



The cure of body-ache and stomach-ache through Indigenous health care practices among the Panika tribe of Pushprajgarh Block, Anuppur District, Madhya Pradesh, India

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ABSTRACT:

Human beings have depended on nature for their everyday needs. The herbs and medicinal plants have played an important role in the basic needs of human health. The present paper aims to explore the body-ache and stomach-ache treatment through indigenous healthcare practices, which are frequently available in their surroundings and used as indigenous medicine to cure various ailments among the Panika tribe of pushprajgarh block of Anuppur district, Madhya Pradesh, India. For collecting data, structured interview schedules, semi-participant observation, and Focus Group Discussions (FGDs) method were used. A random sampling method was adopted to select the study participants. The 300 households were randomly selected for the study. The observations indicate a significant role in curing various ailments, especially the body-ache and stomach-ache, through indigenous medicines.

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

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I. INTRODUCTION:

Health is “a state of complete physical, mental, and social well-being and not merely absence of disease or infirmity” (W.H.O., 1948). Health is a cultural concept among the tribes because the cultural aspect and cultural beliefs of the tribal society result in shaping their indigenous health care practices. Indigenous knowledge is currently very prevalent from the point of view of health care practices, which take their own care of cultural values, beliefs and practices. Plants and animal products have always been successful sources of natural remedies. Marriot (1955), Carstairs (1955) and Gould (1957) presented a description of the important traditional medical system and its socio-cultural context. Work at Rampur village, near Delhi, found the importance of studying local beliefs and behavior to understand the medical techniques used by people (Oscar Lewis, 1958). Studies in the Gopalpur village of Uttar Pradesh explaining the general characteristics of folk medicine and the concept of 'Illness' are available. Khare (1958) reported people associated the diseases with different supernatural power, which uses traditional beliefs and actions. Such practices are as old as human existence and forms an integral part of traditional medicine in every society. The indigenous use of medicinal plants can be defined as an age-old practice where the indigenous societies collect locally available plants from wild or home gardens for treating various ailments. Although the initial use of indigenous medicines was due to the absence of modern scientific medicines, researchers record the prevalence of herbal and fauna-driven indigenous medicines all around the world. In tribal societies, the indigenous health experts are known as herbalists, indigenous medicine practitioners or healers, or Kavirajes or Vaidyas etc. In most tribal societies, a wealth of medicinal knowledge exists. Many tribal groups use various parts of the plant to treat different diseases (Chowdhary, 1990). The earliest evidence of humans' use of the plant for treatments dates back to Neanderthal (Winslow and Kroll, 1998).

The worldwide use of medicinal plants and herbal medicines serves as the basis of affordable and good medical care systems (McRae et al., 2007). The medicinal plants are major sources of the medication of about 70 to 80% of peoples all over the world (Shelley, 2009). Healing value of the herbal plants has been used in

traditional practice for the cure of various diseases and conditions (Van Anandel & Carvalheiro, 2013). Medicinal plants play an important role in the upliftment of the cultural diversity around the world (Ong et al., 2014). Through anthropological works, the community's concepts, traditional beliefs, practices, and knowledge for preventing and curing diseases are accessible (Sarkar & Mandal, 2015).

Traditional knowledge generally includes the intellectual, intangible cultural heritage, practices and knowledge systems of traditional societies, including indigenous and local knowledge. The traditional medicine describes one group of the health care practices and products with a long history of utilization. It is a frequently refers to the medical knowledge developed by indigenous cultures system that incorporates herbs and plant. Traditional medication is the most ancient and the most accepted form of medication today because it has been accepted by all tribes and cultures. (Abdulrahman et al., 2018). Study shows that knowledge and usage of herbal medicine for the cure of different ailments among the Panika tribe is still a major part of their life and culture. The present study aims to assess the indigenous health care practices related to body-ache and stomach-ache used among the Panikas of the Pushprajgarh block of Anuppur district, Madhya Pradesh, India.

