

Folk Herbal Medicines from Tribal Area of Rajasthan

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ABSTRACT: Traditional medicine (also known as indigenous medicine or folk medicine) comprises medical aspects of traditional knowledge that developed over generations within the folk beliefs of various societies, including indigenous peoples, before the era of modern medicine. The World Health Organization (WHO) defines traditional medicine as "the sum total of the knowledge, skills, and practices based on the theories, beliefs, and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness". Traditional medicine is often contrasted with scientific medicine. In some Asian and African countries, up to 80% of the population relies on traditional medicine for their primary health care needs. When adopted outside its traditional culture, traditional medicine is often considered a form of alternative medicine. Practices known as traditional medicines include traditional European medicine, traditional Chinese medicine, traditional Korean medicine, traditional African medicine, Ayurveda, Siddha medicine, Unani, ancient Iranian medicine, traditional Iranian medicine, medieval Islamic medicine, Muti, and Ifá. Scientific disciplines that study traditional medicine include herbalism, ethnomedicine, ethnobotany, and medical anthropology. The WHO notes, however, that "inappropriate use of traditional medicines or practices can have negative or dangerous effects" and that "further research is needed to ascertain the efficacy and safety" of such practices and medicinal plants used by traditional medicine systems. As a result, the WHO has implemented a nine-year strategy to "support Member States in developing proactive policies and implementing action plans that will strengthen the role traditional medicine plays in keeping populations healthy." In the present review we will discuss about folk herbal medicines utilized by various tribal communities of people of Rajasthan, India.

KEYWORDS: folk, herbal, traditional, medicines, Rajasthan, tribal, community, indigenous, knowledge

I. INTRODUCTION

'India is a land of diversities'. This fact is all the more pronounced in Rajasthan. The Desert Land is dotted by Simple People, Bright Attires, Impressive Turbans and A Linage Of Graceful Women !According to the 2001 census, Rajasthan has a total population of 56.5 million. Unlike the olden days, the profession of the people no more decides their caste. The people are free to opt for any profession. [1,2] People of different castes and sub-castes co-exist in Rajasthan. The people are sturdy and simple. They are unaware of the fast pace that the modern life moves on. This makes Rajasthan one amongst the safest destinations worldwide. Rajasthan tribals were the original inhabitants of the area now called Rajasthan. Every tribe, small or big, shares common traits. Rajasthan tribals form approximately twelve percent of the total population of Rajasthan. In fact, they were the original inhabitants of the area presently called Rajasthan. The Bhils and the Minas are the principal tribes of Rajasthan, India. Amongst the smaller tribes are Sahariyas, Gaduliya Lohars and the Garasias. The common traits shared by the different tribes of Rajasthan link their past together. Each tribe is distinguished by difference in their costumes, festivals and ornaments. Some of the main tribes of Rajasthan are:

Bhils

Bhils, the principal tribe of Rajasthan, comprise approximately 39% of the total tribal population in Rajasthan. Banswara area is dominated by this tribal group. They were believed to be fine archers and some Bhil bowmen found a mention in the Ramayana and the Mahabharata. In order to maintain their number, the Bhils mingled with the Rajputs. A number of Bhils gather at the Baneshwar festival held in Dungarpur. They rejoice by singing and dancing at the festival. Yet another festive time for Bhils is Holi. Superstition is deep rooted in the Bhil culture. [3,4]

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Minas

Minas, the second largest tribe in Rajasthan, dominate the area of Shekhawati and other eastern parts of Rajasthan. They originally resided at the Indus Valley civilization. Minas have tall and athletic built and sharp features including large eyes, light brown complexion and thick lips. Alike the Bhils, the literacy rate amongst the Minas is low. They are married in quite young years.

Gadiya Lohars

Originally a martial tribe, Gadiya Lohars derived their name from the attractive bullock carts popularly called gadis. Nowadays, they are nomadic blacksmiths. They left their homeland after Maharana Pratap was ousted from Chittorgarh by Emperor Akbar.

Garasias

Garasias, small Rajput tribe resides along the Abu Road area in southern Rajasthan. Marriage through elopement is an interesting custom followed by this tribal group.

