

## **A Review of Ethnomedicinal Practices for Gynaecological Disorders among the Various Tribes of Chhattisgarh.**

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**Abstract:** Various tribal communities of Chhattisgarh possess indigenous knowledge, innovation and intensive experience gained over centuries which is an adaptation to the local culture and environment. The ethnomedicinal practice, among the different tribal groups of Chhattisgarh is focussed on the health beliefs and indigenous practices and culture values. The pattern of treatment differs from place to place and community to community. Plants have been used for medicinal purpose long before the recorded history. Human culture has been augmented by plants and plant product since time immemorial. The ethnic communities living in formidable agro climatic situations are well acquainted with natural resources and their sustainable utilization for health purposes. Tribal people generally do not approach the doctors due to hesitation, shyness and lack of awareness. The present paper is an attempt to compare the ethnomedicinal practices for gynaecological disorders among the different tribal groups of Chhattisgarh, reported so far.

**Key words:** Chhattisgarh, Ethnomedicine, Gynaecological disorders, indigenous knowledge, medicinal plants,

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### **I. Introduction**

India is one of the richest countries as regards to the resources and availability of the medicinal plants. From time immemorial, we have been depending upon the forests for food, shelter, clothing, ornamentation, religious beliefs and most important is for health care. Tribals mostly reside in the forest areas and hilly terrains and they rely on these medicinal plants because of their effectiveness. More than 2500 species of plants have been recognised that have medicinal values. While more than 6000 plants have been recognised for having herbal usage. More than 50,000 plants have been identified and used for medicinal purposes throughout the world (Sadeghi & Mahmood, 2014). Tribal communities have diverse knowledge of traditional medicines related to indigenous plants for basic healthcare needs (Rekka, et al., 2013).

Ethnomedicinal studies have a greater significance for the discovery of new crude drugs from the reported indigenous medicinal plants for treatment of gynaecological disorders. The indigenous tribes deal with female health issues through traditional approach which can be termed as ethno-gynaecology. Tribes have their own natural/ spiritual therapies to treat gynaecological problems such as abortion, menstrual pain, menopause, morning sickness, leucorrhoea, infertility, delivery problems (Patel, 2012; Lawal, et al., 2013).

Chhattisgarh is naturally gifted with plethora of medicinal plants. 44 percent of the geographical area of Chhattisgarh state is under various types of forests having a varied plants diversity of ethnomedicinal importance. A large number of tribal communities living in forests of Chhattisgarh from historical times meet their medicinal requirements from forest resources. It is essential that these ethnomedicinal plants be identified and this indigenous knowledge should be disseminated for the benefit of the society at large. Large numbers of studies have been conducted on ethnomedicinal practices for treatment of various diseases by different tribal groups of Chhattisgarh. Turkey (2004), Brijlal (1993) Verma (1999), Rai & Nath (2005), Naik (2003), Shukla & Chakravarty (2006), Singh et al (1664) Shrivastava & Sharma (2010) etc have contributed in this field.

### **II. Material and methods**

The ethnomedicinal published data has been collected through various sources and were analysed in order to show the differences and similarities in the usage and treatment behaviour adopted by various tribes of Chhattisgarh for curing gynaecological disorders. The analysis reveals local name of species, part of plant used by traditional healers and the method of treatment by different tribal communities of Chhattisgarh. Species were scientifically identified by their botanical names.

**Table No. 1. Similarities and dissimilarities of ethnomedicine used for gynaecological disorders among various tribal groups of Chhattisgarh.**