II. MATERIAL AND MATHODS:

Panika is an important and a unique tribe of Pushprajgarh block Anuppur district. The latitude 23.24 and longitude 77.4 are the geo-coordinate of the Pushprajgarh. Anuppur District is situated in the North eastern part of Madhya Pradesh. The study was 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. Under the area, the Panika tribe is mainly the inhabitant of the nearest forests, hills, valleys, and rivers. Some of the intense dominant villages of the Panika tribe of the Pushprgarh region (Amarkantak to Anuppur), such as Langha Tola, Harshvah, Nagula, Bartola, Rakhital, Vicharpur, Chilihamar, and Gonda-Barbaspur villages were included in the present study.

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

III. RESULT AND DISCUSSION:

Results show that the Panika tribe used various indigenous health care practices for the cure of body-ache and stomach-aches. The Panika have been practicing these for a very long time. The procedure, use and method of treatment of body-ache and stomach-ache can be understood through the following tables:

Table 01: Indigenous health care practices used for the cure of body-ache:

| Sl. No. | Local name/ Vernacular | Botanical name (Family) | Plants Habit | Plant Part used | Amount used (Approx) | Method of preparation | Ingredients added (if any) | Form of Medication | Rule of drug administration | Probable dosage | Duration |
|---------|-----------------------------|--|--------------|-----------------|----------------------|---|----------------------------|--------------------|---------------------------------|---|--------------------------------|
| 01. | Haldi | <i>Curcuma longa L.</i> (Zingiberaceae) | Herb | Tubers (Dry) | 1 spoon Powder | Grind it and make the paste with oil | Mustard oil | Paste | Massage | Normal massage | Until it gets body-ache better |
| 02. | Semi/Sem (Hyacinth Bean) | <i>Dolichos lablab L.</i> (Leguminosae) | Herb | Leaves (Fresh) | 10 to 15 Leaves | Boil the leaves with lime water and then apply to the body. | lime and water | Liquid | Apply to the affected body | Soak a cotton cloth in boiled water; apply at the affected body swelling and sprain | Until it gets body-ache better |
| 03. | Gulbnsa (Bunga pukul empat) | <i>Mirabilis jalapa L.</i> (Nyctaginaceae) | Herb | Tubers (Fresh) | 100g. | Tubers roasted in the fire | - | As it is | Orally | 50 to 100g. | Until it gets body-ache better |
| 4. | Mahua | <i>Madhu calatiffolia Roxb.</i> (Sapotaceae) | Tree | Dry Seeds | 50g. Powder | Grind it and make the paste with oil | Mustard oil | Paste | Apply the oil on the body-ache | Normal Paste | Until the body-ache is over. |
| 05. | Sarson | <i>Brassica compressis L.</i> (Brassicaceae) | Herb | Seed (Oil) | 1 to 2 spoon Oil | By applying oil massage at affected body part with a flame of the fire. | Lahsun | Liquid | Apply the oil on the body -ache | Normal massage | Until the body-ache is over. |
| 06. | Aisi | <i>Limun usitatissimum L.</i> (Linaceae) | Herb | Seed (Oil) | 1 to 2 spoon Oil | By applying oil massage at affected body part with a flame of the fire. | - | Liquid | Apply the oil on the body- ache | Normal massage | Until the body-ache is over. |

Table 02: Indigenous health care practices used for the cure of stomach-ache:

| | | | | | | | | | | | |
|-----|-------------|---|-------|-------------------------------|----------------|------------------------------------|---|----------------|--------|----------------------------|--|
| 01. | Bel | <i>Aegle marmelos (L.) Corr.</i> (Rutaceae) | Tree | Ripe Fruit (Fresh) | 1 Ripe Fruit | Extracted the pulp of ripe fruits. | - | Direct form | Orally | 1 Ripe fresh | Until the stomach is cleared. |
| 02. | Aithi | <i>Helicteres isora</i> (Malvaceae) | Tree | Fruits (Dry) | 1 to 2 inches | Grind and mix with the water. | Water | In slurry form | Orally | Half Glass | Until it gets abdominal spasm-ache better. |
| 03. | Bans Kareel | <i>Bambusa sapinosa Roxb.</i> (Gramineae) | Shrub | Bamboo shoot (Kareel) (Fresh) | 250g. to 500g. | Prepare the vegetable | All the ingredients of vegetable including oil, Garlic, Onion, Chilli, Salt, Turmeric, Cor iander and Water, etc. | As a vegetable | Orally | 250g. gravy with vegetable | Until the stomach-ache cured. |

