

Ethnobotanical Study of Tribes of North Eastern Areas of Rajasthan

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ABSTRACT

Rajasthan (north eastern) is a princely state and has many tribes such as Bhils and Minas. These are the tribes which have dominated in major parts of Rajasthan apart from small tribes existed in the state. Like the other tribes of India, each of the Rajasthan tribes known to have different costumes, jewelry, fairs, and festivals. In a floristic survey 61 ethnomedicinal plant species belonging to 38 families were recorded from this region. A categorical list of plant species along with their plant part/s used and the mode of administration reported to be for effective control in different ailments is prepared. Living close to nature, the north-east Rajasthan tribals have acquired unique knowledge about the properties and uses of wild plants, most of which are not known to the outside world. Until a decade ago, nothing was known about the ethnobotany of the tribes of Rajasthan. Exhaustive field work in tribal villages with a macro-level perspective brought forth interesting revelations from the panorama of their lives.

KEYWORDS: Rajasthan, tribals, ethnomedicine, ailments, villages, control, nature, floristic

INTRODUCTION

Tribes of North East Rajasthan

Sahariyas

Sahariyas is one of the most backward Rajasthanian tribe. Sahariyas people inhabits mainly in Jungle. They are also noted to be Bhils. Northeast Rajasthan in Dungarpur, Kota and Swaimadhapur are some places where Sahariyas can be found. Sahariyas are mostly farmers, fisherman, and hunters.[1,2]

Minas

Minas is the second biggest tribe in Rajasthan. Mina's tribesmen and women generally possess a good physic with an athletic body built, big eyes and sharp features. They are known to be the inhabitants of Indus Valley Civilization. Their broad lips and a wheatish complexion. Eastern part of the state in Shekhawati belt of Rajasthan is the main area where Minas are in populous condition. Minas was the tribe which duly performed child marriages for many years.

Bhils

Bhils are the biggest tribe in Rajasthan. Banswara is the main area where Bhils in large numbers. Previously Bhils main occupation was to collect the

food. Famous epics of Ramayana and Mahabharata depicted that Bhils [3,4] were famous for their skills in arching. From collecting food, they started farming for their livelihood. Baneshwar fair in January and February is the best place to know more about Bhil tribe.

Gadiya Lohars

Gadiya Lohars are known to be a small Rajput Rajasthanian tribe. Gadiya Lohars were the blacksmiths in the army of Maharana Pratap of Mewar. After Mughals attack they migrated and traveled from one place to another place on bullock carts named as "gadhis", hence the name 'Gadiya Lohar'. Gadiya lohars are found are Kathodi and Rabaris in Mewar region.

Garasias

Garasias are another small Rajput Rajasthanian tribe residing in Mount Abu Road area of Udaipur District in Damors of Dungarpur in northeast Rajasthan.

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There are other Rajasthan tribes also, which include Kathodi (found in Mewar region), Sansi and Kanjar.[5,6]

In ethnobotanical study:-

A total of 147 species belonging to 62 vascular plant families are reported. From these 145 species were reported to be used for medicinal applications, 135 species of which were used to treat more than one disease and remaining 8 species were used to treat only one disease. The most widely used plant part is leaves (95 species) and the, most common mode of application is oral (39.65%). The traditional knowledge about the plants can be used to produce to new products for medicinal use, food and fodder. Rajasthan has rich cultural diversity and biodiversity. Ethno botany can be defined as the total natural and traditional relationship and the interactions between man and his surrounding plant wealth from times immemorial, due to sheer, necessity, intuition, observation and experimentation. Medicinal plants are valuable and are used for the production of various drugs. These plants produce a high diversity of natural products or secondary metabolites like Mahanimbicine, Andrographine, murrayaline, lupeol and limonin, etc., with a prominent function in the protection against diseases like diabetes, kidney stones, osteoporosis, tumors, ophthalmia, leucorrhoea, bronchial asthma, diarrhea, cancer, etc.[7,8]