S. No.	Name of disease	Tribes	Name of the plant and part used	Method of preparation
1.	Irregularity in Menstruation	Bhunjia, Kamar, Muria, Maria, Halba (Shukla, et al., 2008)	Local Name -Semher Botanical Name -Salmalia malabaricum Family – Bombacaceae Part Used – Root	Powder of dry root is taken orally with water and meals thrice daily for 5 days.
		Saora (Mishra & Broker, 2010)		
		Binjhwar (Shukla, Chakravarty and Goutam,2013)		
		Gonds (Mishra & Broker, 2009)	Local Name -Ashoka Botanical Name Saraca asoca Family-Caesalpinaceae Part Used -Root	Decoction of Ashoka root, Arjuna (Terminalia arjuna) Bark, Rasna (Blepharispermum subsessile) root and giloy (Tinospora malabarica) stem, filter the preparation. Filtrate is taken twice daily for one month.
		Baiga (Dubey,2010)	Local Name -Ashoka Botanical -Name Saraca asoca Family-Caesalpinaceae Part used -Bark	Fresh cow's milk is mixed with stem bark juice and is taken on empty stomach orally in the morning each day of menstruation cycle.
		Bhatra, Gond (Sahu, Masih and Gupta,2014)	Local Name -Katadan Botanical -Name Alovera indica Family-Liliaceae Part used -Pulp	Not available.
		South Bastar * (Mahant, 2015)	Local Name- Dhawai Botanical Name – Woodfordia fruticosa Family -Lythraceae Part used – corolla  Local Name- Gudhal Botanical Name- Hibiscus rosa sinensis Family- Malvaceae Part Used – Flower	Pinch of powdered Dhawai flower with honey is taken in the morning in empty stomach for 5 days.  Not available
Saora (Mishra and Broker,2010) Tribes of south Baster * (Mahant,2015)	Local Name- Dhavai Botanical Name -Woodfordia fruticosa Family -Lythraceae Part used –Corolla (by tribes of south baster ) and Flower(by Saora's	Pinch of Dhavai flower is powdered and taken with one spoon honey in the morning in empty stomach thrice daily for 5 days.		
Kamar (Acharya, Naik and	Local Name- Tejraj Botanical Name – Peucedanum nagpurense	Equal quantities of various herbs like bhojraj,kamraj,sounth,Jhatamnsi,bai		

		Kanungo,2010)	Family -Umbelliferaceae Part used –Root	bidang,satavar,safed musli etc are powdered and mixed with tejraj and given in irregular menstruation.
2.	Easy delivery	Birhor (Ekka & Ekka, 2013)	Local Name – Minjur chundi Botanical Name – Elephantopus scaber L. Family – Asteraceae Part used- Roots.	One glass full of decoction of root is given in labour pain.
		Saora (Mishra & Broker, 2010), Gond (Mishra & Broker, 2009), Baiga, Maria Bhumia, Agariya (Shrivastava, 2013)	Local Name -Chirchira Botanical Name Achyranthus aspera Family-Amaranthaceae Part used -Root.	Fresh and dried root is grinded and decoction is made with water and given to a pregnant women for relief in painful delivery. Half cup decoction is given once or twice at the time of delivery.
		Baiga (Dubey, 2010)	Local Name -Chirchira Botanical Name -Achyranthus aspera Family-Amaranthaceae Part used Stem	Small pieces of stem is used to make a necklace and worn round the neck of women to facilitate child birth.
		Baiga, Agaria (Shrivastava, 2013)	Local Name -Sarpagandha Botanical name - Rauwolfia serpentine (Linn.) Family -Apocynaceae Part used –Root	The root is grounded to make a powder and 10 gram powder is taken which excites and invigorates the ovary to facilitate delivery.
3.	Delivery Problems	Tribes of South Bastar * (Mahant, 2015)	Local Name -Rasna Botanical Name Blepharispermum subsessile Family-Asteraceae Part used -Root	Not available.
		Baiga (Dubey, 2010)	Local Name -Chirchira Botanical Name -Achyranthus aspera Family-Amaranthaceae Part used -Whole plant	The decoction of whole plant is given to avoid painful delivery.
		Tribes of South Bastar * (Mahant, 2015)	Local Name –Bach Botanical Name Acorus calamus Family-Acoraceae Part used - Fresh Milk.	Not available.
4.	Contraceptive	Baiga (Dubey, 2010)	Local Name –Champa Botanical – Michelia champka Family- Magoliaceae Part used -Bud.	To avoid pregnancy one flower bud is consumed orally with water just after menstruation for a week.

