powder soaked in water and taken orally works as an antipyretic, astringent. Its leaf paste is directly applied to the sores. |
| 55. | <i>Tinospora cordifolia</i> Willd. Miers | Menispermaceae | Guluchi | Climber | Leaves | Malaria | Leaf decoction or whole leaf taken orally. |

| Sl. no | Scientific name | Family | Vernacular / common name | Life form | Parts used | Biomedical terms | Mode of use |
|--------|--------------------------------------------|------------|-------------------------------|-----------|------------------|--------------------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| 56. | <i>Tridax procumbens</i> L. | Asteraceae | Bisalya karani | Herb | Whole plant. | Wound healer | The plant juice is used to wash septic wounds. |
| 57. | <i>Vitex negundo</i> L. | Lamiaceae | Nirgundi, Chinese Chaste tree | Tree | Leaf, root, bark | Intestinal worm, wound healing | 15-20 ml of juice is taken orally once a day to eliminate intestinal worms. The paste of leaf is directly applied to heal wounds. |
| 58. | <i>Xylocarpus gangeticus</i> (Prain) Park. | Meliaceae | Pitamari | Tree | Leaves | Cough and cold | The paste of the leaves is taken orally to relieve cough and cold. |

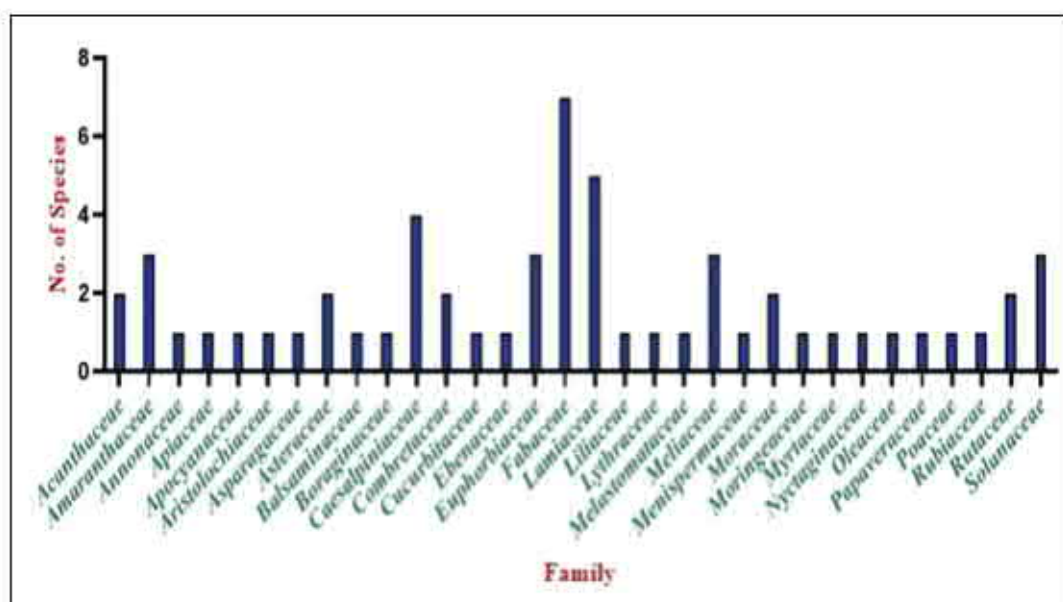


Fig 2: The diversity of plant families used by Kutia Kondh of Lanjigarh block in Kalahandi district, Odisha.

- From a total of 58 plants, 17 herbs (29.31%), 15 shrubs (25.86%), 23 trees (39.66%), and 5 climbers (5.17%) were reported (Fig.5).
- Some of the reported plants are located in the forested region, while the remaining ones are discovered closer to their natural environment.
- The following plant components (like Herbs, Shrubs, Trees & Climbers) were listed as being utilised in the preparation of herbal remedies: leaves, roots, stem barks, seeds, and fruits.

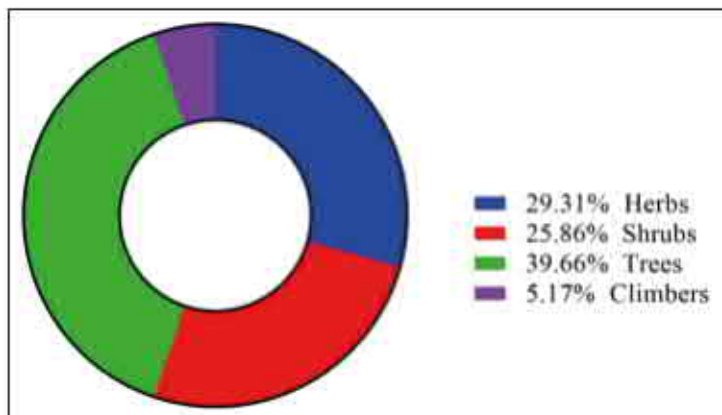


Fig 3- The variety of plant growth forms used by Kutia Kondh of Lanjigarh Block in Kalahandi District, Odisha.

- Due to their accessibility and importance in the identification of plants, leaves are the component that is employed the most frequently. The cures involved making a paste, a decoction, or perhaps even using raw ingredients.
- A single plant component or a mix of many plant parts is often used to make the preparations. Combinations of two or more distinct plant species are occasionally also employed.
- Tribal people use the aforementioned herbs to treat illnesses, mostly skin conditions and infections (inflammation, cuts, wounds, irritation, pox etc.), poisonous bites (such as those from snakes, scorpions, or centipedes), malarial fever, cough, cold, dysentery, diarrhoea, jaundice, indigestion, constipation, and intestinal worms, among other illness.

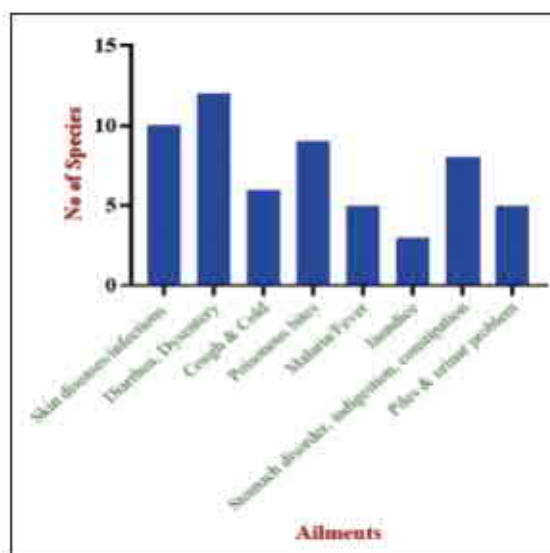


Fig 4- The number of plant species for different ailments used by Kutia Kondh of Lanjigarh Block in Kalahandi District, Odisha.

- During the interview, it was assessed that the inadequate sanitation is the main cause of the diarrhoea, dysentery, skin issues, and irritations that are more prevalent in monsoon.
- Due to their near proximity to forests, there are also a lot of incidents of snake bites.
- In addition to this, we were able to collect the most plants that were used by them to treat diarrhoea and dysentery (12 Sp.), skin issues (10 Sp.), and poisonous bites (9 Sp.) as represented in figure 4. Several research have shown the plants used across the world for skin conditions such rashes, skin disorders, and wound healing (Chah et al., 2006, Saikia et al., 2006 and Xavier et al., 2014).
- Oral ingestion or tropical applications are two different ways to provide medication. The treatment of choice for ailments including skin conditions, inflammations, cuts, wounds, etc., and poisonous bites is oral administration, whereas other illnesses are treated by ingesting pastes, decoctions, juices, or raw components.
- The fresh and dried plant pieces were ground with water, milk, oil, and occasionally additional elements to create paste. Boiling the plant components in water until the volume was reduced to a minimum produced the decoction.
- For a single ailment, they occasionally combined the usage of many plant parts.
- It is thought that numerous preparations may include a variety of pharmacological substances with more therapeutic potential than a single therapy made from a single medicinal plant.
- *Anogeissus latifolia* (diarrhoea, piles, snake, and scorpion bites), *Boerhavia diffusa* (urinary disorders, diarrhoea), *Cassia fistula* (urinary and skin issues), and *Azadirachta indica* (skin problems, malaria) are just a few examples of plants that are used for several ailments.

Conclusions

The present study unfolds that medicinal herbs continue to be an important part of the Kutia Kondh tribes' primary healthcare, especially in areas without access to contemporary and basic healthcare facilities. The findings also supported the notion that most of the plants they use are non-cultivated wild species. The welfare of humanity is greatly enhanced by the indigenous knowledge on treatment and prevention of diseases that make use of resources that are readily available in the local area. For pharmacology researchers, the information and expertise acquired from the Kutia Kondh tribe would be highly useful. The present study's observations serve as the foundational evidence, which must be enhanced by pharmacological research to assess their efficacy for future uses and conservation.