Sahariyas

Sahariyas, the jungle dwellers, are found in Kota, Dungarpur and Sawai Madhopur areas of southern Rajasthan. Thought to be of Bhil origin, they are considered the most backward tribe in Rajasthan. Hunting and fishing are the main sources of earning a livelihood.[5,6]

Damors

Damors, chiefly, cultivators and manual laborers migrated from Gujarat to Rajasthan and settled in the Udaipur and Dungarpur districts.

Other tribes of Rajasthan include:

- Meo and Banjara, the traveling tribes
- Rabaris, the cattle breeders
- Kathodi, inhabiting Mewar region)
- Kanjar
- Sansi

The member of the Self-help Group Van Suraksha evam Prabandh Samiti, Village - Atatiya, Range - Ogha, District - Udaipur (Rajasthan) after successful training at PHT centre, established the Gwarpatha Prasanskaran Kendra (*Aloe vera* processing unit) in Ogha village. They were trained to use the motorised small scale gel extraction machine, and in processes for value added products such as *Aloe vera* juice, squash and RTS beverage with/without blend of lemon, ginger and mint extracts, at the PHT centre, Udaipur. Between December 2008 and February 2009, the unit produced about 500 litres of *Aloe vera* juice. Processed and bottled Aloe juice was launched for sale to general public and tourists as a health drink. At present the processing unit is running successfully. Effective aloe juice recovery is about 30% as the plantation is under rainfed condition on Aravali hills. Total cost of production of *Aloe vera* juice is Rs 40 per litre with sale price as Rs 100 per litre, with a net profit of Rs 60 per litre. The low sale price has been fixed after considering the prevailing market price of Rs 200 to 550 per litre juice. Local tribals and members of Van Suraksha evam Prabandh Samiti are earning profit by sale of *Aloe vera* juice. *Aloe vera* is a plant of great potential and value in the field of therapeutic pharmaceuticals and cosmetic industries, and in Ayurvedic and Unani system of medicines, it is particularly useful for treatment of burns, bleeding wounds, as eye drops for sore eyes. The gel contained in *Aloe vera* leaves reportedly comprises 75 nutrients, 200 active compounds, 20 minerals, 18 amino acids and 12 vitamins. There is about 125 ha of *Aloe vera* plantation in the adjoining area of the processing unit within the Ogha forest area of Udaipur district, which amounts to 12.5 lakh plants of *Aloe vera*. These plantings were done by the Forest Department

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on degraded forest land for conservation under different schemes since 1996-97. However, due to lack of awareness and non-availability of simple technology for value addition at production catchment, tribal people were getting little or no monetary benefit from this large *Aloe vera* plantation.[7,8]

From November 2009 to January 2010, the group handled approximately 4 tonnes of aloe leaf and produced 950 litres of aloe juice. The expenditure on labour, electricity, preservative (KMS), bottles, cans, etc. has been estimated as Rs 31,000. As the raw material i.e. Aloe leaf is a forest produce and managed by Van Surakshya Avam Praband Samiti, Atatiya hence no cost has been incurred for aloe leaf. The building for housing the principal equipment and product was provided by the Forest Department, Government of Rajasthan. Therefore, with a revenue of Rs 95,000 obtained @ Rs 100/litre against the expenditure of Rs 31,000, a net profit of Rs 64,000 was realized for the duration.

This *Aloe vera* processing unit established with an investment of Rs 70,000/ is providing employment to 8 persons/ day (collection of leaf, processing, packaging and marketing). The unit can be effectively operated from September to February i.e., 6 months in a year, while the cost of unit could be recovered in almost three months. Quality raw material (aloe leaves) are not available from March to September, as the production area is rainfed hill forest.

This is the first such processing unit in underdeveloped tribal area of the Rajasthan for livelihood strengthening, economic empowerment and conservation of forest. The success of its *Aloe vera* processing unit has encouraged the entrepreneurship among the tribal farmers of this area viz. meenas, gharasiyas, lohars, sahariyas, damors etc

