

Ethnobotanical Plants Conservation by the Tribes of Amarkantak area of District Anuppur, Madhya Pradesh, India

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Abstract: *The present paper deals with 25 plants species which are conserved by the tribes of Amarkantak district Anuppur Madhya Pradesh. Due to destruction of habitat, biotic interference and indiscriminate exploitation of natural plants, many valuable plant species of this area are fast disappearing. Aborigines conserve these species by faiths, myths, taboos and religious aspects.*

Keywords: Plant Conservation, Ethnobotanical, Tribes, Amarkantak, Anuppur.

1. Introductions

Amarkantak area is one of the important tourists place in District Anuppur, Madhya Pradesh. This district is located in the central part of India. It is lying between 23°15' to 24°N Latitude and 81°0' to 81°45'E longitude. The total area of 3701 Sq. Km extends 80 Km. from east to west and 70 Km. from North to South. Several tribals as Gond, Kondar, Kol, Baiga, Bharia, etc. are maintaining their culture and traditions since these cultures are influenced by scientific and economic changes, it is therefore, essential to study and conserve them before they become extinct. Madhya Pradesh still has the aboriginal tribals living in the forest as well as in the remote villages inhabited by so called higher castes. Since they are distributed mostly in the areas previously occupied by thick forest, they have learnt to use these habitats better for their living. (Figure 1)

A survey of literature indicates that Dwivedi (2003), Jain (1963, 1997), Khare (2001), Prajapati and Khare (2004),

Saxena and Tripathi (1989, 1990), Shah and Singh (1990) and Singh *et al* (2004) has made important contribution in this field. The tribals do not have any well defined conservation strategy of the kind we understand in modern terms. But they do conserve plants that are medicinally, economically, socially and culturally significant to them. Their mode of conservation depends on faith and tradition.

2. Material and Methods

For the ethnobotanical study plant human interaction has to be observed carefully in the dynamic ecosystem in which they exist. The plants were collected by the investigator from the different study sites of Anuppur district during 2004-2005 by extensive field work. The queries were made as per plan suggested by Jain and Goel (1987) and the preservation methods were followed as prescribed by Agrawal (1983) and Ahirwar (2011).

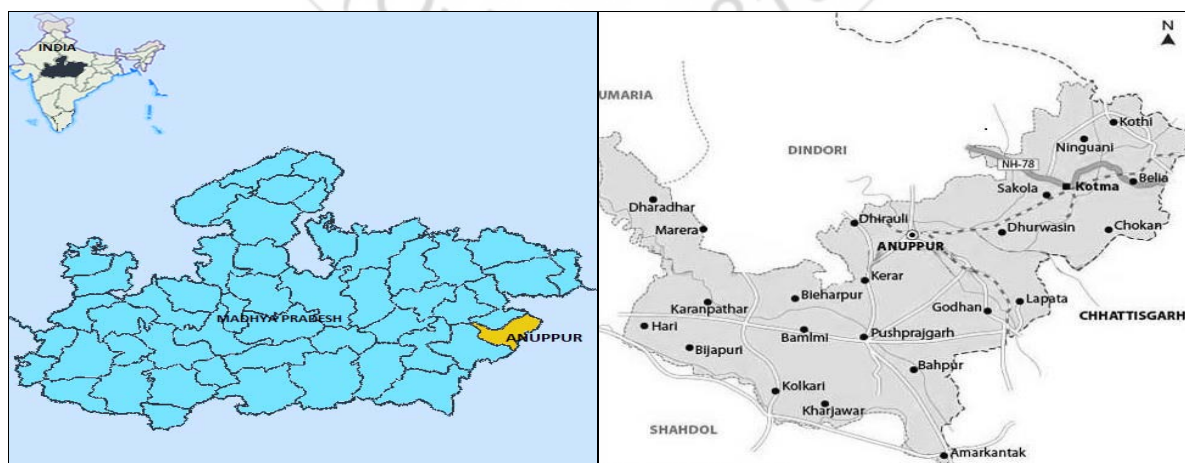


Figure 1: Location Map of Madhya Pradesh and study site District Anuppur

Table 1: Uses of Plant Conservation by the Tribes of Amarkantak area, District Anuppur, Madhya Pradesh, India