Medicinal plants are the potent source of life saving drugs for the majority of world's population. It is estimated that 70-80% of people world-wide rely mainly on traditional, largely herbal medicines to meet their primary health care needs and have gained renewed interest for various reasons, affordability, low pricing, little or no side effects, their solutions for chronic diseases and disorders time tested remedies and several preventive approaches. Over the years herbal medicines have gained upward trend for consumption especially with the development and standardization of herbal medicines . Plant based drugs have a long history in both traditional and modern societies as herbal remedies or crude drugs, or as purified compounds approved by the Food and Drug Administration and similar regulatory agencies. According to one estimate 20,000 to 35,000 species of plants are used as medicines, pharmaceuticals, cosmetics and nutraceuticals by different ethnic groups the world over. In most of these species active principles are exploited in modern medicines and referred to as plants of scientific knowledge. Drug discovery from plants still provides important novel drugs, many of which are approved or have undergone trials for clinical uses against cancer,

malaria, Alzheimer's disease, HIV/AIDS, pulmonary pathologies and other deadly diseases. Enhanced market demands have posed threats to phytoresources due to unscrupulous mode of collections. There is an urgent need to conserve genetic diversity of medicinal plant resources by developing protocols for micro propagation. Plant, cell, tissue, organ culture techniques offer an integrated approach for rapid multiplication and production of material with dependable active ingredients. The conventional cultivation of some of the medicinal plants is relatively expensive and production of medicinal compounds can be elicited in vitro. Due to extensive utilization of medicinal plants for medicine and scientific research, many of them are facing extinction; therefore it is imperative to adopt alternative methods for rapid multiplication of such plants [9,10]

Discussion

Langot Bhil, they are the original Bhil's living in the forests, their customs are still old and mainly live in Madhya Pradesh and Rajasthan. According to the census of India, the country had a tribal population of 3 crores in the year 1961 which increased to 10.42 crore in the 2011 census, and which has a decadal growth rate of 23.7%. Current report is based on various surveys of northeast Rajasthan to explore their thrift on basis of, culture, customs and their dependency on plants for livelihood that if they are "van putra" then how forests and their products are important for their subsistence. Present investigation has been done during march 2018 to march 2020 and investigators have visited northeast Rajasthan tribal festivals and their local weekly market 'haat' to observe their economic securities through forest product as these tribes comes in local markets or in festivals with their unique products to sell them and get some financial security from urban, semi urban or village areas.

Bhil tribe this name comes with a dark shadow, well muscular built up that shows their hard work, average height due to gene pool, with traditional ornaments formed with natural things including plants products, or other natural resources. Bhil traditionally meaning 'Van putra' or "bow" due to use of bow and arrow for their livelihood and forest habitat, other reason that comes anthropogenically is sharpen nose and grinded canines. Bhil are the largest ethnic group of India which mainly found in north east Rajasthan. There are two sub categories of Bhil tribe Ujaliya / Kshatriya Bhil, which is basically the Kshatriya who went in to the forests at the time of Mughal invasion. While second one is Langot Bhil, they are the original Bhil's living in the forests, their customs are still old

and mainly lives in Madhya Pradesh, in Rajasthan, Bhil has collected to serve Maharana Pratap, ruler of Mewar. According to the census of India, the country had a tribal population of 3 crores in the year 1961 which increased to 10.42 crore in the 2011 census, which has a decadal growth rate of 23.7% [11,12]

1. Food and fodder - in North eastern Rajasthan Bhil peoples used to come at urban or semi urban areas in weekend/ Sunday with their unique natural and organic food products and this is really important for urban area peoples that anyhow they are connected with their culture and getting pure food quality in this polluted era of chemicals. Major food variety including edible oil, pickle, condiments, grains, pulses, masticatories, fruits, vegetables.
2. Timber and non-timber products- Bhil tribe used to come sell out timber and non-timber products in local market which has content of furniture wood, fibers of plants for making cote and fencing for domestic animals beside it, in non-timber products, they make trade of various plant gum which is edible as medicinal or for other uses.
3. Cosmetic products- In this bracket they come with raw herbal products, about which they have traditional knowledge. Especially skin care and cooling agents.
4. Domestic articles-in this category they made various domestic articles from various plant stem and root. In these traditional equipment's they give their full effort of handcraft and used to sell out them in local market (haat) or in local fair where gathering is good.
5. Herbal Medicine – In this class they prove themselves as local medicinal healer with tremendous ancient medicinal knowledge especially related with stomach and skin diseases of domestic animals or about humans. By this knowledge they earn cash but in spite of getting money, indirectly they are serving human race and society by their regular local practice remedies. They (Bhil tribe) don't have any idea about scientific knowledge of plants or their products economic value but they have ethnic mastery by which they are getting funds for their economic survival.