Ethnomedicinal uses and the importance of the healthful worth of *Prosopis cineraria* tree has been highlighted in ancient Ayurvedic literature. The Bark of *Prosopis cineraria* is cooling anthelmintic, tonic, cures infectious disease, dysentery, bronchitis, asthma, leucoderma, piles, tremors of the muscles. Rheumatism, cough and colds, diarrhea, worm infestations, and skin problems. The bark of the plant offers immediate relief to an individual bitten by a snake or a scorpion. It has reported that in the severe famine of rajputana in 1868- 69, several lives were saved by the employment of bark as a supply to food. It was ground into flour and transformed into cakes. Leaves: leaves of the *Prosopis* have high nutritional value and known as "Loong". Leaf extract of the *Prosopis* shows Antibacterial, Ant hyperglycemic and Antioxidant activity. Smoke of the leaves seem to be good for eye troubles. Leaf paste of is applied on boils and blisters, together with mouth ulcers in livestock and leaf infusion is employed on open sores on the skin. Leaves and fruits are used to prepare medicines for curing nervous disorders. The leaves besides the pods are eaten by camels, goats and cattle. Flowers: it is pounded, mixed with sugar and used throughout maternity as safeguard against miscarriage Paste of flowers beside twig conjointly act as antidiabetic agents, once administered orally. Gum: gum of the tree is nutritive and good in taste and is employed by pregnant woman at the time of delivery and is according to be astringent, demulcent, and pectoral Fruits: the pods are locally called "Sangari" and it is eaten by tribal peoples and also it is rich fodder for animals. It is used as a food in the desert area during scarcity. It is also rich source of vitamins for the tribal people. Sangri pods flour is mixed with wheat flour to make bread (chapatti) and bakery products. One of the great dishes of Rajasthani cuisine. *Prosopis cineraria* has varied phytoconstituents and possess different kinds of biological activities like Analgesic activity, Antitumor activity, Anticonvulsant activity, Anthyperlipidemic activity, [9,10]Antipyretic activity and Antimicrobial activity. The plant is used medicinally since ancient times, different parts of plant is containing a lot of phytochemicals which can be utilized for the treatments of various disease, parts of plant is used by native healers to manage multiple ailments which is gastrointestinal, respiratory, and cardiovascular disorders. The stem bark has folkloric reput to possess anti-inflammatory, antirheumatic, tonic, and vermifuge properties and is used in the treatment of anxiety, asthma, bronchitis, dyspepsia, fever, dysentery, leprosy, piles, wandering of the mind, and tremors. Furthermore, it is claimed to have abortifacient and laxative properties.

II.DISCUSSION

The Great Indian Desert, or Thar Desert, extends over about 0.32 million km² forming approx. 10% of the total geographic area of India. More than 60% of the desert lies in the State of Rajasthan. This desert forms the eastern extremity of the great arid and semi-arid belt of the world. Owing to strong variations in climatic, physiographic, topographic and geological characteristics, the Thar Desert shows a wide diversity of habitats. Thar Desert is home of several tribes and communities who have got a rich culture heritage and colorful traditions. Various tribes and communities such as Bhils, Sansis, Kalbelias, Raikas, Banjars, Sindhis, Gadolia lohars and Bolochis live in Thar Desert. The natural flora, hide and wool are subsistence and earning sources for communities in Thar Desert. The desert communities are traditionally raised, from an early childhood, knowing of plants. Due to few or sometimes in-existent opportunities to access modern healthcare facilities, the use of effective herbal resources through generations of old traditional knowledge is applied. Recognizing the vital importance of flora of the Thar Desert, it is imperative to

