



Research Paper

## Medicinal Significance of Common Fruits and Berries among the Panika tribe of Pushprajgarh Block Anuppur District Madhya Pradesh

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### ABSTRACT:

The cultural aspect of the disease and health affects perceptions of health and illness, beliefs about causes of disease. Tribal health is one of the important and essential factors of Tribal lives. The present paper aims to explore the common fruits and berries, which are frequently available in their surroundings and used as indigenous medicine for the cure of various ailments among the Panika tribe. For collecting data, structured interview schedules, semi-participant observation, and Focus Group Discussions (FGDs) were used as major tools. A random sampling method was adopted to select the sample. The 300 households were randomly selected for the study. The observations indicate a significant role in the cure of various ailments through common fruits and berries.

**KEYWORDS:** Ethnomedicine, Health care beliefs, Medicinal plants, Panika Tribe.

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### I. INTRODUCTION:

The concept of health care is found as a part of their culture among all societies. Therefore, the healthcare process is continuing through multiple cure systems. It is essential for the economic and occupational development of the community. They collect herbs and medicinal plants from their surroundings which have therapeutic value, both curative as well as preventive. To gain knowledge and understand the health care system based on the traditional cure processes the medicinal knowledge regarding herbs, forest items, Indigenous practices for diagnosis and cure of diseases need to be concerned at the community level. In most cases, the indigenous knowledge is mostly in the custody of Indigenous herbalists/ specialists. Health care is the process of diagnosis, cure, and prevention of disease, illness, and injury. Therefore 'Healthy' means the absence of both disease and illness. Health care is of concern for human beings. Health is defined as "a state of complete physical, mental, and social well-being and not merely absence of disease or infirmity" (W.H.O., 1948). According to W.H.O., about 80% of the world population depends on indigenous medicine for their primary health care needs. The concepts, traditional beliefs, practices, and knowledge among the community for preventing and curing the diseases are accessible (Sarkar & Mandal, 2015). Indigenous health care practices are still following by communities across all over the countries and their contribution remains exemplary in the growth of health care systems. A good number of medicinal plants of India have been contributing to health care (Kala, 2017). "The identity of Indigenous people Concept of self is rooted in the context of community and place" (Wilson, 2001). The term indigenous means "Belonging naturally to a place" (Thompson, 1995). Indigenous health practice or the concept "Ethno-medicine" can be defined as the study or comparison of the indigenous medicine practiced by various ethnic groups and especially by indigenous people across different ecology and geography. The word ethnomedicine is sometimes used as a synonym for "traditional medicine". Ethno-medicine is concerned with the study of medical systems from the native's point of view. Native categories and explanatory models of illness, including indigenous medicine in health practice, symptoms, courses of sickness, and treatments are investigated.

The present study aims at assessing the medicinal value of the commonly available fruits and berries used as indigenous medicine for the cure of the various ailments among the Panikas of Pushprajgarh block of Anuppur district.

## II. MATERIALS AND METHODS:

The study has conducted in the Pushprajgarh block of Anuppur district, Madhya Pradesh (India). The dense population of the Panika tribe resides in the area of the Pushprajgarh block. Some of the intense dominant villages of the Panika tribe of the Pushprajgarh region (Amarkantak to Anuppur), such as Langha Tola, Harshvah, Nagula, Bartola, Rakhital, Vicharpur, Chilihamar, and Gonda-Barbaspur were included in the present study. Under the area, the Panika tribe is mainly the inhabitant of the nearest forests, hills, valleys, and rivers.

The selection of the study area was entirely based on the concentration of the Panika tribe. Structured interview schedule, focus group discussions (FGDs) and semi participant observation were adopted for the collection of data. Random sampling method was adopted to select the sample household. Thereby, a sample size of 300 tribal households was investigated from the selected villages. The secondary data was collected with the help of different research journals, reports, and also efforts were made to collect information through different websites.