		Baiga (Dubey, 2010)	Local Name –Neem Botanical – Azadiracta indica Family- Meliaceae Magoliaceae Part used -Seed	Before sexual contact few drops of seed oil is inserted in vagina for birth control
5.	Bleeding during Pregnancy and threatened abortion	Baiga (Dubey, 2010)	Local Name –Dub Botanical – Cynadon dactylon Family- Poaceae Part used -Whole plant.	Grass is collected before sunrise. It is grounded with sugar past is given regularly for 7 days to pregnant ladies.
6.	Abortion	Baiga (Dubey, 2010)	Local Name -Chirchita Botanical Name- Achyranthus aspera Family-Amaranthaceae Part used- Root.	Root powder is administered in to vagina for abortion
		Birhor (Ekka and Ekka,2013)	Local Name -Masbandhi Botanical Name- Porana paniculata Roxb. Family-Convulvulaceae Part used - Root.	One Teaspoonful root paste with cup of milk is taken once a day for 5 days, to abort pregnancy of 3-4 months.
7.	Anaemia	Baiga (Dubey, 2010)	Local Name –Dumar Botanical – Ficus carica Family- Moraceae Part used -fruit	Tea spoon full of warm juice of ripe fruit.
8.	Leucorrhoea (White discharge)	Baiga, Agaria (Shrivastava, 2013)	Local Name -Palas Botanical -Name Butea monosperma Family- Fabaceae Amaranthaceae Part used- Root and bark.	Half tea spoon of dried powder mix with honey.
		Baiga (Dubey, 2010)	Local Name -Babool Botanical -Name Acacia nilotica Family- Mimosaceae Part used- Seed and bark.	250 Grams of Bark is boiled in 1.5 litter water till water reduces to 1 litre. It is mixed with 100g of Gur. (old brown sugar). 2 tea spoon full, twice daily is taken to treat Leucorrhoea.
		Muria, Maria, Halba, Gond (Shukla, et al., 2008)	Local Name Ashoka Botanical Name- Saraca asoca Family- Caesalpinaceae Part Used- Bark.	Ashoka bark is Sun dried and powdered And mixed with dried power of Kachnar bark (Bauhinia veriegapa) and Rhiman bark is 1:1:1 proportion. One soon powder is mixed with one glass gruel of rice. It is consumed twice daily. For 2-5 days.
		Bhatra, Gond, Binjhwar (Shukla, et al., 2013)	Local Name –Dudhi Botanical Name- Euphorbia hirta Family -Euphorbiaceae Part Used-Leaf.	One cup of decoction is prepared with milk and consumed in morning and evening for 2-4 days.

		Binjhwar (Shukla, Chakravarty and Goutam.,2013)	Local Name -Ramdatoon Botanical Name -Smilex zeylanica Family- Liliaceae Part Used-Root Local Name- Lal mukhari Botanical Name- Family- Part Used- Root	One cup of decoction in the morning for 3 days is consumed after completion of menstrual discharge. One glass of rice gruel mixed with 2 spoons of grinded mixture of Keokand tuber and Chind root is taken orally in evening for three days.
		Madia,Muria,Gond,Bhatra (Sahu, Masih and Gupta,2014)	Local Name -Tendu Botanical Name-Diospyros melanoxylon Roxb. Family- Ebenaceae Part Used-Flower	Not available.
9.	Milk secretion	Tribes of South Bastar * (Mahant, 2015) Gond (Mishra, 2009)	Local Name –Anantmul Botanical Name- Hemidesmus indicus Family-Asclepiadaceae Part Used –Root  Local Name Satawri Botanical Name- Asparagus racemosus Family-Liliaceae Part Used-Fibre.	Not available.  Not available.  Not available.
		Tribes of South Bastar * (Mahant, 2015)		
		Birhor (Ekka and Ekka,2013)	Local Name - Dudhi Botanical Name -Euphorbia hirta Family –Euphorbiaceae Part used- Whole Plant.	Not available.
10.	Onset of pregnancy	Tribals of South Bastar * (Mahant, 2015)	Local Name Keokand Botanical Name Costus speciosus Family-Zingiberaceae Part Used-Root.	Not available.
11.	Painful Menses and excessive blood discharge	Tribals of South Bastar * (Mahant,2015)	Local Name -Mahka Botanical Name- Aegle marmelos. Family-Rutaceae Part Used-Root  Local Name -Satawri Botanical Name- Asparagus racemosus. Family-Liliaceae Part used-Root  Local Name Jhagrin Botanical Name- Gloriosa	Not available.  Not available.

