CHAPTER V

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Ever since the most ancient times, human beings have found remedies within their habitat, and have adopted different therapeutic strategies depending both upon climatic, pedological, phytogeographical and faunal characteristics, and upon peculiar cultural and socio-cultural typologies (Nichter, 1992). These human populations have developed their own views about the body, healthcare and illness. These traditional practitioners are characterised by peculiar perceptions about the body; physiology, anatomy and biological interrelationship. They have their own conceptions regarding what is normal and what is pathological, and they treat the patients on the basis of knowledge acquired through ancestors.

To trap this knowledge, authenticate the locations and identify the plants, the resources of drug formulation is of utmost importance and step forward in carrying out further researches.

The present thesis embodies the information on medicinal plants and their uses by different tribals inhabiting villages around Satpuda hills. The information narrated by Vaidus, Bhagats, local medical practitioners has been cross-checked and confirmed through careful and repeated interrogation with the indigenous medical practitioners. There are total 94 plant taxa along with their ethno-medicinal properties as evidenced by the claims of herbal practitioners. Out of the 94 taxa 81 species belongs to Dicotyledons, 10 belongs to Monocots and 3 belonging to Pteridophytes. Each taxon dealt elaborately involving systematic description, vernacular name, locality and ethnomedicinal significance narrated by medicine men supported by the scanning through literature, phytochemical constituents with specific remarks on its status.
During investigation it was observed that number of plant taxa are utilized in variety of ailments. For our convenience they are categorised according to their role in curing different ailments. The medicinal plants of monocot are dealt separately.

**Fever, Malaria:**

The roots of the plant taxa *Euphorbia heyneana* Spr.; *Achyranthes aspera* L., *Datura metel* L., *Cissampelos pareira* L. are useful in lowering down the fever. Generally, root powder mixed with honey are preferred. Alternatively, root extracts e.g. *Cissampelos pareira* L. are ingested to control fever. The latex of *Calotropis gigantea* (L.) R.Br. and leaves extract of *Ruta graveolens* L. are effective in lowering down the fever. The root bark of *Bixa orellana* L. and juice of *Semecarpus anacardium* L. is used in controlling fever. It is interesting to know that dried powder of flowers of *Vernonia cinerea* (L.) Less. Fruits of *Semecarpus anacardium* L. are prescribed against fevers by local tribes.

**Toothache:**

Leaf extracts of *Barleria prinotis* L. relieves toothache. Whereas, roots of *Clerodendrum serratum* (L.) Moon. are used against toothache. The tubers of *Leea crispa* Van Royen are effective in controlling toothache. The information about *Leea crispa* Van Royen in controlling toothache is unique and novel to the science. The tribals generally chew these parts to get the relief.

**Earache:**

The leaf juice of *Cardiospermum halicacabum* L., *Kirganelia reticulata* (Poir) Baill, *Waltheria americana* L., *Ocimum basilicum* L. are specially recommended in earache. These plants also have a property even to control the pus formation. The significance of *Waltheria americana* L. in earache has not so far been reported and seems to be unique property. The fruit juice of *Datura metel* L. is also effective in earache.
Headache:

Leaves of *Passiflora foetida* L. are applied on forehead to relieve headache. The roots of *Aerva lanata* (L.) Juss in paste form gives relief from headache. Fresh leaves of *Leonotis nepetifolia* (L.) R.Br. are useful against headache. Leaves of *Mucuna pruriens* (L.) DC. finds its use in headache. The significance of *Leonotis nepetifolia* (L.) R.Br. for treatment of headache is a novel report as suggested by the local tribes.

Eye complaints:

Flowers of *Vernonia cinerea* (L.) Less, in powdered form are prescribed for fever. Also its use in conjunctivitis has been reported by Chopra et al. (1956), Ramchandran et al. (1986). The ointment made out by boiling leaves of *Clerodendrum serratum* (L.) Moon. with butter is useful in ophthalmic problems, whereas, the infusion of leaves of *Oxalis corniculata* L. are considered best to cure opacity of cornea.