Usually they grow food articles for their daily uses and some part of it they come with market to sell out

them for money. Major categories are cereals, pulses, vegetables, fruits other wild plants and domestic articles made up by wood of leaves, which can be eat or sell in market. Though there is a good transport and communication facilities are developing in past years by government but still Bhil tribe are following the trend which they learned from their ancestors, sometimes they come with their unique edible food quality with wild fruits or with other things and local peoples of city have much interest in them, in last 2 years we observed and interrogate their policies of doing business with main stream. So, on the basis of experience, we have listed plants and their products list which is valuable subsistence for Bhil tribe in north east Rajasthan [13,14]

Results

Tectona grandis (Sagwan) wood of this plant is used for making durable furniture and it's really precious in city markets. By the way it's illegal trading of cutting these plants but some local merchants approach them to cut these trees for wood and offer them money as Bhil lives in forests area and it's easy for them to cut these trees. However, this product never comes in market; it's a black market of furniture merchant of north east Rajasthan which they full fill by approaching needy tribe. While Chola, Timru, Badli leaves are used to make saucer and cups (Pattal -Dona) through which Bhil tribe gets direct money from local peoples. Beside it, they collect edible gums from various plants e.g., Chola (Kamarkas), Khair, Neem, Babool, Katria gum, which is very precious in local market, one of them is 'Kamarkas' which obtained from *Butea monosperma* this is dark red in color and very valuable for pregnant ladies for strengthen of back bone . Kamarkas is used as in diluted form for making ladoos for specific ones. They sell it out in 50 to 70 rs for half kg while local [15,16] vendor makes a lot much money from it. Other plants are also important as medicine in form of vegetable or herbal food or as direct medicine. Every plant has its own medicinal properties which come with ethnic knowledge of Bhil tribe e.g. *Enicostemma littoral* commonly known as Naame or Kadwachirayta, good source for blood purifier cause of its bitterness but mainly used to cure common fever or malaria. Leaf sticks boiled in water accordance and particular amount has taken by patient to cure diseases. For this Bhil tribe get 10 or 15 rupees, per 100 gm. while again local market vendors purchase this article with very nominal price [17,18] and sell out in higher markets.

List has given below here.