review the conservation status of the precious plant resources of the area. [11,12]*Acacia jacquemontii* Benth. is a member of family fabaceae, locally called as Bhu-banwali, Raati-banwali (Red colored) Baonli or Bhunwali. It is a rigid xerophytic shrub or small tree upto 2.5 m high . It has characteristic stiff, smooth, brown, zig-zag branches. It has spiny stipules, glabrous ovary, peduncle with a distinct joint. This plant is distributed throughout semi-arid regions. The flowering and fruiting in *A. jacquemontii* takes place in months of February to May .Flowers are yellow colored and sweet-scented with head inflorescence. Pod of the plant are short and broad, 5-7.5 cm long; 8-17 mm broad with compressed, sutures straight and constricted seeds (5-6 seeds per pod). This plant grow relatively quickly, coppice readily and are a source of nitrogen in desert ecosystem. The plant have a fast growing tap root that enables them to utilize moisture stored in lower soil layers to remain green long in to the dry seasons. The extensive root system makes them ideal for dune stabilization and preventing soil erosion. Stem exudates gum out of an injured site on the trunk or branches of trees, drying into tears or vermiform masses . It occurs at Johars, Beeds, Talabs, Oorans, Conservatries, farmer fields and it provides valuable ecological and economic values. *Acacia nilotica* has been proved as effective medicine in treatment of malaria, sore throat (aerial part) and toothache (bark) . The methanolic extracts of *A. nilotica* pods have been claimed against HIV-PR (Bessong and Obi, 2006). The antiplatelet aggregatory activity of this species was reported that were possibly due to blockade of calcium influx through membrane calcium channels on target cell. Currently, one group of researchers has tested the antiplasmodial activity of *A. nilotica* ethyl acetate extract against different chloroquine resistant and sensitive strains of *Plasmodium falciparum* .The fresh plant parts of this species have been reported to be most active against Hepatitis C virus[13,14] .Currently, numerous herbal products derived from *Acacia* species are available in market. Thus, there is need to explore rest of under estimated *Acacia* species, so that this information may be valuable resource for mankind. In present exploration, *Acacia jacquemontii* Benth were undertaken for preliminary ethnobotanical medicinal investigation. The bark of tree is also used for snake bites. The dried bark is converted in form of paste with water. The paste is applied on cut by snake bite. Fibers extracted from bark are also used to tie on the spot where scorpion has stung. This is supposed to give relief to the poison. *A. jacquemontii* produces dried gum on stem. Gum is copious exudate, which is a nearly transparent fluid, comes out of an injured site on the trunk or branches of trees, drying into tears or vermiform masses. Gum of *A. jacquemontii* is a complex and variable mixture of arabinogalactan oligosaccharides, polysaccharides and glycoproteins. It is a highly branched, globular, glycoprotein, which possesses a flexible but compact conformation. *A. jacquemontii* gum has been extensively used by tribal for kidney and renal disorder.[15,16]

The use of genus *Calotropis* by the tribals of Rajasthan can be put into following categories.

Hut Construction- Twigs are used in wall construction and used as purlins. Domestic articles- The wood is used to made churner and ladle. The long slender twigs used to prepare granaries. Fibre- Fibre obtained from stem bark is made into string, which is used for weaving cots. Lint of seeds- used for stuffing pillows and mattress. Hygiene- Warmed twigs used for brushing teeth. Flower's juice is used as detergent. Medicine Antidote - the decoction of leaves is used or latex applied. Asthma –A decoction is prepared by boiling bark of *Acacia ferruginea* and *Holarrhena antidysenterica* in water with *Acacia catechu* and *Calotropis procera* root, which is cooled and given at the bedtime. The flowers are eaten with rabdi Appetizer- The flowers mixed with jaggery, made into pills and taken orally. Boils and pimples- The roots are crushed overstone, the sap resulting is applied locally or latex applied. Conjunctivitis- a cotton plug soaked in latex is tied on the soles in afternoon. Cracked skin -latex applied locally. Deafness - yellow leaf pounded, a pinch of salt added, filtered, juice dropped in the ear for few days. Diabetes - root extract is given orally. Seeds of *Achyranthes aspera* dipped in the latex, kept in an earthen pot, covered and kept on fire till ash fanned, this mixed with honey and licked by patient to cure. Dog bite -latex is dropped in fine sand or mixed with sand, pills are made and given for a month. Earache - 2-3 drops of leaf juice dropped in nostrils. Eczema - 250 g latex mixed with 250 g cow's ghee and applied locally. Latex and grains of pearl millet made into ointment and applied locally or grains soaked in latex for few days, dried, powdered and mixed with ghee and applied locally. Fever - Leaves boiled in water, vapours inhaled and bath given with the water. Root powder mixed with water and taken orally. Flatulence - Crushed root bark is taken with water to induce vomiting. Fracture - warmed up root or its paste tied locally to relieve pain. Guinea worm -latex applied locally or warmed up leaves tied on mouth of swelling over the part infested with guinea worm, following this guinea worm will come out easily. Headache - Juice of yellow leaves is dropped in nostrils, this result in sneezing followed by relief or warmed leaves tied on head or leaves burnt and smelled to get relief. Inflamed skin - Paste of fresh leaves is applied locally. Muscular pain -leaves boiled in oil and this medicated oil is used to massage for relief. Pain, abdominal-warmed root or its paste tied locally. Pneumonia - warmed or boiled leaves rubbed over body Purgative - the root bark is crushed and given orally. Retention of urine -latex is smeared locally on nails of hands and feet as remedy.