Cold, Cough, Asthma:

There are about 14 plant taxa which are used as folk medicines to control cold, cough and respiratory problems like asthma and bronchitis. The leaves of *Clematis triloba* Heyne, *Pergularia daemia* (Forsk) Chiov; *Ocimum basilicum* L.; *Hygrophila auriculata* (K. schum) Heine, are given to patients in the form of extracts to control cough and mild respiratory infections. The roasted flowers of *Calotropis gigantea* (L.) R. Br. are utilized in whooping cough. The decoction of roots of *Lagescea mollis* Cav; *Sida acuta* Burm f. and *Argemone mexicana* L. is prescribed as a remedy to asthmatic patients. The decoction of the bark of the plants *Dendraphthoe falcata* (L.f.) Etting. and juice of *Semecarpus anacardium* L. has a medicinal value to cure asthmatic patients. It is interesting to note that number of plants like
Indigofera linifolia (L.f.) Retz., Aerva lanata (L.) Juss., Leonotis nepetifolia (L.) R.Br., Clematis triloba Heyne, Euphorbia heyneana Spr. are wild and not a part of traditional system of medicine. Also, they are not exploited to much extent and therefore, have a potentiality in drug formations.

Liver disorders, Jaundice:

There are about 9 plant taxa known to be utilized in dealing with liver, spleen disorders. The most significant among these is Eclipta prostrata (L.) L. Mant. It is a herbaceous plant much used by local practitioners in hepatic and spleen enlargements. Also, it is recommended to control jaundice. As a matter of fact this plant is a source material in Ayurvedic drug Bhringaraj, which is marketed as a hair tonic. The plant is exploited for the preparation of drugs for liver ailments like Liv-52, Livomyn, Tefoli etc. Its antihepato-toxic activity has been studied in detail by Handa et al. (1984).

The roots of the Bixa orellana L., Curculigo orchioides Gaertn., Oxystelma secamone (L.) Karst., are medicinally significant and prescribed for jaundice. The decoction of the whole plant Trianthema portulacastrum L. with rice is generally recommended 2-3 times daily for 3-4 days to cure jaundice in children particularly by the Gond tribes. Similar to Boerhaavia diffusa L. an alkaloid punarnavine has also been isolated from Trianthema portulacastrum L. Its use in combination with fruit powder of Piper longum to treat pneumonia is specially practised among the Gujjar's of Saharanpur district (Khanna et al., 2000).

The leaves of Hygrophila auriculata (K. Schum) Heine, are good for the treatment of jaundice. The tender leaves of this plants are used as food. Its ability as a tonic and purifying the blood is also an additional value of the plant (Subudhi et al., 1985).
Health Tonic and General Debility: aphrodisiac:

As a health tonic and vigour, the roots of *Cheilanthus tenuifolia* (Burm f.) Swartz of a pteridophytic fern are used as a tonic. Similarly, the roots of *Tribulus terrestris* L., *Abelmoschus ficulneus* L., *Pueraria tuberosa* (Roxb. ex Willd) DC. *Withania somnifera* (L.) Dunal are good source of tonic to improve general health debility. The seeds of *Abrus precatorius* L., *Hibiscus sabdariffa* L., *Mucuna pruriens* (L.) DC and *Hygrophila auriculata* (K. Schum) Heine, are significant in rejuvenation of vigour. Local doctors prescribes the crude stem powder of *Tinospora cordifolia* (Willd.) Miers to improve the general debility in addition to its curative properties.

Lactation:

The whole plants of *Euphorbia heyneana* Spr. and *Oxystelma secamone* (L.) Karst. are effective in stimulating lactation. The tubers of *Nervilia aragoana* Gaud and *Asparagus racemosus* Willd, *Pueraria tuberosa* (Roxb. ex Willd) DC. also have milk stimulating properties. The leaves of *Pedilanthus tithymaloides* (L.) Poit. are effective in stimulating lactation in women after childbirth.

In Korku and Gond tribes *Oxystelma secamone* (L.) Karst. is considered as panacea for stimulating lactation. They are widely practising this plant.

Bone fracture:

The extract of whole plant of *Corchorus trilocularis* L. and *Equisetum debile* Roxb. are recommended for healing in bone fracture. The stem of *Cissus quadrangularis* L. is scrapped and given internally to treat cervical spondylitis. The paste of stem is often plastered over the fracture.
Guinea worms:

Tubers of *Leea crispa* Van Royen. are effective against guinea worms in addition to the healing property of leaves in wounds.

