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ETHNOBOTANICAL IMPORTANT PLANTS USED FOR RELIGIOUS CEREMONIES BY TRIBALS OF REWA DISTRICT

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Abstract

Human being has been consuming floras meanwhile beforehand documented history. Our most primitive ancestors collected floras for foodstuff, medication, fibers, and construction supplies, momentary on their knowledge through oral customs. Farming, the exercise of generating yields and rising livestock, came about autonomously in diverse areas of the universe 10,000–15,000 years ago. Plant knowledge was an unlimited benefit in ancient societies, as it conversed a bigger opportunities of survival. Many ancient researchers took an extreme concern in botany, publishing herbals that enclosed plant information, and in addition also contained botanical importance. By using this baseline, an individual can identify and collect medicinal plants from the traditional healers own garden or from the forest and also can easily understand the method of preparations and applications. The term ethnobotany did not coin out as a discipline during the ancient civilization until earlier modern period. Despite the fact that individuals historically had a nearby relationship with the plants and various intellectuals investigated botany, rare scholars investigated the plant knowledge of an ethnic group till the twentieth century. The following are the rare leading ethnobotanical researchers and texts that aided disperse botanical knowledge all the way through the ages.

INTRODUCTION

India is the second largest country of human populations in this planet 75%of the population is living in the rural areas. Mostly rural communities depending on the wild resources including wild edible plants to meet their food needs in periods of food crises, as well as for additional food supplements (Rashid A, 2008). According to Kanchan LV. (2011), wild plants have since ancient times, played a very significant role in human life; they have been used it for food, fiber, medicines and other purposes and as fodder for domestic animals too. In search for many edible wild food plants which are potentially valuable for human being has

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been recognized to maintain a balance stuck between population growth and agricultural productivity, particularly in the developing countries.

The ethnobotanical studies can reveal the local cultures in a community or area and can aware of the many useful species occurring in that ecosystem. The local and indigenous knowledge is highly valuable ecological resources and most of the ethnobotanist eager to understand the traditional knowledge on plants uses in medicinal and religious purpose. This local, traditional knowledge is often rapidly lost due to modernization process of people. Due to deforestation, over pollution and other environmental challenges caused rapid loss of biodiversity and destruction of natural ecosystem. Therefore, potentially useful foods, medicines, and materials available from plant biodiversity can be preserved if large areas of tropical forests and other natural ecosystems can be conserved in their ecosystem. It is important that local indigenous peoples should be given the opportunity to conserve their own culture. The study listed out the identification, documentation of vulnerable and endangered species presents specially on the medicinal uses of plants which are a highly dynamic, always evolving process.

The World Health Organization estimates that about 80% of the population of most developing countries relies on herbal medicines for their primary health care needs (Gupta et al., 2010).Dwivedi et. al., (2008) stated that Madhya Pradesh sustains a very rich traditional medicinal plant wealth and inherits unique plant and animal communities.Dubey et. al., (2009) carried out an ethnobotanical study among the various tribal and folk communities of Vindhya region of Madhya Pradesh during the year 2004-2007.Mathur and Joshi (2013) conducted an ethnobotanical study during 2008– 2010 in the central tarai region of Kumaun (also known as Kumaon) Himalaya in Northern India to highlight the uses of the diverse flora.

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STUDY SITE

Geological, the Rewa district is occupied by the rocks of Vindhyan super group which is one of the largest and thickest sedimentary succession of the world. The Vindhyan supergroup laid down in the great Vindhyan synclic, which forms interior part of India. It occupies vast area of about 104,000 km in central India. The super group is divided into lower and upper Vindhyan. The lower Vindhyan is known as Semri group, whereas upper Vindhyan is divisible into Kaimur, Rewa and Bhander group. It has well developed and well preserved arenaceous, argillaceous and calcareous sedimentary facies of mesoproterozoic age. The Semri group is dominated by calcareous and arenaceous formation with subordinate chalkybeds, while Kaimur and Rewa groups have dominance of arenaceous formations over argillipers. The youngest bhander groups has well developed limestone units with equally importance argillaeous formations. The Vindhyan are for the most part un- effected by major tectonic activities and are free of metamorphism. In the Shohgi and Atraila area of Rewa.

SYNTHESIS OF DATA

The information gathered during the present investigation through field visits and surveys was brought in to the laboratory, properly analyzed and formatted scientifically to interpret and to discus to reach to proper conclusions.

Tribal Communities in Rewa

The study area forms the main tribal belt of Madhya Pradesh. The area in inhibited by a number of tribes, viz, Pathariya, Sahariya, Agaria, MuriaGond, Baiga, Kol, Panika, Maria etc.