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Rheumatism - warmed leaves rubbed over affected area. Latex is also massaged over affected part. Ringworm-latex applied locally. Scorpion sting - crushed root applied locally. Latex dropped in leaf and inhaled by victim of scorpion sting to get relief from pain.[17,18]

Cannabis sativa of Family: Cannabaceae , A beverage called bhang lassi is prepared from the female flowers especially during festivals. The buds along with leaves are crushed in pestle and mortar, the paste is added to milk or curd and filtered, finally it is flavoured with sugar , fruit and spices. Consumption of this beverage is part of Rajasthani tribal culture.

***Datura stramonium* (D. stramonium)** is one of the widely well known folklore medicinal herbs especially among Rajasthan tribals. The troublesome weed, *D. stramonium* is a plant with both poisonous and medicinal properties and has been proven to have great pharmacological potential with a great utility and usage in folklore medicine. *D. stramonium* has been scientifically proven to contain alkaloids, tannins, carbohydrates and proteins. This plant has contributed various pharmacological actions in the scientific field of Indian systems of medicines like analgesic and anti-asthmatic activities.

***Achyranthes aspera* L.** (Amaranthaceae): It has slender erect perennial herb, sometimes climbing or scrambling. The leaves are often covered in silvery indumentum when young. Flowers are greenish to silvery-white, often tinged with purple-red. The ash of whole plant is mixed with maize flour to make a cake, locally called “PANIA” which is used by tribals during cold and cough specially before going to bed. Whole plant has diuretic and stringent properties so used in relevant problems

***Aegle marmelos* L.** Correa (Rutaceae): Its tree is up to 12 m tall, deciduous, leaves-alternate, trifoliolate, flowers bisexual, greenish white or yellow, fragrant. Reputed medicinal properties of ripe fruits for curing chronic dysentery, habitual constipation, dyspepsia, vomiting, fever, piles, diabetes, brain tonic and soothing agent are widely known to the Rajasthan tribal communities.[19,20] It is a divine gift for stomach and intestine. Leaves chewed every morning with black pepper help in healing stomach ulcer

***Cassia fistula* Schimp. ex Oliv** (Caesalpiniaceae): A medium-sized, deciduous tree with drooping branchlets, flowers bright yellow, in drooping racemes. Pods are oblong, woody and black on mature. It is used as anti-helminthic, against ringworm and other skin infections, fever, purgative in all intestinal disorders and laxative among tribal folklore.

***Ricinus communis* L.** (Euphorbiaceae): Glauous shrubs, leaves alternate, palmately compound 6-8-lobed, monoecious, flowers in terminal panicle racemes, pale yellow, male flowers below, female ones above; male flowers- perianth cupular, 3 to 5-lobed, lanceolate; stamens many, filaments connate. Female flowers- tepals 5, subequal, lanceolate, ovary globose, trilobular, echinate, ovule unilocular, styles 3, papillose. Capsule 3-lobed, prickly. Seeds oblong, smooth, marbled with caruncle. It is used in rheumatism, menstrual pain, headache; rat killer, purgative, carminative, aphrodisiac, diagnosis of urinary problems in folk medicine[21,22]

***Withania somnifera* (L.) Dunal** (Solanaceae): Shrub of 60-90 cm height, branches ascending; leaves elliptic-ovate to broadly ovate, acute, cuneate or oblique, entire to repand. Leaf arrangement alternate-spiral, flowers sessile to subsessile, greenish-yellow; fruit a globose berry, orange, overtopped by the inflated, seeds pyriform to reniform discoid and trigonous, fruiting from July-December. It is used for sexual weakness, cough, dropsy, diuretic and traditional folk healer especially in Rajasthan