Stomach troubles including Dysentery, Diarrhoea, Dyspepsia, Colic infection etc.:

There are several plant taxa known to be used as ethnomedicine in treating stomach disorders. The decoction of roots of *Cissampelos pareira* L., *Tacca leontopetaloides* (L.) O. Ktze, *Elephantopus scaber* L., *Vernonia cinerea* (L.) Less, *Stephania japonica* (Thunb) Miers. are mostly recommended in controlling diarrhoea and stomachache. Tribals have been using stems of *Tinospora cordifolia* (Willd.) Miers for the treatment of dyspepsia and flatulence.

The leaves of *Ocimum basilicum* L. are effective in colic pains and removing worms in children, whereas leaves of *Oxalis corniculata* L. and *Corchorus capsularis* L. are successful remedies in dysentery and diarrhoea.

The fruit pulp of *Grewia hirsuta* Vahl and *Bixa orellana* L. is effective in controlling dysentery.

Skin diseases: wounds, blisters, eruptions, sores etc.:

The variety of plant taxa are utilized in relieving skin problems. Particularly the roots of *Plumbago zeylanica* L., are used to cure blisters in mouth. The leaves of *Achyranthes aspera* L., *Aristolochia bracteata* Retz., *Cissampelos pareira* L., *Leea crispa* Van. Royen, *Elephantopus scaber* L., *Eclipta prostrata* (L.) L. Mant, *Biophytum sensitivum* (L.) DC. are externally applied on skin infections such as eczema, scabies etc. Specifically the ash of the uprooted plant *Indigofera linifolia* (L.f.) Retz. mixed
with coconut oil when applied on febrile eruptions in children particularly around forehead, gives fast relief. The whole plant of *Ammania baccifera* L. also possesses antibiotic activity; which is used against ringworm and parasitic skin diseases.

**Rheumatism, arthritis:**

As many as 18 plant taxa are reported to be used as folk medicine in the relief of arthritis and rheumatism. The herbaceous plants of *Ammania baccifera* L., *Merremia tridentata* (L.) Hall f., *Kickxia ramosissima* (Wall.) Janchen are specifically utilized as herbal drugs. The entire plant of *Hygrophila auriculata* (K. Schum) Heine is uprooted and boiled in water to eliminate the contents and the patients are asked to take bath to get relief from rheumatism. It is also used to avoid post-delivery complications. The roots of *Cissampelos pareira* L. and *Clerodendrum serratum* (L.) Moon as decoction have antirheumatic action. The leaf extracts of *Pergularia daemia* (Forsk.) Chiov., *Ruta graveolens* L., *Datura metel* L., *Vitex negundo* L. are generally massaged on the painful joints to get relief.

**Hypertension, Diabetes:**

The plant extract of *Kickxia ramosissima* (Wall.) Janchen possesses antidiabetic property. Besides this, it is also valued as herbal formulation to be given for effective conception in women. Specifically, the leaves of *Catharanthus roseus* (L.) Don (white flowered variety) are helpful in reducing the blood pressure, whereas leaves of pink flowered variety are effective in controlling diabetes.

**Antidotes to snake bite and scorpion sting:**

The roots of *Caryatia trifolia* (L.) Domin, *Achyranthes aspera* L., *Cissampelos pareira* L. *Costus speciosus* (Koen.) Smith, are specifically applied as an antidote in snake bite and scorpion stings. However, the claims made by the local practitioners are skeptical and their antivenom action has to be confirmed. Stems and leaves of
Bacopa monnieri (L.) Wettstein, are effective in snake bite and scorpion sting. The root powder of Abrus precatorius L. alongwith cow’s milk is strongly recommended in scorpion sting. It is said to be effective and widely practised among the tribals.

Urinogenital trouble, menstrual trouble, Venereal diseases etc.:

The pteridophytic plant Cheilanthus tenuifolia (Burm f.) Swartz. is prescribed for treating Leucorrhoea among the Gond tribes. The decoction of Equisetum debile Roxb. specially given for venereal disease particularly in Gonorrhoea. The herbaceous plants Bacopa monnieri (L.) Wettstein, Diplocyclos palmatus (L.) Jeffrey, Aerva lanata (L.) Juss., are the folk medicines in controlling leucorrhoea. The leaves of Catharanthus roseus (L.) G. Don, are useful in distress associated with menstrual disorders. Whereas the leaves of Securinega leucopyrus (Willd.) Muell, is a good remedy in abnormal suppression of menstruation in women.