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Plants of Ethno-Medicinal Importance and Their Use in Odisha

Kunja Bihari Satapathy

Abstract

This paper enumerates 65 plants useful in 24 categories of diseases and provides hints on making and use of recipes. It contains Information about medicinal uses of plants by the tribals to cure various diseases, which has been gathered and experienced by the author and his research associates from old tribal or tribal medicine-men over a period of last three and half decades. While reporting the multifarious utilities of the plants by human, paucity of such plants, being caused by multifarious human activities, the Author foresees the cause of concerns of research institutions and traders and also the traditional healers. The paper credited with a matrix citing disease-wise ingredients of medicinal plants, their botanical names, vernacular names, tribal names and their mode of uses. Not only the aforementioned medicinal plants, but also their fruits and seeds are now the repository of Regional Research Laboratory, Bhubaneswar (IMMT, Bhubaneswar) and Post Graduate Department of Botany, Utkal University, Bhubaneswar, Odisha to assess their scientific and medicinal property. The Author suggests efforts for protection and conservation of the medicinal plant treasure.

Introduction

Plants have been intimately associated with human civilization since time immemorial. Man being the most intelligent, rational and social amongst the animals first learnt to utilize their neighbourhood herbal wealth for curative purposes besides exploiting plants, in general, to cater to their bare needs of living; food, clothes and shelter. In India, the use of medicinal plants dates back to the 'Vedic' days. Their first use was documented in the 'Rig Veda' compendium (5000 B.C.); later an advanced account of a greater number of drug plants in use appeared in 'Atharva Veda' (1500 B.C.). During the 'Vedic' period and post -'Vedic' era, many saints and monks meditating in high altitude forests had acquired the knowledge of using plants for strengthening body and mind, promoting vim, vigour and vitality, ensuring a disease-free living, and thus enhancing longevity. Over several hundred years of relentless endeavour by the "Vaidyas", "Kavirajas" and "Hakims" besides the tribal witch-doctors, this accumulated indigenous wisdom has been refined from time to time, the art of making wonder drugs from new plants mastered and thus evolved the science of life, the "Ayurveda". Pharmacognosy - the study of plants as sources of drugs - is, therefore, one of the oldest disciplines. Though as old as human civilization, pharmacognosy remained more an art than a science for several hundred years. It was left to the tribal medicine men, the 'witch doctors' or 'faith healers' to collect their own herbs, prepare extracts from them and administer to the local patients. This indigenous know-how gained through a life time of such efforts, were quietly carried over by words to another of his own creed of the succeeding generation. Thus, ethno-medico-botany has now become a specific branch of ethnobotany which had remained under-known to the scientific community for several years because of the lack of proper documentation.

A proverb in India says, "There is not a single letter of alphabet which is not a 'mantra'; There is not a single root which is not a medicine; There is not a single person who is not useful; It is only the coordinator who is a rarity". Fundamentally, any plant which possesses curative properties in one or more of its organs may be termed as a medicinal plant. India is rich in medicinal biodiversity. Over 7500 species of Indian medicinal plants are known being synonymous with our cultural heritage. However, in recent years, with the construction of roads and bridges, opening of schools, colleges, hospitals/dispensaries and also due to various developmental projects the lure of modern civilization has penetrated the hitherto under-accessible tribal and rural habitats. As a result, there has been erosion in traditional values and associated loss of interest in the traditional herbal therapeutics. Thus, in the fold of time, many useful medicinal plants known earlier have been ignored because of non-inheritance of the knowledge by the posterity. Further decline in direct use of plant-based drugs has been due to paucity of such plants, being caused by multifarious human activities like increasing urbanization and development, felling forest trees (deforestation) and over-exploitation of plants by pharmaceutical concerns, research institutions and traders. The opening up of several high altitude passes and valleys aimed at promotions of tourism has worsened the situation further. The biodiversity is threatened further owing to over-grazing by cattle, sheep, goats, and domestic animals as well as frequent landslides, or natural calamities including earthquakes or the cyclones. If the above destructive activities are continued worldwide, it is estimated that we may lose over 60,000 species of plants by the end of 2025. If plant extinction continues at this rate by the middle of the 21st century, the world's one-fourth of useful plants could disappear. This would be a tremendous loss to the world of medicine, modern allopathic, as well as traditional Ayurvedic, Unani and Homoeopathy. Hence, a worldwide campaign is now imperative to protect and conserve the medicinal plant treasure which is a gift to us by nature.

Discussion

Medicinal plants are known by different names in different places, thus creating elements of confusion. Incorrect identification leading to use of a wrong plant or erroneous method of using a particular plant are often responsible for deterioration in the quality and effectiveness of a medicine preparation and sometimes even lead to fatal consequences. In the backdrop of this realization, this article has been designed to acquaint the common people, students, academicians and researchers to correctly identify some commonly used medicinal plants in Odisha.

During the last three and half decades the author and his research associates have visited several tribal-rich pockets of Odisha and collected a good amount of information regarding the medicinal uses of plants by the tribal communities to cure various diseases. The present paper enumerates 65 plants useful in 24 categories of diseases and provides hints on preparation and application of recipes. Information has been gathered from old tribal or a tribal medicine-men practicing herbal medication in rural Odisha. In addition, some prescriptions are also based on the personal experience of the author. The folklore data are enumerated here disease-wise citing botanical names along with their families, vernacular names (English-E, Oriya-O, Hindi-H, Bengali-Beng, Sanskrit-Sans), tribal names (Kolha-K, Kondha-Kondh, Santal-S, Saora-Sao, Lodha-Lo, Munda-M, Bondo-Bond, Bhuyian-Bh) and finally their mode of uses in brief. The plants mentioned here have been collected, identified and deposited in the Department of

Botany, Rourkela Municipal College, Rourkela, V.N. Autonomous College, Jajpur Road, Regional Research Laboratory, Bhubaneswar (now known as IMMT, Bhubaneswar) and Post Graduate Department of Botany, Utkal University, Bhubaneswar, Odisha, along with their fruits and seeds.

ENUMERATION

| Botanical Name & Family | Vernacular Name(s) | Use(s) |
|-------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Constipation | | |
| <i>Cassia fistula</i> L. [CAESALPINIACEAE] | Sunari (O), Hare (S, B, J), Hari (K, M), Mirju baha (S), Aragvadhah, Suvarnaka (Sans), Indian laburnum (E), Amaltas, Girimala (H), Sundali (Beng). | The leaves of this plant (20 g) and the bark (10 g) of 'Arjuna' (<i>Terminalia arjuna</i>) are boiled in 200 ml of water and the solution is taken on empty stomach early in the morning against stomach-ache and free bowel movement. |
| <i>Ricinus communis</i> L. [EUPHORBIACEAE] | Jada (O, S, B, M), Gaba (O), Gasa (K), Chatkijada Erandah (Sans), Castor (E), Erandi (H), Bherenda (Beng) | 5-6 seed kernels are given once in a week for 3 consecutive weeks. |
| Cough and Cold | | |
| <i>Achyranthes aspera</i> L. [AMARANTHACEAE] | Apamaranga, Tabatakhandha (O, S), Apamargah (Sans), Prickly Chaff flower (E), Latjira, Chirchira (H), Apang (Beng) | Seeds roasted with honey given for whooping cough |
| <i>Justicia adhatoda</i> L. [ACANTHACEAE] | Basanga (O, B, S, M), Vasaka (Sans), Adulasa (H), Bakas (Beng) | 5-10 ml of leaf-juice along with 5 drops of honey is given thrice a day against cough. |
| <i>Vitex negundo</i> L. [VERBENACEAE] | Begunia (O), Languni (Sao), Sinduari (S, K), Sursing (Ho), Huri (M), Nirgundi (Sans), Five-leaved chaste tree (E), Sambhalu (H), Nishinda (Beng) | Vapour generated by heating leaves in a closed earthenware vessel is prescribed for inhaling through mouth for severe cough and asthma. |
| Dewarming (Warmicide) | | |
| <i>Andrographis paniculata</i> Nees [ACANTHACEAE] | Bhuineema (O, S, B), Kiryat (J, H), Bhoonimbah (Sans), Creat (E), Kalmegh (Beng) | Decoction (10 ml) of the whole plant given to children |
| <i>Barringtonia acutangula</i> (L.) Gaertn. [BARRINGTONIACEAE] | Hinjala (O, Beng), Hinjar (S), Hinjana (M, J), Dundi (K), Hijjalah (Sans), Hyal (H), Hijal (Beng) | About 10 ml of leaf-juice mixed with 10 g of old jaggery is given once in a day for 3 days. |
| <i>Pterocarpus marsupium</i> Roxb. [FABACEAE] | Piasala (O, B), Hid (K), Bija (M), Murga (S), Asanah, Pitasara (Sans), Indian Kino tree (E), Bijasar (H), Pitshal (Beng) | Crushed young leaves or tender shoots (20 g) are soaked in hot water (50 ml) and the leachate is given to children against tape-worm and thread-worm infections. |
| Diabetes | | |
| <i>Aegle marmelos</i> (L.) Corr. [RUTACEAE] | Bela (O, S, B), Sinjo (S), Lohagasi (K), Dyraruha (Ma), Saijang (M), Vilvah (Sans), Wood apple, Bael tree (E), Bel (H, Beng) | Tender leaf juice (10 ml) mixed with 2-3 drops of honey given twice daily (evening and morning) on empty stomach to reduce blood sugar within 3-4 weeks. |