III. RESULTS

The tribals and rural people in Rajasthan are dependent on herbal practices and have deep faith in their old treatise and traditions. Now days, much of the wealth of knowledge is being lost as the traditional culture is disappearing . So, documentation of traditional practices of herbal medicine will be coherence in future. There is an urgent need to study and document the precious knowledge of ethno-medicinal

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practices. Documentation of such information will go a long way in developing new drugs through further researches. A large number of plant species occur in tribal inhabited localities of Rajasthan that are the intellectual property rights of indigenous people and documentation of such knowledge is necessary. The tribal community possess a vast knowledge regarding multifarious uses of plants. It was found that these tribal people still depend on the **medicinal plants** to cure their diseases and disorders. The paste or an extract of these plants are commonly applied externally on boils, wounds, cuts, swellings, burns, eczema, ringworm or taken orally as decoction or chewed in case of mouth ulcers, sore throat, toothache etc. Similar studies reported for the treatment of various ailments from tribals of different parts of Rajasthan. Ethno-botanical practices, in both the developing and developed countries, are increasing regularly.[23,24] The trade of herbal products in the national and international market is also growing very fast. No nation can progress unless it makes its national heritage and rituals intelligible and accessible. The rich biodiversity and associated indigenous knowledge system for their sustainable use, more intelligible and accessible to masses is the need of the hour. The tribes move around the forest for their day-to-day requirements, cultural activities, beliefs, taboos, totems and performing religious rituals. Forest resources are the only means of livelihood for catering to the need of food, fodder, fuel, medicine etc. They have accumulated enormous knowledge of the treatment of their cattle through herbs and sustainable use of plant species available to them in their native lands.[25]

Table 1: List of plant species used by tribal folklore of Rajasthan

S. No.	Botanical Name	Family	Local Name	Use of Part	Purpose on celebrations
1	<i>Acacia nilotica</i> (L.) Willd.	Mimosaceae	Babuliyo	Whole plant	Used in Havan, aahuti etc.
2	<i>Adansonia digitata</i> L.	Bombacaceae	Gorakh	Whole plant	Holly plant used in worship
3	<i>Aegle marmelos</i> L. Corr.	Rutaceae	Bel	Leaves	Offered to Lord Shiva
4	<i>Annona squamosa</i> L.	Annonaceae	Seetaphal	Leaves and Fruit	Used in Religious ceremonies
5	<i>Annona reticulata</i> L.	Annonaceae	Ramphal	Fruit	Used in Religious and marriage ceremonies
6	<i>Azadirachta indica</i> A. Juss	Meliaceae	Limmro/ Limra	Leaves	Used in Reception
7	<i>Butea monosperma</i> (Lam.) Taub	Fabaceae	Khakhro	Flowers	Used in worship of lord shiva, Holi/Dhulandi festival
8	<i>Calotropis procera</i> (Ait.) Ait. F.	Asclepiadaceae	Aakro	Flowers	Offered to the Lord Shiva and Hanuman
9	<i>Calotropis gigantea</i> (L.) R. Br.	Asclepiadaceae	SafedAakro	Flowers	Offered to the Lord Shiva and Hanuman
10	<i>Cannabis sativa</i> L.	Cannabaceae	Bhang	Leaves	Offered to Lord Shiva in festivals
11	<i>Catharanthus roseus</i> (L.) G. Don	Apocyanaceae	Sadabahr/Baramasi	Flowers	Offered to God and goddess Laxmi
12	<i>Citrus aurantifolia</i> (Christm.) Swingle	Rutaceae	Limbu/ Neebu	Fruit	Offered in various festivals
13	<i>Cocos nucifera</i> L.	Arecaceae	Nariel	Fruit	Used in many religious and social ceremonies
14	<i>Cucurbita maxima</i> Duch. Ex Lam.	Cucurbitaceae	Kolu	fruit	Sacrifice after worship
15	<i>Curcuma longa</i> L.	Zingiberaceae	Pitti	Rhizome	Marriage ceremony
16	<i>Cynodon dactylon</i> (L.) Pers.	Poaceae	Dub	Leaves	Ritual, offered to lord Ganesh or different deities (Pooja)

