Chapter III

REVIEW OF LITERATURE
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Ethnobotany is the science which deals with the study of tribal and rural people, with a view to unearth their deep and unique knowledge about the properties and uses of plants, to aid in our search for new herbal sources of food, drugs etc.

The prehistoric man must have used plants as food and for curing his ailments. A variety of uses of plants are mentioned in the ancient Indian Sanskrit literature like Rigveda (4000-1500 B.C.), Atharveda (1500 B.C.), Upanishads (1000-600 B.C.), Mahabharata and Purans (700-400 B.C.) etc. These include uses of plant in worship, as medicine, food, fuel and for tools of agriculture. A specific mention of the different varieties of Rudraksha exists in Lakshmi Puran and Shiva Puran. Uses of about 1200 plant drugs along with their action and specific therapeutic applications are mentioned in Sushruta samhita (500 B.C.), Charak samhita (100 A.D.) and Ashtanga Hridaya samhita.

Today human beings, particularly the urbanites are far removed from their plant benefactors. But the rural and aboriginals folks are very much inharmony with nature. For their various needs, they depend largely on plants. The various uses of plants by people found place in ancient Sanskrit Vedic, Greek and Arabic literature. A good number of plants have been described in various religious book, for example in Geeta, in Purans, in Ramayana, in Mahabharata, in Katha Sarit-Sagar, in Bibile and in various other books. The earlies
available record about the medicinal uses of plants found in 'Rigveda' perhaps the oldest repository of human knowledge.

The early origin of traditional medicine must have their roots in ethnobotanical folk-lore, but today traditional medicine incorporates several well organized and distinct system of diagnosis and cure. In India alone three traditional systems of medicine namely 'Ayurveda', 'Unani' and 'Siddha' are distinguished. There are-'Tibetan' and 'Chinese' traditional system. In fact, ethnobotany must have been the first knowledge which the Pre-historic man had acquired by three neccessity intuition, keen observations and experimentation.

In due course of time, with the development of modern societies these "Wonder herbs" have been forgotten by a majority of the people but still this knowledge is survived with the so called 'Tribals'.The system of medicine practiced by the primitive 'Folk healers', 'Medicine man' and 'old villagers' has been called as the 'Folk-lore medicine' or Traditional medicine. Usually, folkloric information comes from persons who have had no formal treating or apprenticeship in recognized systems of medicine. Folk medicine has its own diagnostic tools. In villages 'Medicine man' or 'Vaidyas' know these plants which are used in different diseases. The ethnobotany of medicinal plants is known as 'Ethnomedicine'. The importance, Scope and implications of ethnomedicine have been expanding through out the world with a very fast rate. The ethnomedicinal studies have shown their relevance in search for new herbal drug for human health.
The real foundation of ancient medicinal science was however, laid probably between (2500-900 B.C.) of Ayurved science. It is called as ‘Golden period of Indian Culture’. A large number of plants have been mentioned in Ayurvedic literature for their medicinal properties and various other uses. Anonymous (1949), ‘Charak samhita’ and ‘Sushruta samhita’ are marvellous accounts for useage of plants in curing diseases of man and animals. Charak, Lukman, Hakim and Sushruta were famous medicinemen of our glorious India, written “Charak-samhita” in (1000-800 B.C.), describing about 700 plants as the therapeutic agents, out of which about 500 plants are mentioned in Indian flora. The ‘Charak samhita’ deals with surgery and the ‘Sushruta samhita’ deals with medicine and its seventh chapter with ‘Materia Medica’ of the ancient Hindus. The ‘Indian Materia Medica’ by Nadkarni (1927) compiled much information about medicinal plants from “Ayurvedic Materia Medica” and other sources. A revised addition of Nadkarni has been published by Nadkarni’s son in two volume in 1976.