| Botanical Name & Family | Vernacular Name(s) | Use(s) |
|-----------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Catharanthus roseus</i> (L.) G. Don. [APOCYNACEAE] | Sadabihari (O, S, M), Sadapushpa (Sans), Periwinkle (E), Sadabahar (H), Nayanatara (Beng) | Fresh twig with two leaf buds is given daily for 7 days on empty stomach. During this administration, eating sugar is strictly prohibited. |
| <i>Clerodendrum philippinum</i> Schauer [VERBENACEAE] | Brajamalli (O), Chinese glory tree (E), Dilbari (S) | Leaf juice (10 ml) mixed with equal amount of 'tulsi' (<i>Ocimum sanctum</i>) juice is given once in a day for 3 days to reduce sugar content in blood. |
| <i>Cucumis sativus</i> L. [CUCURBITACEAE] | Kakudi (O), Kira (M), Trapusah (Sans), Cucumber (E), Khira (H, Beng), Sasha (Beng) | Seeds (2 g) made into a paste with fermented rice-water and is given daily for 15 days to reduce the sugar level in blood. |
| <i>Curculigo orchioides</i> Gaertn. [HYPOXIDACEAE] | Talamuli, Mania kanda (O, S, M, K, Beng), Turain (J, K), Talamulika, Musali (Sans), Kalimusali (H) | Root or rhizome paste (10 g) with fermented rice water is recommended daily for seven days on empty stomach to reduce blood sugar. |
| <i>Gymnema sylvestre</i> (Retz.) R.Br. ex Schult. [ASCLEPIADACEAE] | Gudamari (O), Gudamari (M), Periploca of the woods (E), Merasingi (H), Meshashringi (Sans), Meshashingi (Beng) | Dried leaf powder (2-5 g) is given with water. Seven fresh leaves are prescribed daily in the morning for 15 days. |
| <i>Hybanthus enneaspermus</i> (L.) F.V. Muel [VIOLACEAE] | Madanmasta (O, S), Amburuha, Charati (Sans), Ratanpurus (H), Nun-bora (Beng). | 20 g of whole plant (including roots) ground with 3 black peppers (<i>Piper nigrum</i>) and the paste given in the morning on empty stomach for one month. |
| <i>Momordica charantia</i> L. CUCURBITACEAE [CUCURBITACEAE] | Kalara (O, M), Kirla (K), Sushavi, Karavelam (Sans), Bitter gourd (E), Karela, Kareli (H), Karala (Beng) | A mixture of the leaf powder of this plant and of 'Jamu' (<i>Syzygium cumini</i>), 'Gudamari' (<i>Gymnema sylvestre</i>), Nimba (<i>Azadirachta indica</i>) and in the ratio 2:1:1:1 is an effective remedy for diabetes. |
| <i>Murraya koenigii</i> (L.) Spreng. [RUTACEAE] | Bhurusunga (O), Puspa (Bond), Surabhi-nimba (Sans), Curry leaf tree (E), Kathnim (H), Kariaphulli (Beng) | Eating 7 fresh fully-grown curry leaves every morning for three months is said to prevent diabetes due to hereditary factors. |
| <i>Portulaca oleracea</i> L. [PORTULACACEAE] | Balibalua (O), Mota uric alang (S), Dali ara (K), Brihat-lonika, Ghotika (Sans), Common purslane (E), Khursa, Kulfa (H), Bara-loniya (Beng) | A teaspoon of its seed given everyday with hot water for 2-3 months against diabetes. It is believed to increase the body's own insulin, which helps, in turn, reducing sugar content in blood. |
| <i>Pterocarpus marsupium</i> Roxb. [FABACEAE] | Piasala (O, B), Hid (K), Murga (S), Pitasara (Sans), Indian Kino tree (E), Bijasar (H), Pitshal (Beng) | Heartwood soaked overnight with water and the filtrate (10 ml) is given daily for one month. |

| Botanical Name & Family | Vernacular Name(s) | Use(s) |
|---------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Syzygium cumini</i> (L.) Skeels [MYRTACEAE] | Jamu, Jamukoli (O, Beng), Neredu (B, M, Sao), Jambuh (Sans), Black plum, Java plum (E), Jamun (H) | 10 g each of the leaves of this plant and Madhunasin (Gymnema sylvestre) are boiled in 500 ml of water till it reduces to about 50 ml. The filtered extract is then given along with 5 g of jaggery daily for two months. |
| <i>Tinospora cordifolia</i> (Willd.) Hook f. & Thoms. [MENISPERMACEAE] | Guluchi-lata (O, B, S), Golanchi (Ma), Harjor (M, K), Guduchi (Sans), Tinospora (E), Gulanca (H), Giloe (H), Gulanch (Beng) | 15-20 ml stem juice with 2 drops of honey is given twice a day for 15 days. Stem powder (5 g) of this plant and 2-3 g of long pepper powder (Piper longum) are prescribed for 7 days for oral ulcers of diabetic patients. |
| Diarrhoea and Dysentery | | |
| <i>Aegle marmelos</i> (L.) Corr. [RUTACEAE] | Bela(O), Bel daru (M), Sinjo (S), Bella (Kandh), Bael (Sao) | Unripe fruits are cut into pieces, sun dried and powdered. About half teaspoonful of this powder mixed with 2 spoonsful of honey thrice a day for 5 days is prescribed for blood dysentery. |
| <i>Oxalis corniculata</i> L. [OXALIDACEAE] | Ambiliti saga (O), Tandi, Chatam arak (S, Ho), Changeri (Sans), Indian sorrel (E), Amrul sak (H). | Cake prepared out of the leaves of this plant and boiled rice is given children suffering from diarrhoea and dysentery. |
| <i>Mentha arvensis</i> L. [LAMIACEAE] | Podina (O, M), Puthina (Sans), Field Mint, Common Mint (E), Podina (H, Beng). | Leaf decoction given against diarrhoea. |
| <i>Ficus benghalensis</i> L. [MORACEAE] | Bara (O, S, K), Badadaru (M), Bare (M, S), Bia (K), Bandang (Kondh), Vatah (Sans), Banyan tree (E), Bat (H), Bar (Beng) | Aerial roots ground and mixed with black salt given against dysentery. |
| Dullness of hearing / Ear infection | | |
| <i>Piper betle</i> L. [PIPERACEAE] | Pana (O, S, M, Ma), Tambuli (Sans), Betel leaf vine (E), Pan (H, Beng) | The leaf juice is put in the ear to cure ear infections. |
| <i>Tagetes patula</i> L. [ASTERACEAE] | Gendu (O), Zanduga (Sans), Marigold (E), Genda (H) | Leaf juice put into the ear when the pus is formed |
| <i>Trichosanthes tricuspidata</i> Lour. [CUCURBITACEAE] | Mahakala (O), Makrila (Ma), Kaubutki (K), Kakanasa, Mahankala (Sans), Lal-Indrayan (H), Makal (Beng) | Pulp of dried fruits (10 gm) is boiled in 20 ml of 'sesame' (Sesamum indicum) oil and used as eardrop for ear infections. |
| Eye ailments | | |
| <i>Euphorbia hirta</i> L. [EUPHORBIACEAE] | Chitakutei, Hariharika (O), Chitakuti (S, O), Hadualj (K), Pill-bearing spurge (E), Pusitua (Sans), Dudhi (H), Baro-kheruic (Beng) | Latex of the plant is applied to remove redness of the eye during conjunctivitis. |
| <i>Jasminum sambac</i> (L.) Ait. [OLEACEAE] | Malli (O, S), Moghru (S), Mallika (Sans), Arabian jasmine (E), Moghra, Motia (H), Bel, Motia (Beng) | Leaf coated ventrally with butter kept on the eye overnight to cure conjunctivitis; also cures sties. |