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S. No.	Botanical Name	Family	Local Name	Use of Part	Purpose on celebrations
17	<i>Datura innoxia</i> Mill.	Solanaceae	Dhaturo	Flowers	Offered to the lord Shiva
18	<i>Emblica officinalis</i> Gaertn.	Euphorbiaceae	Amrai	Whole plant	Holly tree is worshiped
19	<i>Ficus benghalensis</i> L.	Moraceae	Vadla	Whole plant	Holly tree, worship of hanuman
20	<i>Ficus religiosa</i> L.	Moraceae	Peeplo	Whole plant	Holly tree and ladies worship on the occasion of Sheetla Saptami
21	<i>Hibiscus rosasinensis</i> L.	Malvaceae	Jassus	Flower	Offered to goddess Kali
22	<i>Lawsonia inermis</i> L.	Lythraceae	Mehndi	Whole plant	Marriage and religious ceremony
23	<i>Madhuca longifolia</i> (Koen.) Mac Bride	Sapotaceae	Mahudo	Whole plant	Religious belief
24	<i>Mangifera indica</i> L.	Anacardiaceae	Ambo/Ke rry	Leaves	In marriage ceremony and Festival auspicious, garland hung around gate
25	<i>Musa paradisiaca</i> L.	Musaceae	Kelo	Leaves	Ritual
26	<i>Nelumbo nucifera</i> Gaertn.	Nelumbonaceae	Kamaliyo	Flower	Offered to the lord Shiva
27	<i>Nerium indicum</i> Mill.	Apocynaceae	Kaner	Flowers	Used in Festival and Fairs, they wear its flowers at ears.
28	<i>Ocimum basilicum</i> L.	Lamiaceae	Marva	Whole plant	Holly plant to pray loard Saligram (loard Vishnu)
29	<i>Ocimum tenuiflorum</i> L.	Lamiaceae	Tulsi	Whole plant	Holly plant, used in fast worship of the lord Vishnu
30	<i>Pandanus fascicularis</i> Lam	Pandanaceae	Kevdo	Leaves	Ladies worship, holly plant
31	<i>Prosopis cineraria</i> (L.) Druce	Fabaceae	Khejdo	Stem	Used in Havan, aahuti etc.
32	<i>Saccharum officinarum</i> L.	Poaceae	Ganna	Whole Plant/Stem	Holly plant, used in worship of goddess Lakshmi
33	<i>Saraca indica</i> / <i>Saraca asoca</i> (Roxb.) Wilde	Caesalpiniaceae	Asha-Pala	Leaves	Used in making Toran in marriage ceremony
34	<i>Santalum album</i> L.	Santalaceae	Sandan	Wood	Worshiped in various ceremonies
35	<i>Sesamum orientale</i> L.	Pedaliaceae	Meetu Tel	Seeds	Used in Puja and havan
36	<i>Ziziphus mauritiana</i> Lam.	Rhamnaceae	Ber	Leaves	Used in Festival and ceremonies

Like all other indigenous tribal communities, tribes of Banswara Ninama, Damor, Garasia, Bhagora, Katarahavea close association with nature and have developed an indigenous knowledge of environmental protection as well as biodiversity conservation. Various cultural and religious rites and rituals are also performed alongwith medicinal purpose; none of the plant species is harmed in any way[26]

IV.CONCLUSIONS

It was also reported that these plants or plant parts used in various cultural and religious rites and rituals are of medicinal uses also and tribals try to live in contacts of these plants for their better health as well the spiritual promotions. The use of such plants in ethnomedicine has been reported in several studies. The conservation and protection of medicinal plants against over exploitation by domestic and foreign commercial interest without benefits

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accruing to the nation are clearly our priorities .The uses of such plants in various cultural and religious rites and rituals are a mode of conservation of natural wealth of earth. As we are trying to conserve by different ways as in situ, botanical gardens, germplasm banks etc . The present note is prescribed here to focus on good omen plants and their medicinal aspects. Various religious beliefs and myths are attributed to conserve the biodiversity of the region. Tribal communities of Rajasthan have a cultural ecological heritage in the form of this in-situ conservation practice, the knowledge of which needs to be preserved and appreciated. Their presence in agricultural lands; grazing, fragmentation of the grove-owning families and erosion of cultural and religious beliefs and taboos are the major reasons. Therefore, there is an urgent need not only to protect rare, endangered and medicinal plants, but also to revive and reinvent such traditional practice of nature conservation and environmental management.[27]

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