			superba. Family-Colchicaceae Part Used- Root.	Not available.
		Binjhwar (Shukla, Chakravarty, & Gautam, 2013)	Local Name-Tendu Botanical Name-Diospyros melanoxyton Family- Ebenaceae Part Used- NA  Local Name-Ami Haldi Botanical name- Curcuma amada Family- Zingiberaceae Part Used-?????	Not available.  Not available.
12.	Menorrh ea	Maria, Muria, Gond,Bhatara (Sahu, et al., 2014),	Local Name Kusha Botinical Name Desmotachya Biponnata Family- Poaceae Part used - Root	Root is used in diuretic and dysentery and menorrhrea.
13.	Post Delivery Vitality	Binjhwar (Shukla, et al., 2013)	Local Name Girola Botanical Name Indigofera cass ioides Family- Fabaceae Part Used-Stem	Stem is sun dried and powdered.
		Birhor (Ekka & Ekka, 2013)	Local Name- Kusum Botanical Name- Schleichera oleosa Family –Sapindaceae Part Used- oil.	Half a cup of oil given to the women after delivery, twice a day for 3 days as a tonic

\* Author has not Specified the name of Tribes of south Bastar

### III. Result and Discussion

The data on the preferred medicinal plants for the treatment of various gynaecological disorders were collected and analyzed. The utilization and enumeration of these have been described in **Table -1**. The studies show that treatment of menstruation problems and complications in child birth are almost the same in the whole region of Chhattisgarh.

It has been observed that for treating irregularity in menstruation, powder of dried root of Semher is used by Bhunjias, Kamars, Murias, Marias, as well as by Halbas, Saoras and Binjhwar. While Gonds prefer to use decoction of Ashoka root mixed with Arjuna bark, Rasna root and Giloy for the treatment of irregular menstruation. Baigas also prefer the usage of Ashoka but they use the bark of Ashoka. The methods of preparation also differ. They prefer to use fresh cow milk mixed with stem bark juice. Gonds and Bhatras use Alovera pulp for the treatment of irregularity in menstruation. The tribes residing in South Baster (name of the tribe is not mentioned by the author) use Dhawai and Gudhal flower for the treatment of the same problem while Kamars have been observed to use Tejraj.

Saoras, Gonds, Baigas, Marias, Bhumias and Agariyas use Chirchira for easy delivery but the method of preparation differ. In the study conducted by Srivastava (2013) Baigas and Agariyas have been observed to use root of Sargandha to facilitate delivery while Birhors use Minjur Chundi in painful delivery. Tribes of

south Bastar use Rasna for delivery problem. They also use fresh milk of Buch for the same problem. The Baigas use Chirchira for relief from painful delivery.

The same plant Chirchira is being used for abortion by the Baigas. For this powdered root of Chirchira is administered into vagina for abortion. This shows the contrasting ways in the usage of the same plant for gynaecological problems. Birhor use root paste of Masbandhi orally for abortion. Baiga tribe use flower bud of Champa as a contraceptive they also use Neem seed oil as a contraceptive by its insertion into vagina before sexual contact. The Baiga use Dub grass for treatment of Bleeding during Pregnancy and threatened abortion. Baigas treat Anaemia by the usage of Dumar.

Bhatras, Gonds, Binjhar and Birhors use Dudhi for treatment of Leucorrhoea but Binjhar also use Ramdaton. Baigas and Agariya of adjoining region of M.P. & C.G. use Palas but in the central part of Chhattisgarh Baigas use Babool bark with old brown sugar for the same problem. Murias, Marias, Halbas and Gonds use Ashoka for the treatment of Leucorrhoea. In addition Maria, Muria, Gond and Bhatras also use flower of Tendu for the treatment of Leucorrhoea.

Tribes of south Bastar use Anantmul and Satawari, Gonds use Anantmul and Birhor use Dudhi for Milk secretion. For Onset of pregnancy tribes of south Bastar use Keokanda. They also use Mahka, Satawari and Jhagarin for the treatment of Painful Menses and excessive blood discharge. Binjhar use Tendu and Ami haldi for the same problem. For the post delivery vitality Binjhar use Girola, Birhor use Kusum and Bhunjia use Kulthi.

#### IV. Conclusion

It has been observed that most of the tribal groups of Chhattisgarh prefer to use traditional medicines derived from plants for primary healthcare. Therefore it is urgently required that the indigenous knowledge of the tribes related to herbs and plants and their medicinal use should be documented properly. The present investigation is unique as it has attempted to show the medicinal practices of different tribes to compare the method of treatment with similarities and dissimilarities with respect to their ethnomedicinal practices.

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