PLANTS USED FOR RELIGIOUS CEREMONIES

Tribals utilise many different plant or their parts in their religious ceremonies. Of the total number of families recorded the percentage contribution of families for fodder plants use is 4.02 % with a total number of 13 genera and 14 species. Some of the plant species are enumerated below:

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Botanical name:*1. Adina cordifolia Hook.*

- **Family : Rubiaceae**
- **Local Name : Haldu**
- **Use :** Tribals consider the tree as a very sacred tree and always worship the tree as their mentor.

Botanical name:*2. Aegle marmelos Corr.*

- **Family : Rutaceae**
- **Local Name : Bel**
- **Use :** Tribals use the leaves and fruits to worship Lord Siva.

Botanical name:*3. Butea monosperma Lamk.*

- **Family : Fabaceae**
- **Local Name : Chiula**
- **Use :** Tribals use the leaves in their various religious functions. The flowers are used to worship Lord Shiva.

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Botanical name:*4. Calotropis procera R.Br.*	
• **Family : Asclepiadaceae** • **Local Name : Madar** • **Use** : The flowers and latex of the plant are used to whrship Lord Shiva.	

Botanical name:*5. Cynodon dactylon L.*	
• **Family : Poaceae** • **Local Name : Doob** • **Use** : The leaf blades are utilised by the tribals for converting ordianry water into holy water prior to any religious ceremony.	

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Botanical name:*6. Datura innoxia Mill.*

- **Family : Solanaceae**
- **Local Name : Dhatura**
- **Use** : The fruits and seeds of the plants are used while worshipping Lord Shiva.

Botanical name:*7. Dendrocalamus strictus Nees.*

- **Family : Poaceae**
- **Local Name : Bans**
- **Use** : Tribals utilise the stem to end the separation phase during a marriage according to their rituals. A cross made of the stem is used to marry a tribal boy and girl.

Botanical name:*8. Ficus racemosa L.*

- **Family : Moraceae**
- **Local Name : Gular**
- **Use** : The flowers of the plant are used to impart everlasting effect on the substances during the religious ceremonies.

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Botanical name:*9. Ficus religiosa L.*.

- **Family : Moraceae**
- **Local Name : Pipal**
- **Use** : The tree is worshipped as it is considered to be abode of Gods and departed souls and refereed to as a very sacred tree.

Botanical name:*10. Madhuca indica J. Gmelin*

- **Family : Sapotaceae**
- **Local Name : Mahua**
- **Use** : The stem mast is used to keep away bad spirits. It is believed by the tribals that a mast of "Mahua" stem with a red flag atop keeps away bad spirits.

Botanical name:*11. Oryza rufipogon Griff.*

- **Family : Poaceae**
- **Local Name : Pasaidhan**
- **Use** : The grains of the plant are very sacred and are coloured with turmeric powder to donate to 'Ojhas' or Maharajs' on auspicious occasions.

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Botanical name:*12. Solanum surrattense Schrad.*

- **Family : Solanaceae**
- **Local Name : Kantakari**
- **Use** : The fruits are used by the tribal women in a ceremony when they crush the fruits and pray for the safety of their family members.

Botanical name:*13. Shorea robusta Gaertn.*

- **Family : Dipterocarpaceae**
- **Local Name : Sarai**
- **Use** : The tender young leaves of the plant are used while worshipping Gods as these leaves are used as a natural bounty offering to the deities.

Botanical name:*14. Thevita peruviana Pers.*

- **Family : Apocynaceae**
- **Local Name : Pili Kaner**
- **Use** : The seeds and the flowers are used to worship Lord Shiva.

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Role of Tribals in Conserving Plants:

Tribal live in forest in complete harmony with the environment. They use the natural resources of the forest without harming the forest, infect they conserve forest & analysis of the conservational values of a region is an important aspects of ethnobotany. In account of tribal population, Madhya Pradesh ranked in the top. Tribal population of the Madhya Pradesh is 12,233,023 of the total population in the country. 14.34% of tribes live in Rewa district. The different types of tribes found in Rewa district are Gond, Kol, Mawasi, Bharia, Manjhi & Khairwar. These tribes used the leaves, barks, creepers of the forests to make their homes. To cure various ailments, seeds, roots, leaves, bark & flowers are used to make medicines. If these sources are used continuously & non-judiciouly, they are prone to become extinct. These resources are also adversely affected by the increasing urbanization and are becoming extinct. Thus there is a great need for the conservation of these resources. Sometime due to many environmental & biological factors as habit of several resources may get changed drastically which leads to the loss of resources itself. The change in habit is sometime useful in regenerating the lost of resources but most species many a times found unproductive. In order to prevent the damaging habit, fast regenerative capacity is needed & for this the need to indulge into the doctrine Development through conservation becomes relevant it will guide the development program of the primitive tribes of the region & not causes any harm to the resourceful habit & leads to conservation.

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