Sr no	Botanical name	Local name	Family	Lively hood products
01	<i>Abelmoschus moschatus</i>	Jungle bhindi	Malvaceae	Vegetable
02	<i>Abrus precatorius</i>	Chimi/ Chanboi	Fabaceae	Medicine (leaves) for mouth blisters
03	<i>Acacia catechu</i>	Khair	Mimosaceae	Kathaa
04	<i>Acacia farnesiana</i>	Gandhi babool	Mimosaceae	Gum
05	<i>Acacia leucophloea</i>	Babool / Boliya	Mimosaceae	Gum
06	<i>Acacia nilotica</i>	Babool	Mimosaceae	Gum
07	<i>Acacia Senegal</i>	Koomata/ Kumatio	Mimosaceae	
08	<i>Actinopterys radiata</i>	Morphagi / Patharfodi	Actinopterydaceae	Leaves as medicine in stomach stone
09	<i>Adina cardifolia</i>	Haldu	Rubiaceae	Vegetable
10	<i>Aegle marmelos</i>	Bel/ Beel	Rutaceae	Fruit
11	<i>Agave americana</i>	Gul bans	Agavaceae	Fibres
12	<i>Agave cantala</i>	Gul bans	Agavaceae	Fibres
13	<i>Ailanthus excelsa</i>	Ardu/ Aldoo	Simaroubaceae	Wood for kids' toy
14	<i>Alhagimauronum</i>	Jawasa	Fabaceae	Evaporating cooling pads for water coolers.
15	<i>Allium cepa</i>	Piaz/ Kando	Liliaceae	Vegetable
16	<i>Allium sativum</i>	Lashan/ Lahusan	Liliaceae	Vegetable
17	<i>Aloe barbadensis</i>	Gwarpatha / Rambans	Liliaceae	Medicine, vegetable
18	<i>Amaranthus caudatus</i>	Chulai	Amaranthaceae	Pods as vegetable
19	<i>Amaranthus gangeticus</i>	Kangani	Amaranthaceae	Vegetable
20	<i>Amaranthus spinosus</i>	Kantalichaulai	Amaranthaceae	Vegetable
21	<i>Amaranthus viridis</i>	Jungle chorai	Amaranthaceae	Vegetable
22	<i>Annona squamosa</i>	Sitaphal	Annonaceae	Fruit
23	<i>Anogeissus latifolia</i>	Dhok	Combretaceae	Wood for domestic articles
24	<i>Areca catechu</i>	Supari	Arecaceae	Masticatories
25	<i>Asparagus racemosus</i>	Satabar/Sitabar	Liliaceae	Medicine, vegetable
26	<i>Asphodelus tenuifolius</i>	Pyaji	Liliaceae	Vegetable
27	<i>Azadirachta indica</i>	Neemdo/ Neem	Meliaceae	Wood for domestic articles and medicine
28	<i>Bacopa monnieri</i>	Bramhi /Jal buti	Scrophulariaceae	Medicine
29	<i>Balanites aegyptiaca</i>	Hingota	Simaroubaceae	As detergent in villages
30	<i>Barleria cuspidata</i>	Bajradanti	Acanthaceae	Medicine, tooth brush
31	<i>Bauhinia purpurea</i>	Kachnar	Caesalpinaceae	Flowers as vegetable
32	<i>Bauhinia variegata</i>	Kachnar	Caesalpinaceae	Flowers as vegetable
33	<i>Benthamia cuspidata</i>	Petha	Cucurbitaceae	Vegetable and raw material for sweets
34	<i>Bombax ceiba</i>	Semal/ Sanwal	Bombacaceae	Cotton
35	<i>Boswellia serrata</i>	Salar	Burseraceae	Gum
36	<i>Brassica nigra</i>	Kali rai	Brassicaceae	Condiment
37	<i>Buchanania latifolia</i>	Chironji	Anacardiaceae	Medicine, dry fruit
38	<i>Butea monosperma</i>	Chola / Cheela	Fabaceae	Wood, gum (Kamarkas) leaves for cup and saucer
39	<i>Calotropis gigantea</i>	Safed Akdo	Asclepiadaceae	Flowers for festivals
40	<i>Calotropis procera</i>	Aak/ Aakdo	Asclepiadaceae	Flowers for festivals
41	<i>Capparis decidua</i>	Kair/ Tainti	Capparaceae	Fruits as pickle
42	<i>Capparis sepiaria</i>	Kair / Tanti	capparaceae	Fruits as pickle
43	<i>Carica papaya</i>	ArandKakdi	Caricaceae	Fruit
44	<i>Carrisa congesta</i>	Karonda	Apocynaceae	Vegetable
45	<i>Catharanthus roseus</i>	Sadaphuli	Apocynaceae	Flowers for festivals
46	<i>Cenchrus biflorus</i>	Bharoot	Poaceae	Fibre and for making toy
47	<i>Centella asiatica</i>	Brahmi buti	Apiaceae	Medicine
48	<i>Chenopodium album</i>	Bathua	Chenopodiaceae	Vegetable
49	<i>Chenopodium murale</i>	Chieva	Chenopodiaceae	Vegetable
50	<i>Chlorophytum tuberosum</i>	Safed moosli	Liliaceae	Medicine
51	<i>Cicer arietinum</i>	Chana/ Hore	Fabaceae	Vegetable
52	<i>Cissus quadrangularis</i>	Hadjod	Vitaceae	Medicine (breakage of bones)
53	<i>Citrullus colocynthis</i>	Gartoomba/ Tommba	Cucurbitaceae	Fruit
54	<i>Citrullus lanatus</i>	Matira	Cucurbitaceae	Fruit
55	<i>Citrus limon</i>	Neembu/ Khatta	Rutaceae	Fruit
56	<i>Citrus maxima</i>	Bijoda	Rutaceae	Fruit
57	<i>Coccoloba cordifolia</i>	Teedori/Tidori	Cucurbitaceae	Vegetable
58	<i>Coccoloba grandis</i>	Gol kakri/ Kinduri	Cucurbitaceae	Vegetable
59	<i>Cocus nucifera</i>	Khopra	Areaceae	Fruit and leaves broom
60	<i>Corchorus aestuans</i>	Jute	Teliaceae	Fibre used for making cot