S.No.	Plant Name (Local Name)	Family	Plant part uses	Reason for Conservations
1.	<i>Achyranthus aspera</i> L.(Chirchita)	Amaranthaceae	Root and leaves	Roots are leaves are used in medicine.
2.	<i>Adina cordifolia</i> Benth. & Hook (Haldu)	Rubiaceae	Wood	The wood is considered auspicious.
3.	<i>Aegle marmelos</i> (L.) Corr.(Bel)	Rutaceae	Leaf	Sacred plant, the leaves are used to worship 'Lord Shiva'.
4.	<i>Annona squamosa</i> (Sitaphal)	Annonaceae	Fruit, seed	For fruits and medicine.
5.	<i>Anthocephalus chinensis</i> (Lamk.) Rich. (Kadam).	Rubiaceae	Whole plant	Sacred plant, fruits are edible.
6.	<i>Azadirachta indica</i> Juss. (Neem)	Meliaceae	Leaf	Plant is an abode of 'Marhi Mata' (The Goddess of small pox) Leaves are used in medicines and pest control.
7.	<i>Boswellia serrata</i> Colebr. (Salaiya)	Burseraceae	Wood	The poles of wood are considered auspicious for wedding place.
8.	<i>Buchanania lanzan</i> Spr. (Char)	Anacardiaceae	Fruits and seeds	For fruits and seeds.
9.	<i>Butea monosperma</i> (Lamk.) Taub. (Palas)	Papilionaceae	Leaves and flowers	Leaves are used for thatches, and the flowers are used to worship 'Lord Jagannath'.
10.	<i>Calotropis procera</i> Br. (Madar)	Asclepiadaceae	Flowers and fruits	The flowers and fruits are used to worship 'Lord Shiva'.
11.	<i>Erythrina suberosa</i> Roxb. (Handua)	Papilionaceae	Wood	The wood is considered auspicious for wedding place.
12.	<i>Ficus bengalensis</i> L. (Bar)	Moraceae	Whole plant	Sacred plant worshiped on 'Bara Barsat' festival.
13.	<i>Ficus religiosa</i> L. (Pipal)	Moraceae	Whole plant	The plant is considered on abode of 'Barsat' festival.
14.	<i>Gymnema sylevestre</i> (Retz.) R.Br. (Gurmar)	Asclepiadaceae	Leaf	The leaves are used in medicine.
15.	<i>Holarrhena</i> <i>antidysenterica</i> Wall. (Dudhi)	Apocynaceae	Bark	The bark is used for medicine.
16.	<i>Holoptelea intergrifolia</i> (Roxb.) Planch. (Chiol)	Ulmaceae	Leaf and Bark	Leaves are used as fish poison and bark is used in medicine.
17.	<i>Lawsonia inermis</i> L. (Menhdi)	Lythraceae	Leaf	The leaves are used for dye.
18.	<i>Madhuca longifolia</i> (Koen.) Mac. Br. (Mahua)	Sapotaceae	Whole plant	Sacred plant, flowers used for liquor, and the wood is considered auspicious.
19.	<i>Mangifera indica</i> L. (Aam)	Anacardiaceae	Whole plant	For wood, leaves and fruits. The inflorescences are offered to 'Lord Shiva' at Mahashivratri festival.
20.	<i>Ocimum sanctum</i> L. (Tulsi)	Lamiaceae	Whole plant	Sacred plant, worshiped by girls for good groom.
21.	<i>Phoenix sylvestris</i> Roxb. (Khajri)	Araceae	Leaf, fruit	The fruits are edible and leaves are used to make headgear and brooms.
22.	<i>Embllica officinalis</i> L. (Amla)	Euphorbiaceae	Whole plant	Sacred plant, worshipped on 'Akshaya Navmi', fruits are eaten and used in medicine.
23.	<i>Sterculia urens</i> Roxb. (Kullu)	Sterculiaceae	Whole plant	The plant is conserved for gum, wood and medicine use.
24.	<i>Sterculia villosa</i> Roxb. (Udar)	Sterculiaceae	Root	The root is taken as a medicine.
25.	<i>Syzygium cuminii</i> (L) Skeels. (Jamun)	Myrtaceae	Fruits	Fruits are edible.

3. Results and Discussion

During study period is reported with 25 plant species, which are conserved by the tribals of Anuppur district for obvious reasons. These tribals organise various occasions and worship plants time to propitiate their gods and goddess. These traditions encouraged us to know their beliefs and ethnobotanical importance behind it. The botanical name of plants are alphabetically arranged, followed by their local name. All the data obtained as a sequence of present study has been reported. (Table 1)

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