Aerva lanata (L.) Juss., Cheilanthus tenuifolia (Burm f.) Swartz., Diplocyclos palmatus (L.) Jeffrey, Bacopa monnieri (L.) Wettstein are the significant folk medicinal plants, particularly used in leucorrhoea, and new information procured by the author. Securinega leucopyrus (Willd) Muell a rare medicinal plant, possesses unique property in regulating the abnormal suppression of menstruation in women.

Among Monocots ten plant taxa are reported to have ethnomedicinal properties which are still practised by Gond and Korku tribes. Nervilia aragoana Gaud., an orchid is specifically used for lactation in woman. Phytochemically, the plant contains cycloeucalenol stigmasterol, linoleic acid etc.

The root stock of Costus speciosus (Koen.) Smith in addition to its purgative, stimulant and antihelminthic properties, is recommended for the treatment of arthritic
pains. As claimed by the tribals usually fresh root stocks are prescribed. Chemically, also, various saponins, aliphatic esters and acids are reported from the rhizomes. The roots were known to the ancestral physician as "Pushkarmula". However, it was Dr. Falconer, who discovered this plant much later as *Aplotaxis auriculata*.

The root tubers of *Asparagus racemosus* Willd, *Chlorophytum tuberosum* Baker, and *Curculigo orchioides* Gaertn, *Commelina paludosa* Blume in addition to their curative properties, they are also recommended as good health tonic having nutritive value with soothing effect on body. So, these plants are the potential source of nutraceutical industry. The roots of *Canna indica* L. mixed with cow's urine are used as a poultice to relieve rheumatic pains among Gond tribes.

**Phytochemical Analysis**

The phytochemical analysis of 10 promising plants were undertaken. These plants are widely used in the folk medicines. The most significant *Helinus lanceolatus* Brandis (Rhamnaceae) is strongly recommended and extensively practised to cure asthmatic patients. The chemical analysis of roots revealed the dominance of saponins in all the solvents. Alkaloids are also found to be present but in relatively low concentration. This preliminary data of phytochemical constituents help in searching for new bioactive compounds and subsequent pharmacological action. It is worth mentioning that the plant occurs only at restricted location and herbal practitioners are uprooting the plants causing serious threat to the survival of this species. Therefore, the plant *Helinus lanceolatus* Brandis is required to be conserved through ex-situ techniques.

*Lelea macrophylla* Roxb. ex. H. Hort. (*Leeaceae*) possesses tuberous roots. Dried powder mixed with coconut oil is a good remedy for wounds and sores. It is
also effective against guinea worm and ring worm. The healing property of the plant can be attributed to the dominance of alkaloids. Saponins and phenolic compounds are present in small quantity. The significance of root powder in treating Hydrophobia among 'Ho' tribes is Bihar is specially noteworthy (Jain, 1990).

The application of root powder of *Firmiana colorata* (Roxb.) R. Br. (Sterculiaceae) with milk in healing bone fracture is a novel ethnomedicinal information provided by Gond and Korku tribes of this region. Phytochemical analysis revealed the occurrence of alkaloids in all the six solvents. On the other hand, glycosides, phytosterols and saponins could not be isolated in solvents other than water. It also forms a potential source of medicine in bone fracture. The plant demands its protection through cultivation in the botanical gardens.

The dried powder of rhizomes of *Tectaria macrodonta* (Fee) C. Chr. (Aspidiaceae), a pteridophyte form is used in sores and injuries. Upon detailed phytochemical analysis, the rhizome exhibited the predominance of alkaloids followed by saponins. Decoction of rhizome is also preferred for fever (Pande *et al*., 2000).

The corms of *Tacca leontopetaloids* (L.) O. Ktze (Taccaceae) are strongly recommended for antitumorous activity and against stomachache. Phytochemical analysis showed the occurrence of alkaloids, phytosterols and saponins. The plant is known to be exploited indiscriminately by tribals. The scientific cultivation of these plants should be undertaken for making it available to the medical practitioners.