| Botanical Name & Family | Vernacular Name(s) | Use(s) |
|--------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Epilepsy | | |
| Allium sativum L. [LILIACEAE] | Rasuna (O, S, M, De, K), Lashunah (Sans), Garlic (E), Lasan (H, Beng) | Juice of bulbils (5 ml) is given with a little mustard oil once a day for six months to cure epilepsy. |
| Bacopa monnieri (L.) Penn. [SCROPHULARIACEAE] | Panikundi(O), Brahmi (O, H), Nira-brhahmi (Sans), Thyme leaved gratiola (E), Brihmi-sak (Beng) | Juice of the leaves (10 ml) with 10 ml of honey is given once a day on empty stomach for 30 days. |
| Fevers | | |
| Curcuma longa L. [ZINGIBERACEAE] | Haladi (O, S, B, K, J), Holdi (Kondh), Haridra (Sans), Turmeric (E), Haldi (H, Beng) | Decoction of the rhizome along with Trachyspermum ammi is given against chronic fevers. |
| Ocimum sanctum L. LAMIACEAE | Tulasi (O, J, De), Krishnamula, Tulasi (Sans), Sacred basil, Holy basil (E), Tulsi (H, Beng) | Decoction of the mixed with the decoction of Piper nigrum, Zingiber officinale and a little salt is given against malaria. |
| Leucas cephalotes Spreng [LAMIACEAE] | Bada-Gayasa (O), Goma, Dhurpi sag (H), Dronapushpi (Sans), Baro-halkusa (Beng) | Decoction of leaves given along with honey |
| Headache | | |
| Aloe vera L. [LILIACEAE] | Ghee kuanri (O, S, M, Ma), Ghrita-kumari (Sans), Indian aloe (E), Ghikanvar (H), Ghrita-kumar (Beng) | Mucilage of leaves kept on forehead to check headache. |
| Madhuca longifolia Macbride [SAPOTACEAE] | Mahula, Tola-gachha (O, M, Beng), Aba (Sao), Natkam (K), Madhukah (Sans), Mohwa tree (E), Mahwa (H) | Seed oil applied on the forehead to check headache or hemicrania. |
| Jaundice / Liver ailment | | |
| Andrographis paniculata Nees [ACANTHACEAE] | Bhuineema (O, S, B), Kiryat (J, H), Bhoonimbah (Sans), Creat (E), Kalmegh (Beng) | Decoction of leaves is prescribed in liver enlargement. |
| Boerhavia diffusa L. [NYCTAGINACEAE] | Puruni saga (O), Biskhapra (M, S), Punarnava (Sans), Spreading Hog weed (E), Sant (H), Punarnaba (Beng) | Decoction of roots along with 2 drops of honey is given in jaundice |
| Curcuma longa L. [ZINGIBERACEAE] | Haladi (O, S, B, K, J), Holdi (Kondh), Haridra (Sans), Turmeric (E), Haldi (H, Beng) | Juice of rhizome (5 ml) mixed with a little cow urine given once daily for seven days to patients suffering from jaundice and hyperacidity. |
| Lawsonia inermis L. [LYTHRACEAE] | Manjuati (O), Mindi, Bind (M), Medhini, Madayantika (San), Henna, Egyptiana priven (E), Mehendi (H), Mehedi (Beng) | About 2-3 gm of fresh roots and one black pepper (Piper nigrum) is made into paste in 50 ml of cow's milk and given daily for one month against jaundice and anaemia. |
| Phyllanthus fraternus Webster [EUPHORBIACEAE] | Bhuin aenla (O, Ma, J), Bhumyamalaki (Sans), Jar-amlā (H), Bhui amla (Beng) | Decoction of leaves (10ml) along with sugar candy given once daily for 5 days against jaundice. |
| Physalis minima L. [SOLANACEAE] | Tipai (O), Tankari (Sans), Tulatipati (H), Ban-tepariya (Beng) | Decoction of fruits (10 ml) along with one black pepper given against jaundice. |

| Botanical Name & Family | Vernacular Name(s) | Use(s) |
|---------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Solanum nigrum</i> L. [SOLANACEAE] | Nunununia (O. M), Kakamachi (Sans, Beng), Blacknight-shade (E), Makoi (H) | Decoction of leaves (20 ml) given once in a day for 7 days against enlargement of liver in children |
| Kidney stones | | |
| <i>Kalanchoe pinnata</i> Pers. [CRASSULACEAE] | Amarpoi (O, B), Hemraj (S), Hemakedara (M), Asthibhaksha (Sans), Zakhmhaiyat (H), Koppata (Beng) | Decoction of leaves given twice in a day for one month. |
| <i>Macrotyloma uniflorum</i> (Lam.) Verdc. [FABACEAE] | Kolatha (O), Hore (M), Horec (S), Kulatthah (Sans), Horse gram (E), Kulthi (H), Kurti-kalai (Beng) | Seeds soaked in water overnight and this water taken internally. |
| <i>Psidium guajava</i> L. [MYRTACEAE] | Pijuli, Chaulia (O), Jami, Peyara (M), Perukah (Sans), Guava (E), Amrud (H), Peyara (Beng). | Juice of young leaves given once in a day for 15 days. |
| <i>Tribulus terrestris</i> L. [ZYGOPHYLLACEAE] | Gokhara, Gokhura (O), Gokhru (Bath), Gokshurah (Sans), Puncture vine (E), Gokharu (H), Gokshru (Beng) | Decoction (10 ml) of fruits given against kidney stone. |
| Skin diseases | | |
| <i>Azadirachta indica</i> A. Juss. [MELIACEAE] | Nimba (O), Neem daru (K), Nimba (Sao, Kandh, S) Nimbah (Sans), Neem tree, Margosa (E), Nim, Nimb (H, Beng) | The bark with equal amount of 'haladi' (<i>Curcuma longa</i>) is pounded and applied all over the body thrice in a year (at an interval of 4 months) to prevent from being attacked by scabies and ringworm. |
| <i>Buchanania lanzan</i> Spreng [ANACARDIACEAE] | Chara (O), Tarub (M, K), Tarop (S), Priyalah (Sans) | Seed oil to remove the scar. |
| <i>Calotropis procera</i> (Ait.) R.Br. [ASCLEPIADACEAE] | Arakh (O, M), Alarka (San), Gigantic swallow wort (E), Madar (H) | Latex applied on boil. Oil, smeared leaves warmed and tied to ripe boil. |
| <i>Cleistanthus collinus</i> (Roxb.) Benth. ex Hook.f. [EUPHORBIACEAE] | Karada (O, Sa, M, S), Gurari (S), Garari (H), Karlajuri (Beng) | Bark paste (10 gm) is administered in slightly hot water once a day for fifteen days to cure ringworm. The root-paste of this plant is applied locally. |
| <i>Streblus asper</i> Lour. [MORACEAE] | Sahada (O, S), Ripichum (K), Sakhotakah (Sans), Siamese rough-bush (E), Sihora (H), Sheora (Beng) | Dried leaves with goat dung-ash (1:1) are made into powder, mixed with castor oil, and applied on eczema and ringworm infected skin. |
| Stomach ailments | | |
| <i>Mentha spicata</i> L. emend. Nathh. [LAMIACEAE] | Podina (O, M), Puthina (San), Field Mint, Common Mint (E), Podina (H, Beng) | 8-10 leaves with 2 black peppers (<i>Piper nigrum</i>) are pounded and given to check vomiting and anorexia. |
| <i>Paederia foetida</i> L. [RUBIACEAE] | Pasaruni (O), Gandheli (H, S, M), Prasarani (Sans), Chinese moon-creeper (E), Gandha-bhadulia (Beng) | 10 ml of leaf-leachate is given with little jaggery or honey against colic pain, indigestion and lumbago. |

| Botanical Name & Family | Vernacular Name(s) | Use(s) |
|-----------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Women Health Problems- Debility after delivery | | |
| Nelumbo nucifera Gaertn. [NYMPHAEACEAE] | Padma (O. S), Kamala (B. M. Ma), Ambuja, Pankaja, Padma (Sans), Indian Lotus (E), Kanwal (H), Swet padma (Beng) | A sweet prepared from its seed flour is given as cardio-tonic after childbirth. |
| Sphaeranthus indicus L. [ASTERACEAE] | Bhuikadam, Batua-godi (O), Belaunja (S), Mundi (Sans, Beng, H), Murmuria (Beng), East Indian globe thistle (E). | Whole plant is boiled with water and jaggery and stored in an earthen pot for about 15 days. The decoction is used as a health tonic and specially given to the mother of a new-born baby. |
| Galactagogue | | |
| Alstonia scholaris (L.) R.Br. [APOCYNACEAE] | Chhanchana (O), Chhatina (S, B), Kanumung (K), Saptaparnah (Sans), Devil's tree (E), Chhattiyan (H), Chhatim (Beng) | Root powder (2-5 gm) mixed with 5 drops of latex and 20 ml of freshly prepared curd is prescribed as lactagogue for nursing women. |
| Carica papaya L. [CARICACEAE] | Amruta-bhanda (O), Papeeta (M), Jhoda (K), Erandakarkati (Sans), Papaya (E), Pappaya (H), Papeya (Beng) | Green fruits (250 gm) are boiled and made into a paste and is given twice a day along with a pinch of common salt and jeera powder for three months from the seventh day of the delivery. |
| Lagenaria siceraria (Mol.) Standl. [CUCURBITACEAE] | Lau, Nau (O, B), Suku (K), Alabu, Ikshvaku (Sans), Bottle gourd (E), Lauki, Kadutumbi (H), Kodulau, Ladu (Beng) | Fruit pulp (100-200 g) boiled with cow milk (100-200 ml) and given daily for three months to increase the milk content of a lactating mother. |
| Leucorrhoea | | |
| Mucuna pruriens (L.) DC. [FABACEAE] | Baidanka (O, S), Ilika (M), Atmagupta (Sans), Common cowitch (E), Kawanch (H) Alkusa (Beng) | Dry seeds (2-5) are powdered and given with a little honey for seven days. |
| Saraca asoca (Roxb.) deWilde [CAESALPINIACEAE] | Asoka (O), Usangid-ba (K), Asokah (Sans), Ashoka (E), Asok (H, Beng) | About 20 gm of the barks is boiled in 200 ml of cow's milk for half an hour. The filtrate is given with honey twice a day for 15 days against leucorrhoea and other gynaec troubles. |
| Menorrhagia | | |
| Tamarindus indica L. [CAESALPINIACEAE] | Tentuli (O), Jajo (Kol), Neling (Kandh), Jojos (S) | Extract of old tamarind fruits mixed with old jaggery in the proportion of 1:2 is given to ladies for curing menorrhagia accompanied by weakness, backache, anemia etc. |
| Boerhaavia diffusa L. [NYCTAGINACEAE] | Puruni saga (O), Biskhapra (M, S), Punarnava (Sans), Spreading Hog weed (E), Sant (H), Punarnaba (Beng) | 10 g of plant made into paste in 'Chauladhua pani' (water obtained after washing rice) and this paste with a little honey is given two times a day |