51	<i>Cerchorus capsularis</i>	Jute	Teliaceae	Fibre used for making cot and other domestic articles
52	<i>Cordia dichotoma</i>	Lisora /Lehsua	Ehertiaceae	Vegetable, pickle
53	<i>Crotalaria juncea</i>	San	Fabaceae	Fibre for making cot and another domestic article
54	<i>Cucumis callosus</i>	Kachari	Cucurbitaceae	Vegetable
55	<i>Cucumis melo var utilisimus</i>	Kakadi	Cucurbitaceae	Vegetable
56	<i>Cucurbita moschata</i>	Danger vela/ Koiais	Cucurbitaceae	Vegetable
57	<i>Cuminumcyminum</i>	Jeera	Apiaceae	Condiment
58	<i>Curculigo orchioides</i>	Kali moosli	Hypoxidaceae	Medicine
59	<i>Curcuma amada</i>	Ama haldi	Zingiberaceae	Condiment
70	<i>Cynodon dactylon</i>	Dubri/Doob	Poaceae	Whole plant sold out in various Hindu rituals
71	<i>Delbergia stisoo</i>	Tali/ Seesham	Fabaceae	Wood used for making various articles
72	<i>Datura innoxia</i>	Dhuro	Solanaceae	Plants and flowers used in lord Shiva festivals
73	<i>Dendrocalamus strictus</i>	Bans	Poaceae	Toy articles and arrow making
74	<i>Dioscorea bulbifera</i>	Ratalu	Dioscoreaceae	Vegetable
75	<i>Diospyros melanoxylon</i>	Timru / Tendu	Ebenaceae	Fruits, leaves in bidi making
76	<i>Eclipta prostrata</i>	Bhringraj	Asteraceae	Medicine (hair tonic)
77	<i>Enticostema littorale</i>	Kadwachiryata/ Bamae	Acanthaceae	Medicine (fever)
78	<i>Ficus benghalensis</i>	Bad/ badla	Moraceae	Fruits, pyre wood, wood
79	<i>Ficus carica</i>	Anjir	Moraceae	Fruits
80	<i>Ficus racemosa</i>	Gular	Moraceae	Fruits for pickle
81	<i>Ficus religiosa</i>	Pipli/ Pipal	Moraceae	Fruits, pyre wood
82	<i>Grewia asiatica</i>	Phalsa/ Falsa	Tiliaceae	Fruit
83	<i>Gymnema sylvestre</i>	Gudmar	Asclepiadaceae	Medicine (Diabetes)
84	<i>Helicteres isora</i>	Marodphali/Amli	Sterculiaceae	Medicine (kidney stone)
85	<i>Hibiscus cannabinus</i>	San	Malvaceae	Fibre
86	<i>Ipomoea batatas</i>	Sakarkand	Convolvulaceae	Tuber as fruit
87	<i>Lagenaria siceraria</i>	Tumba/ Lauki/ Ghiya	Cucurbitaceae	Vegetable
88	<i>Madhuca indica</i>	Mahua	Sapotaceae	Fruits, and flowers, Taadi(local wine)
89	<i>Mangifera indica</i>	Aam / Kairi	Anacardiaceae	Fruits, wood
90	<i>Manihara hexandra</i>	Khirmi	Sapotaceae	Fruits
91	<i>Mellilotus alba</i>	Janglimethi	Fabaceae	Vegetable
92	<i>Mentha spicata</i>	Pudina	Lamiaceae	As coolant freshener
93	<i>Momordica dioica</i>	Kakoda	Cucurbitaceae	Vegetable (Diabetes)
94	<i>Moringa oleifera</i>	Sainjua	Moringaceae	Flower and pods as vegetable
95	<i>Morus aiba</i>	Shahtoot	Moraceae	Fruit
96	<i>Musa paradisiaca</i>	Kela/ Kell	Musaceae	Fruits, leaves
97	<i>Nelumbo nucifera</i>	Kamal	Nelumbonaceae	Stem and flower
98	<i>Nerium indicum</i>	Kaner	Apocynaceae	Flowers for lord Shiva
99	<i>Ocimum majorana</i>	Marwa	Lamiaceae	Medicine
100	<i>Pandanus fascicularis</i>	Kevra	Pandanaceae	Medicine and for flavour
101	<i>Phoenix sylvestris</i>	Khajoor	Areaceae	Fruit and brooms
102	<i>Phyllanthus emblica</i>	Anwala	Euphorbiaceae	Fruit
103	<i>Phyllanthus niruri</i>	Bhoomi anwala	Euphorbiaceae	Fruit
104	<i>Piper biale</i>	Paan	Piperaceae	Petiole or leaf
105	<i>Piper longum</i>	Pipalmool	Piperaceae	Medicine
106	<i>Psidium guajava</i>	Amrood	Myrtaceae	Fruit
107	<i>Ricinus communis</i>	Arand/ Arandi	Euphorbiaceae	Seeds
108	<i>Santalum album</i>	Chandan	Santalaceae	Wood
109	<i>Setaria italica</i>	Kakun	Poaceae	Seeds
110	<i>Syzygium hymeanum</i>	Kath jamun	Myrtaceae	Fruit
111	<i>Tamarindus indica</i>	Imali	Caesalpiniaceae	Fruit and wood
112	<i>Tecomelia undulata</i>	Rohida/Rohido	Bignoniaceae	Wood (Furniture)
113	<i>Tectonagrandis</i>	Sagwan/ Hagwan/Nakta	Verbenaceae	Wood (Furniture)
114	<i>Terminalia arjuna</i>	Ajru/Koara	Combretaceae	Medicine, (Bark) and wood
115	<i>Terminalia bellirica</i>	Baheda /Guter	Combretaceae	Fruit, seed
116	<i>Tinospora cordifolia</i>	Giloy/Neem giloy/ Adharbel	Menispermaceae	Medicine
117	<i>Trapa natans</i>	Singara	Trapaceae	Fruit
118	<i>Vigna trilobata</i>	Jungle moth	Fabaceae	Vegetable
119	<i>Zea mays</i>	Makka	Poaceae	Fruit
120	<i>Ziziphus mauritiana</i>	Badi Bordi	Rhamnaceae	Fruit and wood
121	<i>Ziziphusnummularia</i>	Chotibordi/ Sharbheri	Rhamnaceae	Fruits