According to Chakravarty (1975) a large number indigenous herbal drugs are used as remedies for curing number of ailments all over India, especially by the rural folk these plants with recorded medicinal properties may include more than two thousand species. Thus, considering the importance of ethnobotanical investigation a number of ethnobotanical surveys have been carried out in different parts of the country by various workers. Some notable work of this field by different workers one those of Ahulwalia (1952), Jain and Tarafdar (1970), Jain et al. (1972), Jain (1983, 1986,1989), Manilal and Kondya (1990), Jain and Sikarwar (1998). Binu et al. (1992) presented an out line of ethnobotanical research in
different states and union territories of India. Ethnobotanical investigation carried out by various workers in different part of the country can be studied under following headings-

**Tribals**

Tribals have great importance in ethnomedicinal research. India is the home of diversified tribal group. The ethnobotany of certain ethnically district primitive or otherwise interesting human societies has been studied by different workers, Santhal of Bihar (Bodding, 1925), Mirkis of Assam (Jain and Borthakur, 1980); Khasi and Jaintia of Meghalaya (Kharkonger and Joseph, 1981); Bhil of Dungarpur and Banswara district of Rajasthan (Joshi 1982); Subtribes of Nagas (Rao and Jamir, 1982); Abujhmariya tribe of Bastar district (Maheshwari and Diwedi, 1985); Bhil tribal of Jhabua (Maheshwari et al. 1986); Lodhas of West Bengal (Pal and Jain, 1989); Tharus of Uttar pradesh (Singh and Maheshwari, 1992); Chenchu, Yanadi, Sugaji and Yerukala tribes of Prakasam district of Andhra Pradesh, India (Kumar and Pullaiah, 1998); Tribals communities dominated by ‘Ho’ in the Singbhum district of Bihar (Girach and Aminuddin, 1995); Munda and Santal tribes of Singbhum district (Girach and Aminuddin, 1995); Yanadis, a tribe of indigenous people central region of Andhra Pradesh (Vedavathy and Mrudula, 1996); Tripuri tribes of Tripura (Singh et al. 1997); Gond tribe of Wadsa forest division (Bodhe et al. 1997); Koya tribal of Khammam district of Andhra Pradesh (Upadhyay and Chauhan, 2000); Gujjar tribe of Uttar Pradesh (Khanna and Kumar, 2000); Bodo tribe of Kamrup district of Assam (Gogoi and Borthakur, 2001); Sara tribal of Mahendragiri hills of Gajapati distrct (Girach, 2001); Higgi tribes of
Adamawa state (Idu and Omoruygi, 2003); Tharu tribals in Bahrach district (Maliya, 2004); Mannan, Paliyan, Urali, Malarayan and Malampandaram tribal groups of Idukki district of Kerala (Augustine and Sivadasan, 2004); Hill miri tribe of Arunachal Pradesh (Tag and Das, 2004). Tribal heritage of Santhal pargans division in Jharkhand (Dinesh, 2005).

**Ethnobotany and Ethnomedicine:**

**In Andhra Pradesh**

In Andhra Pradesh, ethnobotanical and ethnomedicinal observation have been made by different workers such as Pal and Banerjee (1971). Reddy et al. (1988) studied a survey of medicinal plants of Chenchu tribes of Andhra Pradesh. Rao et al. (1996) have reported ethnomedicinal uses of 27 plant species occuring in Tirumala Hills of Chittoor district, Andhra Pradesh. They reported that the methods of preparations and doses of administration of crude drugs as suggested by tribal herbalists are mentioned. Vedavathy and Mrudula (1996) studied the Yanadis, a tribe of indigenous people found mainly in the central region of Andhra Pradesh. Gupta et al. (1997) studied medico-ethnobotanical survey at Paderu forest of Araku Valley, Andhra Pradesh, India. Reddy et al. (1997) worked out on the hills of Cuddapan district of Andhra Pradesh. Kumar and Pulliaih (1998) have recorded 50 ethnomedicinal plants which is traditionally used by Chenchu, Yanadis, Sugaji and Yerukala tribe of Parkasam district of Andhra Pradesh. Upadhayay and Chauhan (2000) carried out the ethnobotanical observation of 60 plants of Gundalla Mandal of Khamman district of Andhra Pradesh. Venkataraman and
Raju (2004) enumerated 46 plant used by tribals of Gundlabrahmeshwaram Wild Life Sanctuary of folk medicine.