*Ampelocissus latifolia* (Roxb) Planch (Vitaceae) is valued for its antiseptic and healing property which may be attributed to presence of alkaloids and phenolic compounds.
The root tubers of *Corallocarpus epigaeus* (Rottl et. Willd) Clarke (Cucurbitaceae) tastes very bitter. However, in low doses it is effective in treating ulcers in stomach. Phytochemical investigation also suggested the predominance of alkaloids, *Cayratia trifolia* (L.) Domin (Vitaceae) also possesses very bitter fleshy tuberous roots. The local tribes specially recommend its usage in snake bite. It is applied externally to dissolve the piles. In very low doses it is preferred in stomachache. The plants can be an important source of medicine. The extremely bitter nature of roots is due to the dominance of alkaloids. It is an important source of herbal medicine among the tribes.

*Dioscorea pentaphylla* L. (Dioscoreaceae) tubers are extensively used as a crude drug to relieve the patients from body swellings. The affected portion of the body when exposed to medicated fumes gets relief.

*Boerhaavia diffusa* L. (Nyctaginaceae) has now become a potent herbal medicine in the treatment of jaundice. It is highly demanded in ayurvedic preparations known as "Punarnavasava". Further studies related to its cultivation on commercial scale are necessary in order to cope up its utilization in pharmaceutical industry.

**Socio-cultural aspect**

Author has conducted survey to study the social life of the two important tribes namely Korku and Gond, and Balai community belonging to scheduled caste, inhabiting piedmont belt of Satpuda in Amravati District. Since three years he frequently visited the area and established good rapport with them to study the intricacies of their socio-cultural practices.
Firstly, these tribes have got a rich cultural tradition which is largely influenced by their close proximity with nature. Basically these tribals are nature worshipper there is a common connecting bond between God, nature and man. Every aspect of tribal life is deeply influenced by objects of nature. Mountain, river, plants, wild life, different seasons and music created by these objects of nature have influenced their life. Obviously their thoughts, ideas, opinions, approach towards life, attitude, mental set up, actions-reactions, are all developed because of the influence of nature. Even their social psychology has got much to do with the influence of nature.

From the time immemorial these tribals have been inhabiting this forest area. Forest has always been their abode, they are borne there, brought up there and even they die in the forest. Obviously their life is not at all influenced by the so called progressive, forward marching, modern urban life influenced by industrial development. This is the paradox. Whenever a student coming from urban background studies their life, he finds that their life is full of superstitions, blind beliefs and number of other meaningless things, like offerings of livestock etc. Author observed that their social life and their actions have got a logic. They considered Flora and Fauna as their God. This belief is deeply rooted in their mind and it reflected in their festivals, different occasions in life, birth, marriage and death. Even their customs are the result of their close association with nature. They are not only born in the forest but also draw food and water from the forest for their livelihood. They are absolutely dependent upon the forest. Due to increasing pressure of ever-growing population in the country, the forest area has been decreasing every year. Obviously State as well as Central Government have chalked out different projects to encourage activity of aorestation. The authorities have also enacted different laws for conservation of forest. Due to lack of education and poverty these tribals are living in a very miserable condition. They don't get sufficient food and clothing. The
employment made available to them by the authorities is not sufficient to sustain, secondly they don't get work throughout the year, naturally they have to migrate in search of work. They can do only the manual work. They are all unskilled labourers. Almost all tribals are illiterate.

The Korku and Gond tribals make use of various plants in their festivals, marriage ceremonies and also last rites. It is interesting to note that even the origin of "Gotras" and their names are derived from the plants. The Gotra Sawalkar has been derived from Teak-tree; the Gotra Bethekar is derived from Biba tree (*Semecarpus aracardium* L.). The Gotra Jamunkar has been derived from Jamun tree (*Syzygium cumini* (L.) Skeels). The symbolic God 'Muthadeo' and 'Khedadeo' are worshipped under Peepal tree (*Ficus religiosa* L.) by Gond tribals.

The Korkus advise newly married couple to worship *Ficus racemosa* L. tree because of their strong belief that this tree was blessed by God 'Narsimha', for leading peaceful life. In the festivals, like "Holi", they enjoy and use the plants like *Diospyros melanoxylon* Roxb., *Aegle marmalos* L. for erecting pendals.