Implications

The history of medicine is linked with evolution of mankind. Since disease, decay and death have always co-existed with life, the study of disease and their treatment must also have been contemporaneous with the dawn of human intellectuality. The primitive man must have used those therapeutic agents and remedial measures. Vedas are written documents of this knowledge up to the time of curative herbs. Among traditional medicines, Ayurveda has a major role designated as the science of life. Ayurveda is the Indian system of medicine whose foundation was laid down by Charak, Sushruta and others like Bag Bhatta, Chakradatta, Bhav Prakash, and Bag Sen etc.[19,20] The practice of medicine among tribal people and villagers follows the same pattern of two thousand years ago, there is hardly any change. Rajasthan has 70.97 lacs tribal population (fifth rank in India) forming 12.5% of state's total population which is concentrated mainly in ten districts viz. Baran, Banswara, Chittorgarh, Dausa, Dungarpur, Karauli, Pratapgarh, Rajsamand, Sawaimadhopur, and Udaipur. In the eastern Rajasthan, main tribal community is Meena and traditional communities are Gurjar, Jogi, Kanjar, Sansi, Mali, Mongia etc. Above mentioned groups still live in remote areas and used local flora for their daily needs. In Rajasthan a lot of work on medicinal plants has been carried out. Researcher gave an overview of the ethnomedicine of tribals of Rajasthan. It was reported total 384 medicinal plant species used by the tribals of Rajasthan. These works were mainly carried out in northeast Rajasthan. Also it is studied home remedies of different communities of Jaipur district whereas authors from Bundi district. Researcher published work on ethnobotany of Siliserh, Alwar. A scientist collected data on ethnomedicinal plants of Jaisalmer district. It has been documented ethnomedicinal plants of Karauli district. It is evident that very little work has been carried out on ethnomedicinal plants of eastern Rajasthan and therefore there is a great scope to study traditional medicines used by the natives of the area.[21,22]

Leaves were found to be the most frequently used plant parts accounting for 32 preparations followed by root (23), stem (14), whole plant parts (11), fruit (7), Oil and latex (3), and others such as flower and rhizome. Most of the ethnobotanical studies confirmed that leaves are the major portion of the plant used for the treatment of diseases. The reason why leaves are used mostly is that they are easily accessible and are active in photosynthesis and production of metabolites. With regard to the families with wound healing plants, Fabaceae is represented by highest number of species (7)

followed by Asteraceae and Euphorbiaceae (6), Mimosaceae (5) and Apocynaceae and Verbenaceae (3) and others represent less than 3.[23,24]

Conclusions

The present study revealed that traditional medicines are still in common use by the tribal communities. Thus the study ascertains the value of a great number of plants used in tribal medicine especially in wound healing which could be of considerable interest in the development of new drugs. There is obviously much still unknown information about plants to treat various ailments including wounds. Traditional healers use these medicinal plants for the treatment of wounds in their remote areas where modern treatment facilities are unavailable. Documentation of such plants from the perspective of ethnobiological angle is important for the understanding of indigenous knowledge systems. These resources are genetically important for future research. This study evidently point out that, instead of trying to identify the active components of herbs through massive collection of plants from natural sources, it is better to start investigating the efficacy of the natural product from the traditional use[25]

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