In Arunachal Pradesh


In Assam


In Bihar


In Gujarat

Patel et al. (1981) described some important medicinal plants possessing laxative or pargative action from Bhavanagar, Gujarat. Shah et al. (1981) reported an account of the ethnobotany of Saurashtra, in Gujarat state. Shah and Gopal (1986) studied 38 ethnomedicinal plants of Bordo hills of Gujarat. Kakrani and Saluja (1994) described traditional treatment through herbs in kutch -

In Himachal Pradesh

of 10 plant species by the tribal of Pin Valley National Park, Himachal Pradesh.

**In Jammu Kashmir and Jharkhand**


Bondya and Sharma (2004) have reported 11 ethnomedicinal plant species used in diabetes under the Bharaora Block of Jharkhand.

**In Karnataka**


In Kerala


In Madhya Pradesh

Jain (1963) reported studies of Indian ethnobotany plants used in medicine by tribals of Madhya Pradesh. Singh et al. (1980) described medicinal plants from Ujjain district, Madhya Pradesh. Bhalla et al. (1981) have reported traditional plant medicines of Sagar district, Madhya Pradesh. Oommachan et al. (1989-90) studied conservational aspect of medicinal plants of Jabalpur of Madhya Pradesh. Rai (1989) reported ethnomedicinal studies of Chhindwara district Madhya Pradesh. Sikarwar (1992) studied ethnomedicines of north Surguja forest division, Ambikapur, Madhya Pradesh. Saini and Oommachan (1993) have reported certain species of medicinal plants

In Maharashtra

Malhotra and Moorthy (1973); Majumdar et al. (1978); Kamble and Pradhan (1980); Vartak and Gadgil.(1981) reported 26 wild medicinal plants from Western Maharashtra and Goa. Saxena and Vyas (1983); Vartak and Ghathe (1990) have described various medicinal plants of this State. Kulkarni and Kumbhajkar (1996)
reported 51 plant species for pest control in food materials used by Mahadeokali tribe of Western Maharashtra. Bhagaonkar and Devakar (2002) presented some unique ethnomedicinal plant of Korkus of Melghat Tiger Reserve, Maharashtra. Kulkarni et al. (2003) studied 19 wild leafy nega tribes, 13 tuberous plant, 9 flowers and 45 fruits used as wild non-conventional food sources from Mahadeokali tribe in Western Maharashtra.

**In Manipur and Meghalaya**


Rao and Negi (1980) studied observation on the ethnobotany of the Khasi and Garo tribes in Meghalaya. Rao (1981a,b) reported some medicinal plants and their medicinal uses by tribes of Meghalaya.

**In Mizoram**

Jha and Lalramnghinglova (1999) reported ethnomedicinal plants from Mizoram. Lalramnghinglova and Jha (1999) have carried out 230 plant, 61 were recorded for the first time as having ethnomedicinal uses. Bhardwaj and Gakhar (2003) have reported 25 species for the cure of Dysentery, Mizoram.

**In Nagaland**

Changkija and Kumar (1996) reported the aboriginal Ao-Nagas tribes of Nagaland follow rich ethnobotanical culture and folk

**In Orissa**


In Rajasthan


In Tamilnadu

They observed that stem and stem bark of these plants are used by tribals, rural and paniyas of Nilgiri district, Tamilnadu. Rajan et al. (2000-01) studied folk practices among Paniyas of Nilgiri district of Tamilnadu, India.

**In North Western Uttar Pradesh**


**Medicobotany with special reference to certain diseases:**

The people of rural India, by and large are still dependent on traditional medicines for their healthcare and treatment of different diseases. Medicinal plants and herbal are wonderfully effective in the treatment of many diseases. The tribal as well as the non tribal groups of people in the villages uses medicinal plants for cure of various diseases (Sen and Behera, 2003). Some work has also been done on medicobotany with special reference to certain diseases in human beings. Jain (1967a) reported on healing of bones by plants. Sahu *et*