| Botanical Name & Family | Vernacular Name(s) | Use(s) |
|----------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Parturition difficulties | | |
| <i>Abutilon indicum</i> (L.) Sweet. [MALVACEAE] | Pedipedica (O, K), Mirubaha (S), Atibala (Sans), Indian mallow (E), Kanghi (H), Petari (Beng) | About 5-10 ml of the leaf juice is prescribed for post-delivery complications specially to get rid of left over placenta parts and also reduce the pain, if any. |
| <i>Achyranthes aspera</i> L. [AMARANTHACEAE] | Apamaranga, Tabatakhandha, Chirchita (O, S), Apamargah (Sans), Prickly Chaff flower (E), Latjira, (H), Apang (Beng) | About 20-30 ml decoction of the whole herb with 8-10 ml of honey is given for labour pains and to hasten delivery |
| Rheumatism after delivery | | |
| <i>Curculigo orchioides</i> Gaertn. [HYPOXIDACEAE] | Kuakanda (S); Talamuli (Or, K); Tarmuli (M, S); Turain (Kol) | 10-15 g of roots are ground with 5 g of dried ginger (<i>Zingiber officinale</i>) and 5 g of long peppers (<i>Piper longum</i>) and the paste is used in 5 doses daily for 7 days. During this period the leaves of 'Arakh' (<i>Calotropis gigantea</i>) are heated and placed over the affected joints and swellings. |
| <i>Strychnos nux-vomica</i> L. [LOGANIACEAE] | Kochila (O), Kara (M), Visha-mushti (Sans), Snake wood (E), Kuchla (H), Kuchila (Beng) | Leachate of soft young leaves is used for fomentation of joints in arthritis and rheumatism. |

Conclusion

It was observed during the course of investigation by the author that, there are many common plants with possible pharmaceutical potential in primary healthcare. Unfortunately, these still remain unexplored and unknown to the scientific community and thus unavailable to the general public in form of drugs. While according to WHO over 80% of the global population still relies on plant-based medicines in their primary healthcare, only less than 10% of the total of 2,50,000 species of plants worldwide have been investigated for their medicinal properties. On the other hand, unscrupulous over-exploitation of plants with proven medicinal properties by the pharmaceutical industries coupled with lack of adequate cultivation practices for their regeneration has resulted in a serious depletion of the much valued natural resources. Hence, it is the need of the hour to explore, identify and utilize new medicinal plants on one hand and, on the other, to help conserve the existing but threatened and endangered species of rare medicinal plants.

The present article shows that over 65 plants are commonly used as herbal remedies either singly or in combination with other plants in 68 prescriptions. The formulation and standardization of some effective and widely used herbal medicine either with single plant or in combination with other plants with appropriate dosage for its sustainable use should be encouraged. It is interesting to note that some of these were not reported earlier as to their use neither in indigenous phyto-therapy nor in modern healthcare. The findings embodied in this paper indicated that the age-old knowledge of tribal as well as rural communities on medicinal use of plant parts or extracts could provide a good deal of scope or clue in discovering new or less known sources of bioactive molecules towards development of novel drug preparations.

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Sustainability of Healing Practices of Tribes in Odisha: With special reference to Mankirdia & Pengo Kandh

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Abstract

The tribes and tribal health practices are prevailing since the emergence of their presence. Tribal people are the part and parcel of the environment within which they grow, sustain, survive and achieve their goal of life. Their socio cultural life is coined with their health, diseases, illness and the procedure to address the issues with their prevailing healing practices. They use various "plants and their leaves, flowers, roots, fruits, skins" etc., for treatment of different health issues. They widely depend on the traditional medicines to maintain their healthy life. The study of WHO also corroborate the fact that about 80% population of the world depends on the traditional herbal medicines. Whereas 70% of the rural population in India depends on ethno medicinal plants to for their primary healthcare needs. The knowledge transfers from generation to other through verbal interaction only. With invention of modern technology and modern medicine practices, the tribal healing procedures are losing their importance. In order to bring sustainability in ethno medicinal practices to maintain tribal health, it is necessary to preserve this indigenous knowledge and plants for the sustainability of tribes. The present study based on pengo kondh & Mankirdia tribes of the state of Odisha. For the purpose of in-depth study, available data published in the government and non-government sources are taken into consideration. The present study also strives to suggest sustainable steps towards the protection of this indigenous knowledge and the medicinal plants for the purpose of tribal population in particular and herbal medicine in general.

Key Words:- Sustainability, Tribal Healing practices, Indigenous plants, Tribal people, Protection

Introduction

The Mankirdia is one among the 13 PVTGs of Orissa. They have an unique tradition of culture & religion. The Mankirdia' profound spiritual resources draw their strength not just from their belief in a creator guardian God, but their reliance on maintaining this deity's presence with them. Their most significant aspect is their religion, belief in nature and spirits. The work, culture and environment of the Mankirdia also determine the adherence of the people to their traditional ways. Poverty affects the nutritional status of the Mankirdia. During the days of scarcity and slack seasons, especially those Mankirdia who live in interior villages have to subsist on wild fruits, roots and leaves. They also eat rotten fish for many days. Malnourishment causes a decline in their health and they fall an easy prey to various infections, which due to negligence take a chronic form resulting in high morbidity and mortality among them. Although many of them now prefer to consult allopathic doctors for treatment and a large number especially women, the services of qualified doctors are inaccessible to a majority of Mankirdia, especially in remote villages. So, inaccessibility is an important factor for the

Mankirdia for not availing the medical services of a qualified doctor. In accessible areas, service of the doctors is not as per the expectations. In such circumstances they prefer to go directly to nearby unqualified doctors, where good treatment at low cost is available. The Mankirdia people strongly believe in traditional medicines. The medicine man does not prefer to show their ailing bodies to an outsider as they feel that it affects their way of living and belief system. They find it easy to get the medical facilities in exchange of hard cash obtained from sale proceeds of Surplus Agricultural Produce (SAP) and Minor Forest Produce (MFP) as well as from accepting wage earning pursuits either daily or on monthly basis. Some aspects in the field of the indigenous medicine have persisted and some have changed due to various factors, like modernization, planned development intervention, etc. The Mankirdia population has been caught in the web of tradition and modernity and within therapeutic pluralism. The new generations are not very much interested in the indigenous methods of treating diseases. They are even not very concerned about the importance of these herbal plants and its medicinal value. The growing disinterest in the use of the folk medicinal plants and its significance among the younger generation of the Mankirdia will lead to the disappearance of this practice. Educated younger generation of the Mankirdia should be encouraged by the Government to protect and cultivate these valuable herbal plants before they get lost due to the impact of modernization and urbanization and also due to deforestation. Ethno medicine is a study of the traditional medicine practiced by various ethnic groups, especially by indigenous peoples. Ethno medicine is the study of health related issues through indigenous ways, which differs with specific cultures.

Issues and Challenges:

Documentation of medicinal plants from the perspective of ethno-botanical angle is important for the understanding of indigenous knowledge systems. These resources are genetically important for future research. The tribal inhabitants like Kharia, Bhumija, Santals, Gonds, Kols and Mahalis etc, live in deep forests and use a large number of plants for medicine. The tribes are reluctant to share their knowledge with others.

Research Outlines:

The objective of the study is to explore and document the ethno-medicinal plants used by Pengo Kondh and Mankirdia tribes in the treatment of various ailments and diseases. Both the tribes differ in demography, culture & geographical location. This article highlights the role of ethno-medicine in these different tribal societies of Odisha. But both the communities are in practice of ethno medicine for a long time. These people mostly believe in traditional healer and ethno-medicine man. Through this article, we have tried to know why these people do not like modern medicine and what is the reason behind their strong dependency and firm belief in the use and practice of ethno medicine.

Development of Literature:

One of the leading causes of death, contamination diseases constantly claim the lives of 50,000 people or more (Anonymous, 2000). The local herbal knowledge and practises have not yet been attempted to be gathered and preserved. It is important to note that the majority of

the world's population still relies mostly or exclusively on herbal remedies, particularly the rural populations of emerging nations like Bangladesh, India, Pakistan, and Nepal. (Goleniowski et al., 2006) Traditional healers use their five senses to diagnose the diseases which are remarkable because they live in remote areas and lack of the modern scientific equipment's for diagnosis and treatment; however, they treat diseases using medicinal plants and animals (Santhya et al., 2006). The use of medicinal plants is widespread throughout much of the world because it is usually believed that naturally produced medicines are safer, less expensive, and more effective than those that are made. They can also be used with little to no side effects. (El-Kamali and El- Amir, 2010) In poor nations, a sizable portion of the population relies on traditional medicine for their main healthcare (Awodele et al., 2011). defines traditional medicine as a system of ancient medical practice that differs in substance, methodology and philosophy of modern medicine and it plays an important role in health maintenance for the peoples of Asia, and it is becoming more frequently used in countries in the West. Researchers believe that traditional medicine is used by many people to manage conditions. (Cheung, (2011).