## III. RESULT:

Results show that different fruits and berries have been used as ethnomedicines and are believed to be effective for the treatment of study community has been different ailments. The study community has been practicing these for a very long time. They have acquired this valuable knowledge from experience with trial and error methods and with oral transmission from one to the next generation. The process, use, and method of administration for each fruits and berries can be understood through the following table:

**Table 1:** List of common fruits and berries used as Indigenous medicines:

SL No.	Name of the Indigenous Fruits Herbs	Scientific Name (Family Name)	Name of the Disease	Methods of Administrations	No. of Households Practiced
01.	Shivlingi	<i>Bryonio alba.</i> (Cucurbitaceae)	Fever	The Shivlingi fruit is best for fever, it is better to take 2 to 3 by roasted fruits of Shivlingi (Pachguria) and to take it with water in the morning and evening time.	102 (34.0%)
02.	Amla/ Aavnla	<i>Emblica officinalis</i> <i>Gaert</i> (Euphorbiaceae)	Fever, vomiting, indigestion, habitual constipation & stomach disorder.	The fruits are used in fever, vomiting, indigestion habitual constipation, stomach disorder. They Eat for health and used for applying to hair. 1 to 2 raw or boiled fruits of Amala used usually.	98 (32.7%)
03.	Sal/Sarai	<i>Shorearobusta</i> A.W.Roth (Dipterocarpaceae)	Diarrhea and dysentery.	Fruits are used for diarrhea and dysentery treatment. They grind 4 to 5 or more fruits and mix with water and take accordingly.	89 (29.7%)
04.	Imli	<i>Tamarindusindica</i> (Caesalpinaceae)	Health	The sauce is taken during summer (2-3 teaspoon).	50 (16.7%)
05.	Bhat-kattaiya	<i>Solanumvirginianum</i> (Solanaceae)	Toothache	After Boiling the fruit in water or putting the fruit on the fire, inhale the steam on the teeth, which cure the dental carries. Approximate 5 or more fruits steam is recommended.	206 (68.7%)
06.	Tendu	<i>Diospyromelanoxyton</i> (Ebenaceae)	Dysentery.	1 to 2 raw (Kacha) fruits are used for dysentery.	201 (67.0%)
07.	Bahera	<i>Terminalia bellerica</i> Roxb. (Combretaceae)	Cough	The patients suck 1 -2 dry fruit usually.	216 (72.0%)
08.	Harra	<i>Terminalia chebula</i> Retz (Combretaceae)	Cough	The patients suck 1 -2 dry fruit usually.	224 (74.7%)

09.	Nimbu	<i>Citrus medica L.</i> (Rutaceae)	Stomach Disorder	In summer, lemon water with mint leaves is used to cure stomach disorders. 1 lemon is used to make juice by adding water.	75 (25.0%)
10.	Bel	<i>Aegle marmelos (L.)</i> <i>Corr.</i> (Rutaceae)	Stomach disorder	The pulp of ripe fruit and approximately five grinded leaves are used for stomach disorders.	26 (08.7%)

It is observed during the field enumeration that in case of any ailments, people contact their Indigenous medical practitioners to whom they call Vaidhya and Panda /Indigenous herbal healers. Vaidhya and Panda have inherited the knowledge of the treatment of various ailments from their forefathers and in some cases from other specialists. Therefore, the number of plants is used according to their availability in the area.

It may be concluded that the maximum households practiced Harra and Bahera, Bhat-kattaiya, Tendu for the cure of Cough, Toothache, Dysentery accordingly. However, approximately one-third and one-fourth of households practiced Sal/Sarai and Nimbu for the cure of Diarrhea/dysentery and stomach disorders. 16.7% of the households practiced Imli sauce for good Health and only 8.7% of households practiced Bel fruit with the grinded leaves for the stomach disorder. It is observed that the knowledge of indigenous medicine is still practiced among the Panika tribe. This knowledge is practiced by the folk healers known as Vaidya/Panda, some of these practices are also prevalent among the general masses. It is suggested that the reported common fruits and berries may be utilized for different ailments after analysis and validation from a pharmaceutical point of view.

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