Specially, the "Shidoli" function is performed to commemorate the deceased grandfather and grandmother. On this occasion the symbolic pictures of grandparents are engraved on a log of teak-wood. These symbolic pictures are then traditionally worshipped so that the departed soul may rest in peace. They used to worship *Boswellia serrata* Roxb., just to please the 'Chirma God', that lived under this tree. So, the life of tribals is influenced by superstitious. In Balai caste, also the plants like *Zizyphus mauritiana* Lamk., *Boswellia serrata* Roxb., *Lannea coromandelica* (Houtt) Merr. significantly forms a part of their social ceremonies.
**Concluding Remarks**

Conclusively, it can be said that diversified plant taxa occurs as a natural local resources for medicinal plants. These traditional medical practices have the potentialities of safe healthcare systems. These medicinal plants definitely have a curative properties and can be used as a genuine source material in drug formulations in pharmaceutical industry. It is utmost important to understand these popular therapies and remedies in view of their proper utilization within national health services (Djucanovic and Mach, 1978). The medico-botanical study of Satpuda ranges in Amravati district adds to the inventorisation of Indian folk medicinal plants. The study also significantly contribute to the further researches to evolve scientifically validated safe and effective pharmaceutical products. They are capable of giving a range of nutraceutical products. It forms an intermediate and intrinsic link between traditional healers and professionals of modern health practices. There is a rich heritage of traditional knowledge among the tribals.

Through the years man has utilized and exploited the natural habitats of native plants for his basic needs like food, clothing and shelter. The traditional healers are also exploiting these habitats indiscriminately causing threat to the plant species. It was observed that the plant species like *Helinus lanceolatus* Brandis, *Corallocarpus epigaeus* (Rottl et Willd) Clarke, *Leea macrophylla* Roxb., *Ampelocissus latifolia* (Roxb.) Planch, *Taccia leontopetaloids* (L.) O. ktze., *Pueraria tuberosa* (Roxb. ex Willd) DC., *Oxystelma secamone* (L.) Karst., *Andrographis paniculata* (Burm F.) Wall., *Curculigo orchioides* Gaertn., *Chlorophytum tuberosum* Baker., *Tectaria macrodonta* (Fee) C. chr., *Equisetum debile* Roxb. etc. are over exploited by the herbal practitioners and required to be brought under cultivation through medicinal farming. Thus, an alternative ex-situ measures are required to be employed for such plants for their perpetual benefit to mankind. Many of the ethno-medicinal plants are
also amenable to the propagation through tissue culture techniques and offers good material for research vis-a-vis conservation in the laboratory. It also forms the basis to undertake biotechnological researches in ethno-medicinal plants.

It is clearly evident that quite a good number of medicinal plants are extant in the soil of Satpuda ranges possessing high potentialities of various active principles. The ethnomedicinal plants can serve the purpose of resources for their judicious utilization by regional ayurvedic institutions and similar other organizations. The researches by the professional doctors involving this traditional knowledge on such folk medicinal plants and systematic characterisation would lead to remarkable results in the evolution of symbiotic health care system and also pharmaceutical products.

The overall observation reveals that mostly herbaceous plants are involved in folk medicinal system. The roots are the most significantly used followed by leaves, fruits and seeds. The bark of the stem of some plant taxa serves as an ethnomedicine.

The number of plant taxa viz. *Boswellia serrata* Roxb., *Lannea coromandelica* (Houtt.) Merr, *Syzygium cumuni* (L.) Skeels., *Adina cordifolia* (Roxb.) Hook. are worshipped by Gond and Korku tribes and prominently used in rituals, festivals. Similarly, the important trees like *Butea monosperma* (Lamk.) Taub., *Zizyphus mauritiana* Lamk. *Bombax ceiba* L. are part and parcel of the life of Balai caste. These plants have a direct impact on the life of these tribes. They are well aware of the limited forest resources but utter poverty and increasing pressure of population compel them to overexploit the natural resources. Due to lack of education and social awakening, they are facing hardships in life, and sometimes succumbs to bad habits and meaningless practices.
They should be awakened, educated so that a firm grip of superstitions on their psyche be loosened enhancing thinking ability. The appropriate strategies involving these communities in cultivation practices; forest products, be planned to improve the economic condition and standard of living.

Plants also forms an important link in the chain of life. They not only provide the basic amenities but also provide medicine, energy and other products, particularly for tribal populations. They enhance and improve our way of living. We must therefore, protect and save the plants that protect and save us. The plants are most sacred, adorable, symbolic, celebrational, horrific thus influencing human civilization conveying message of coexistence for the benefit of mankind. Without plants one cannot possibly live.