The main method of gathering knowledge on ethno-botanical practise is through direct dialogue with locals and traditional healers. Since elderly people are the only source of traditional knowledge who verbally transmit this information from generation to generation, this approach can become more difficult and inaccurate with time. (Nadembega et al., 2011). The oldest inhabitants are tribal communities, who are also the least developed in terms of economy and society. The English referred to them as "Aborigines" during their rule in India (the natives). The majority of Indian tribal communities that are self-contained and located in distant areas view them as being quite different from them in terms of culture and ethnicity: The plains people are not distinct from Scheduled Tribes in terms of ethnicity, but they are culturally separate from them. (Premlal, 2011). Growing evidence has shown that oxidative stress and specific individual illnesses can be prevented by incorporating into the diet plant foods that contain a lot of antioxidants, such as vitamins C and E, or common cell reinforcements, such as flavonoids, tannins, coumarins, phenolics, and terpenoids. (Perumalla and Hettiarachchy, 2011). When traditional communities meet their needs for food, clothing, shelter, medicine, and spirituality, they are demonstrating the relationship between biodiversity and local systems that exist in the community. (Khan et al. 2015) Each region or ethnic group has its own characteristics in terms of traditional medicine, despite the fact that it is generally the same. This is brought on by natural conditions, particularly the availability of medicinal plants in each region, as well as differences in culture and customs, which form the history of the use of these medicinal plants. (Jaiswal et al. 2016). Ethno-botany is the scientific study of the interactions between people and plants, according to Cunningham (2001). With a primary focus on how plants are used, managed, and perceived across human societies as foods, medicines, tools, money, clothing, and textiles, in divination, cosmetics, dyeing, construction, literature, rituals, and social life, it aims to document, describe, and explain the complex relationships between cultures and uses of plants.

Methodology:

The proposed investigation depended on personal interviews of different village headmen, spiritual leaders, clerics, educators, and so on. Various tribal rich forest pockets of the district viz. The sample of the study consists of Tribes such as Pengu and Mankadia and field trips were conducted at regular intervals in different seasons. This investigation included checking and re-verifying of a specific folklore claim by the various tenants of a similar tribe in various forest pockets. This strategy was followed to clear numerous questions with respect to the utilization and character of plant specimens. The detailed data about the plants, parts, dosages, duration, strategy for preparation, method of administration, precautions to be taken, and so on was recorded. The collected specimens were identified systematically with the assistance of "The Flora of Orissa" (1994-1996) (Saxena and Brahmam, 1994).

Genesis of Tribes:

For the Indian classification of Scheduled Tribe people, tribal economy plays a significant role. The livelihoods are depends upon the forest products, hunting the forest animals, cultivation, fishing and traditional products and food making business. The following are the tribes' primary economies:

- The maximum community depends on Hunting, fishing and food gathering.
- They gradually comes to Shifting cultivation and lumbering, and
- Some of tribes also engaged with the sedentary cultivation and animal husbandry.

➤ Socio-Economic Environment

Tribes are dependent upon various types of livelihood practices to fulfil their daily needs and to protect their culture and traditional values. Some of the tribe's practices given below.

Table-1 (Classification of Tribes with Respect to their Practices)

| Sl. No | Name of the Tribes | District Wise Location | Occupation |
|--------|--------------------|----------------------------------------------------------------|--------------------------------------------------------------------------|
| 1 | Bagata | Sundergarh, Mayurbhanj, Sambalpur | Freshwater Fishing, Cultivation & Agricultural Labour |
| 2 | Baiga | Sundergarh, Balesore | Shifting Cultivation, Forestry, Traditional Priest Hood & Middle Manship |
| 3 | Banjara | Sonepur, Baragarh, Nowrangapur, Nuapada, Bolangir | Cultivation, Trade, Animal Husbandry, Wage Earning |
| 4 | Bathudi | Mayurbhanj, Keonjhar, Balesore, Jajpur | Cultivation & Labour |
| 5 | Bhottada | Nowrangapur, Koraput, Kalahandi, Malkangiri | Cultivation, Wage Earning |
| 6 | Bhuiya | Keonjhar, Sundergarh, Jharsuguda, Mayurbhanj, Sambalpur, Angul | Shifting & Settled Cultivation, Forest Collection, Wage Earning |
| 7 | Bhumia | Koraput, Malkangiri, Nowrangapur | Settled Cultivation, Wage Earning, Bamboo Basketry |
| 8 | Bhumij | Balesore, Mayurbhanj, Keonjhar, Sundergarh, Dhenkanal | Cultivation, Forest Collection, Wage Earning |

| Sl. No | Name of the Tribes | District Wise Location | Occupation |
|--------|--------------------|-------------------------------------------------|---------------------------------------------------------------------------------|
| 9 | Bhunja | Nuapada, Balasore, Mayurbhanj, Nowrangapur | Cultivation, Labour & Forest Collection |
| 10 | Binjhal | Baragarh, Bolangir, Sonepur, Nuapada, Sambalpur | Cultivation, Animal Husbandry, Wage |
| 11 | Binjhia | Sundergarh | Agriculture & Wage Earning |
| 12 | Birhor | Sambalpur, Sundergarh | Forest Collection, Siali Rope Making, Monkey Catching And Wage |
| 13 | Bondoporaja | Malkangiri | Shifting & Settled Cultivation And Forest Collection |
| 14 | Chenchu | Sundergarh, Baragarh | Forest Collection & Agricultural Labour |
| 15 | Dal | Bolangir, Nuapada | Cultivation, Forest Labour And Forest Collection |
| 16 | Desia Bhumij | Mayurbhanj, Malkangiri, Koraput | Wage Earning, Cultivation & Forestry, Brick Making |
| 17 | Dharua | Malkangiri, Koraput, Nowrangapur, Bolangir | Cultivation, Forest Collection, Basketry & Agricultural Labour |
| 18 | Didayi | Malkangiri | Shifting Cultivation, Forest Collection & Basketry |
| 19 | Gadaba | Koraput, Malkangiri, Nowrangapur | Shifting & Settled Cultivation, Forest Collection, Wage |
| 20 | Gandia | Malkangiri, Nowrangapur | Hunting, Food Gathering, Forestry, Animal Husbandry, Agricultural Labour |
| 21 | Ghara | Boudh, Baragarh, Sonepur | Cultivation, Wage & Agricultural Labour |
| 22 | Gond | Nowrangpur, Nuapada, Bolangir, Kalahandi | Cultivation, Wage & Agricultural Labour |
| 23 | Ho | Mayurbhanj, Anugul, Keonjhar | Cultivation, Forest Collection, Sale Of Rice Beer |
| 24 | Holva | Malkangiri, Nowrangapur, Koraput, Kalahandi | Forest Collection, Wage & Agricultural Labour |
| 25 | Jatapu | Rayagada, Gajapati | Shifting & Settled Cultivation, Carpentry, Rope Making |
| 26 | Juang | Keonjhar, Dhenkanal | Cultivation, Shifting Cultivation, Hunting, Food Gathering |
| 27 | Kandha Gauda | Kandhamal, Nowrangapur, Sundergarh | Cow-Herding, Cultivation & Agricultural Labour |
| 28 | Kawar | Sundergarh, Jharsuguda | Cultivation & Labour |
| 29 | Kharia | Sundergarh, Sambalpur, Mayurbhanj, Jharsuguda | Cultivation, Forest Collection, Hunting, Labour & Rope Making |
| 30 | Kharwar | Sundergarh, Keonjhar | Settled Cultivation, Hunting, Food Gathering, Wage Labour |
| 31 | Khond | Rayagada, Kandhamal, Kalahandi, Koraput | Settled And Shifting Cultivation, Animal Husbandry, Hunting & Forest Collection |
| 32 | Kisan | Sundergarh, Sambalpur, Jharsuguda | Cultivation & Labour |
| 33 | Kol | Keonjhar, Mayurbhanj, Balesore | Cultivation & Labour |
| 34 | Kolah Loharas | Sundergarh, Mayurbhanj, Keonjhar | Blacksmithy & Selling Iron Implements |
| 35 | Kolha | Mayurbhanj, Keonjhar, Balesore | Cultivation & Wage Labour |

| Sl. No | Name of the Tribes | District Wise Location | Occupation |
|--------|--------------------|-------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|
| 36 | Koli | Ganjam, Dhenkanal, Anugul, Cuttack | Water Carrier, Cultivation & Agricultural Labour |
| 37 | Kondadora | Koraput, Malkangiri, Rayagada, Kalahandi | Cultivation & Wage Earning |
| 38 | Kora | Anugul, Balesore, Keonjhar | Earth Work, Cultivation & Labour |
| 39 | Korua | Sundergarh, Mayurbhanj, Kalahandi | Hunting, Food Gathering, Shifting Cultivation, Wage |
| 40 | Kotia | Koraput, Malkangiri, Kalahandi, Kandhamal | Cultivation, Agricultural Labour |
| 41 | Koya | Malkangiri | Hunting, Food Gathering, Shifting Cultivation, Forestry, Livestock Rearing, Agricultural Labour, Basketry |
| 42 | Kulis | Bargarh, Bolangir, Sambalpur | Weaving, Cultivation, Wage-Earning |
| 43 | Lodha | Mayurbhanj, Cuttack | Cultivation, Forest Collection, Sabai Rope Making, Bamboo Craft |
| 44 | Madia | Balesore, Mayurbhanj, Jharsuguda | Food Gathering, Forestry, Livestock Rearing, Agricultural Labour, Basketry |
| 45 | Mahali | Mayurbhanj, Sundergarh, Keonjhar | Palanquin Bearers, Bamboo Craft, Wage Earning |
| 46 | Mankidi | Mayurbhanj, Sundergarh | Hunting, Food Gathering, Rope Making, Wage Earning |
| 47 | Mankirdia | Mayurbhanj, Deogarh, Balesore | Hunting, Food Gathering, Rope Making, Wage Earning |
| 48 | Matya | Dhenkanal, Ganjam, Malkangiri | Cultivation, Wage Earning, Earth Work |
| 49 | Mirdhas | Sambalpur, Bargarh, Bolangir, Sonepur | Earth Work, Cultivation, Wage Earning, Forest Collection |
| 50 | Munda | Sundergarh, Sambalpur, Keonjhar | Settled Cultivation, Industrial Labour |
| 51 | Mundari | Koraput, Nowrangapur | Settled Cultivation, Fishing, Wage Earning, Forest Collection, |
| 52 | Omanatya | Koraput, Nowrangapur | Settled Cultivation, Fishing, Wage Earning, Forest Collection, |
| 53 | Oraon | Sundergarh, Sambalpur, Jharsuguda, Deogarh, Keonjhar | Cultivation, Agricultural Labour, Mining, Quarrying |
| 54 | Parenga | Koraput, Malkangiri | Settled & Shifting Cultivation, Forest Collection, Wage Earning |
| 55 | Paroja | Koraput, Nowrangapur, Malkangiri, Kalahandi, Rayagada | Settled & Shifting Cultivation, Forestry, Wage Earning, Animal Husbandry |
| 56 | Pentia | Koraput | Cultivation, Agricultural Labour, Forest Collection |
| 57 | Rajuar | Mayurbhanj, Balesore | Preparation Of Pounded Rice, Cultivation, Wage Labour |
| 58 | Santal | Mayurbhanj, Balesore, Keonjhar | Cultivation, Industrial Labour, Mining, Quarrying |
| 59 | Saora | Baragarh, Gajapati, Rayagada, Bolangir | Terrace & Shifting Cultivation, Horticulture, Forest Collection |
| 60 | Shabar | Gajapati, Dhenkanal, Kalahandi, Rayagada, | Hunting, Food Gathering, Forest Collection |
| 61 | Sounti | Keonjhar, Mayurbhanj, Khurda | Cultivation, Wage Earning, Livestock Rearing, Forestry |
| 62 | Tharua | Bolangir, Balesore | Pottery, Stone Cutting, Engraving, Cultivation, Wage Earning |

Source : SCSTRTI, Odisha

The above table shows that there are 62 tribes with their respective occupation and daily lifestyle staying together in different districts of the state of Odisha.

➤ **Tribal Healing Environments of Pengo Kondh**

Table -2 (Practices of Pengo-Kondh)

| Botanical name family common name | Medicinal plant | Diseases | Plant parts used | Treatment methods and its dosages |
|--------------------------------------------------------|--------------------------------------|----------------------------|------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ricinus communis Linn and Garlic | Jada,rasun | Headache | Seed | Rasun paste mixed with Jada oil should be applied on head. |
| Rauvolfia serpentine | Bhuni kurua | Fever | Leaves and root | Bhunikurua paste mix it with water, drink it twice in a day, and apply it on the head. |
| Ginger | Ada | Cough | Root | Ginger paste mixed with honey should be taken twice in day for seven days to cure cold, cough and respiratory problems. |
| Canarium, Nymphaea Stellata | Bagkanda, chakapatar | Fracture of bones | Root and leaves | Paste Bagkanda and chakapatar should be mixed and it should be applied along with bamboo plaster at the fractured place for 15-30 days. After that bagkanda paste mixed with maulim and should be taken for 7-8 days. |
| Hemidesmus indicus, curcuma amada roxb | Baghaldiandja yakand | Piles | Root | Paste of Baghaldi and jayak and paste mixed with water to be taken empty stomach regularly early in the morning for 9days. |
| Alocasia macrorrhizos | Keoukanda | Eye infection | Root | Keoukanda root paste mixed with water should be used as an eye drop for the infected eyes till it is cured. |
| Terminaliachebulare tz andPhyllanthusembl ica | Harada and Aanala Kaubodakanda | Chestpain | Fruit with honey | Pastes of Harada and Aanla and kaubadakanda mixed with honey (one cup) should be taken every morning for 10-15 days. |
| Bamboos | Kailibaous | Tonsils | Bark | Bamboo shoots paste mixed with hot water should be taken for threedays after whichone gets relieved |
| Aloe vera | Desi ghikuari | Urinary problem | Bark | One glass of Desi Ghikuari paste should be taken. |
| Tobacco | Rongdhungiya | snake bite, | Leaves | The medicine man takes RongDhungiya with Alcohol in his mouth and sucks the place of the body where the snake has bitten the patient which gives relief to the patient after few minutes. |
| Azadirachtaindica | Bhunilim | Stone Kidney problem | Leaves | One glass juice of bhunilim leaves with water should be taken every morning for 15-20 days. |

| Botanical name family common name | Medicinal plant | Diseases | Plant parts used | Treatment methods and its dosages |
|------------------------------------------------|---------------------------------------|-------------------------------------|--------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Tridaxprocumbens | Bisalyakarani | For external cut | Leaves | Paste of Bisalyakarani to be applied at the cut. |
| Calotropis gigantean | Arakapatra | hip pain | Leaves | Keep Arakapatra on hip and touch the moderately heated iron rod on the Arakapatra to get relief. |
| Hemionitisarifolia | Luhamal | Hyper- tension | Root | About 10 g of root powder is to be taken orally with water in empty stomach twice in a day for 10 days for the treatment of hypertension |
| Ricinuscommunis | Jada | Dysentery | Root | Jada root paste mixed with desimouli mad to be taken thrice in a day to get relief. |
| Black Ocimum sanctum | Kala tulsi, mahu | Gastric and asthma | Leaves | Tulsi paste mixed with honey in 2:3 quantity should be taken empty stomach every morning till cured. |
| Daturametel | Kala dutura | External injury and body pain | Leaves and fruit | Paste of Kala Dutra seed to be applied on the body where one feels pain. Then put a leaf on that place then touch that place with moderately heated iron rod to get relief. |
| Asparagus racemosus | Ban karamanga | Jaundice | Root | Ban karamanga root paste mixed with milk to be taken twice in a day till one gets cured. |
| Cluster Fig | Dumuri | Skin infection | Fruit | Ban dumuripaste mixed with karanji oil to be applied on body for skin infection every day before taking bath till it gets cured. |
| Derris indica and Schleicheraoleosa | Karnaji, kasum | Skin infection & skin itching | Fruit | Karanji and kasum both are hand-made oil, used to cure skin infection and itching. |
| Phaseoluscalcaratus Roxb and Daturametel | Ban kandul, kaladhutura, luamal | Black magic | Fruit, Bark | Pastes of Ban kandul, kaladhutura, kalkhutand luamal mixed with original mahulimad to be taken only on Wednesday night. |
| Cassia fistula | Sanari | Poison | Fruit | Sanari fruit is very dangerous for tribal society; it is used as a poison. |
| Puerariatuberosa | Bhuikumda | Joint pain | Root | Bhuikumda root paste mixed with a glass of mahulimad to be taken empty stomach early in the morning till cured. |
| Semecarpusanacardium | Ban bhaliya | Pain | Seed | Banbhaliya seed used to cure external body cut. |
| Solanumsurattense Burm and Daturametel | Banbigan | Protect evilsprit | Both fruit and leaves | Banbaigan and kaladhutra fruit and leaf are used at the entrance of the house to protect oneself from evil spirits. |
| Tridaxprocumbens | Bisalyakarani | Mensura- tion problems | Leaves | Bisalyakarani leaf paste mixed with a glass of water to be taken empty stomach early morning after seven days of mensuration, twice in a day. After 2-3 days the bleeding stops. |

Source collected from *The Asian Man Vol. 13, Issue 1, January - June 2019*

Pengo Kandh comes under scheduled Kandh tribe of Odisha. According to some senior members of Pengo community and the shaman, the evil spirit mostly attacks during night time, during evening and in the afternoon at 12 PM generally outside the boundary of the village. If somebody burns forest for shifting cultivation before dedicating a sacrifice (in order to appease the evil spirit, if there is any) to the land, then there is a chance of attack to his/her family member by that evil spirit. In worst case scenarios after the attack of the evil spirit, the shaman would mediate between the man and the evil spirit in order to cure him. The shaman will make a promise to perform sacrifice of animal(s) like, pigeon, chicken, goat, sheep, pig, buffalo and cow along with a coconut for curing his/her illness. Coconut is a very common item used by every Pengo person on various occasions. Shaman cures some diseases like fever, cough, diarrhoea, malaria, stomach pain, chickenpox and smallpox or any type of skin disease. At the primary level, all the above-mentioned diseases are treated by the shaman through the use of supernatural power. Shaman sometime gives traditional medicine also for curing diseases along with the magical treatment. At that time, shaman recites some holy chants to help cure the patient. Chickenpox and smallpox are completely different from other diseases. If anybody has chickenpox then everybody starts respecting that patient. People think that this is happening because of god's grace. In the local language, the god's name is Thakurani dusla. This type of sickness can be cured only by the shaman and not by the medicine man or any other person. If anybody applies other medicine than what is prescribed by the shaman then the patient's suffering becomes more serious and sometimes it could be fatal or the patient may permanently become physically challenged. The patient of chickenpox is checked by the shaman twice in a day through the supernatural power and this process is called as Dhupdeba in local terms. It continues for 7 days. During these 7 days, the patient is restricted to limited food variety whereby they must not eat oily food, non-veg and even they must not take a bath during these 7 days. After 7 days, the shaman himself would help the patient take a bath. He will also allow the patient to eat anything. After the bath, he can also use any medicine.

➤ Tribal Healing Environments of Mankirdia

Table -2 (Practices of Mankirdia)

| Sl. No. | Botanical name, author's, Family and Local name | Parts used | Disease | Mode of application |
|---------|-------------------------------------------------|-------------|--------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | 'Kaincha' (Abrusprecatorius) | Whole plant | Fever | Two spoonful decoctions of whole plant are taken orally twice a day for three days to cure fever. Seed paste is used for abortion |
| 2 | Kantasiriso (Acacia leucophloea) | Bark | Diarrhea | Bark is kept for full night in cold water and the decoction is given in the morning to cure diarrhea. Bark decoction along with hot ghee given to child to cure dental problems. |
| 3 | Gheekuanri (Aloevera) | Leaves | Whitepatches | The fresh leaves juice is applied on the affected area once a day during morning hours until the white patches on face disappear. |

| Sl. No. | Botanical name, author's, Family and Local name | Parts used | Disease | Mode of application |
|---------|-------------------------------------------------|-------------------------|--------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 4 | Nimba (Azadirachta indica) | Leaf, Young shoot | Diabetes, skindisease | Aqueous extract of leaves is taken once a day in empty stomach continuously one month for treatment of diabetes. Leaves extract is given as a blood purifier and for removal of intestinal worms. Leaf paste is applied on skin diseases and in mallow. Young shoots are used as toothbrush |
| 5 | Siali (Bauhinia vahli) | Bark | Dysentery | Barks of the stem and lime made into paste and are taken orally, twice a day for 3 days to cure dysentery |
| 6 | Dhanua lanka (Capsicum frutescens) | Seed | Waist pain | Seed powder mixed with castor oil is applied to cure waist pain |
| 7 | Amruta Bhandra (Carica papaya) | Juice | Toothache | Juice extract is applied in case of toothache |
| 8 | Lembu (Citrus limon) | Fruits | Diarrhea | Fruit is crushed and warmed slightly and applied to cure diarrhea. |
| 9 | Karada (Cleistanthus coinus) | Shoot | Foot injury | Young shoot paste is applied on foot to get relief from injury caused by sand |
| 10 | Banakunduri (Coccinia grandis) | Leaves | Jaundice | Fresh leaves along with leaves of Kalanchoe pinnata and sugar are ground with water and taken twice a day for four to five days to cure jaundice. |
| 11 | Banakunduri (Coccinia grandis) | Root | Dysentery | Roots and sugar are mixed with large quantities of water and given twice a day for three to four days to cure dysentery |
| 12 | Palua (Curcuma angustifolia) | Stem | Malaria | The stem and black pepper seed are pasted and taken with water to cure fever and malaria |
| 13 | Nirmull (Cuscuta reflexa) | flower | Piles and fistula | Flowers (corolla) are boiled in water with a pinch of salt for half-an-hour; 5-10ml of this decoction is given with honey, thrice a day for seven days in piles and fistula |
| 14 | Mahula (Madhucal longifolia) | Shoot | Foot injury | Young shoot paste is applied on foot to get relief from injury caused by sand |

Source collected from internet

Though broadly branded as hunter-gatherers, the whole gamut of the Mankirdia economy in the above-mentioned areas of Odisha involves the exploitation of forest resources and the maintenance of an essential economic articulation with caste peasants and the market economy of the larger society. The Mankirdia collect jungle products and exchange them with the neighbouring settled Hindu peasants for their day-to-day livelihood. The jungle resources mainly collected by them are from the bauhinia creeper that grows profusely in these regions. From the barks of these creepers, various kinds of ropes and rope-products are made. Various minor forest products are also procured and exchanged in the neighbouring society. Hunting of wild game is another economic activity they carry out. But hunting is pursued occasionally and animals hunted are primarily for consumption. Sometimes they also sell live monkeys and skin of langur. Though hunting does not contribute much to their economy, they keep up a spirit of hunting and continue with this as a cultural norm. This article primarily focuses on the

traditional health practices of the Mankirdia based upon their belief structure and the available forest resources. Our knowledge of intimate relationship between man and plants in his immediate surroundings has been passed on to us mainly through surviving tradition (Jain 2004). However, with the passage of time and development of technological medicine and health infrastructure this knowledge is under serious threat. Ethno-medicinal beliefs and practices are influenced by culture. The relationships between human sicknesses, treatment, healing medicines and the rest of culture in a society are intimate. Concept of disease, classification of diseases, procedures of diagnosis is all influenced by culture. Indeed concepts of disease are cultural classification of illness. They do not, of course, cover a whole range of misfortune a community may face over a long period of time.

Research Outcomes:

The old ways of healing have been passed from generation to generation, linking PengoKondh & Mankirdia to their history and culture, giving them a sense of identity and ownership. Healers are local people who practice traditional medicine as a service to others in their communities. The healer is a person of good conduct known to be trustworthy. The patient feels that he or she is on the same level as the healer, unlike in western societies where the physician tends to hold him or her above the patient by virtue of exclusive knowledge and higher social status. Under ethno-medical system several practices are found among the PengoKondh & Mankirdia such as:

1. Herbal practices under which medicines are derived from the various plants sources.
2. Supernatural practices.
3. Ethno-surgery where incisions on the body, delivery, surgery, etc. are done

As a researcher, we have highlighted some important issues which we observed during study of these work. The majority of the Pengo people use ethno medicines. They depend on their traditional healer or shaman and traditional doctor/medicine man for curing their diseases and illnesses. The shaman is the primary traditional healer and medicine man is both primary and secondary healer. These people have strong faith and belief in the use of ethno medicine since they believe that the illnesses are caused due to social, magical and spiritual reasons. Therefore, they depend on traditional healer and ethno medicine man. On the contrary, the reasons for their faith and belief in traditional healers and ethno medicine men lies in the fact that they reside in very remote and isolated areas where there is no access to the modern medicines, there is no PHCs or CHCs or any type of health centre. In order to access the services of PHCs or CHCs, one must walk 15–20 km. They also cannot afford modern medicines due to financial reasons.

All of the reasons given above emphasis the fact that the traditional medicine system still plays a vital role in Pengo society. The government should focus on the basic development of the Pengo area. It can include areas such as education, hygienic food, water and sanitation, communication, child education and special focus should be given on economic development. The government must try on its part to supply modern medicines at low cost in Pengo areas. There is a huge possibility that certain important changes may become possible and can be seen if these ideas and plans are implemented properly in the Pengo area.

Conclusion:

The study emphasises the fact that the traditional medicine system still plays a vital role in Pengo and Mankirdia society. The tribal people claimed that they could treat these illnesses symptomatically with the locally accessible plant remedies and were knowledgeable with the signs and symptoms of many common ailments and illnesses. The principal traditional healer is the shaman, while the medicine serves as both the primary and secondary healer for the tribes. These individuals have a strong sense of faith and belief in the application of ethno medicine because they think that social, magical, and spiritual factors have a role in the development of ailments. The reason for their trust and belief in traditional healers and ethno medicine is that they live in extremely distant and isolated locations with no access to modern medications, PHCs, CHCs, or any other kind of health centre. The government should focus on the basic development of the Pengo kondh and Mankirdia area particularly education, hygienic food, water and sanitation, communication, child education and special focus should be given on economic development. The government must try on its part to supply modern medicines at low cost in Pengo and Mankirdia areas. There is a huge possibility that certain important changes may become possible and can be seen if these ideas and plans are implemented properly in the Pengo and Mankirdia areas. So far, the biggest threats to this traditional knowledge at the moment are acculturation and deforestation. As a result, management plans for the conservation and sustainable use of medicinal plants in the study region can be developed using the documentation of medicinal plants and related indigenous knowledge. It is essential to take the required precautions to conserve this native knowledge and flora for the sustainability of tribes in order to ensure the sustainability of ethno medical practises and maintain tribal health. It is advised that the neighbourhood be informed about the significance of pre- and post-harvest practises of various medicinal plants. Provision of proper training should be imparted for commercial cultivation as well as in their trade and marketing of important medicinal plants.

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