Table-01: Provides indigenous health care practices used to cure the body-ache. The Panika used seven types of herbs and indigenous medicine to cure the body-ache. The herbal medicine Haldi (*Curcuma longa* L.) (Zingiberaceae) is more useful in curing all types of body-ache. However, Kushwaha, et al. (2013) reported that its rhizome is used in swelling and pulmonary diseases sprain among the tribal and rural people in Korea district of Chhatisgarh. The herbal medicine Semi/Sem (Hyacinth Bean) or *Dolichos lablab* L. (Leguminosae) use by the Panikas to cure body-ache. The herbal medicine Gulbnsa (Bunga pukul empat) *Mirabilis jalapa* L.(Nyctaginaceae) is also used by the Panikas to cure body-ache. However, Govindarajan, et al. (2014) reported that it is known as “Gulambasa” in Ayurveda. It's used in traditional medicine to cure boils, ulcers, piles, and abscesses. The herbal medicine Mahua *Madhu calatifolia* Roxb.(Sapotaceae) is also used by the Panikas to cure body-ache. However, Kushwaha, et al. (2013) reported the use of its flower for the cure of cold and cough among the tribal and rural people in Korea district of Chhatisgarh. Similarly, the Kujur & Ahirwar, (2015) reported the use of seed oil and paste is used to treat cracks on the heel, a slightly warm paste is applied to the aching muscle to relieve the body-ache among the various tribes of the district Jashpur, Chhattisgarh, India. The herbal medicine Sarson *Brassica comprestis* L.(Brassicaceae) is also used by the Panikas to cure body-ache. In this context, Phondani, et al, (2010) reported its use in measles. Oil is prepared for application among the Bhotiya tribal communities of Niti valley in central Himalaya, India. The herbal medicine Alsi *Linum usitatissium* L. (Linaceae) is also used by the Panikas to cure body-ache. However, Akhilesh et al. (2012) reported its seed paste, which applied a poultice over hard boils for easy discharge of pus among the Tharu tribal community of Uttar Pradesh, India.

Table 02: Shows indigenous health care practices used for the cure of stomach-ache. The Panikas used three types of indigenous practices to cure the stomach-ache. The indigenous medicine Bel *Aegle marmelos* (L.) *Corr.* (Rutaceae) is observed to be more useful in curing stomach-ache. However, Kujur & Ahirwar, (2015) reported that the kernel of the fruit mixed with black pepper powder and is given for one month every evening for the cure of Gonorrhoea. 5 to 6 tender leaves with powder of black pepper are chewed for seven days at a time for the cure of the acidity of stomach widely practices among the various tribes of district Jashpur, Chhattisgarh, India. Jain, et al. (2010) reported that pulp of unripe fruits mixed in water is given in diarrhoea and for making sharbat, acts as a soothing agent among the Bheel tribe of Guna district Madhya Pradesh. Gupta et al. (2010) reported that the fruit pulp is used to cure diarrhea among the Gond tribe of Bhandara District, Maharashtra. The indigenous medicine Aithi *Helicteres isora* (Malvaceae) is also used by the Panikas to cure stomach-ache. However, Mariappan Mathukumar, (2017) reported that in the Ayurveda, ethnobotanical records and present pharmacological reports manifested that the diabetes, cancer, dog bite, snake bite, diarrhoea, blood affined ailments can be cured using various parts of the *Helicteres isora*. The indigenous medicine Bans Kreeel *Bambusa sapinosa* Roxb. (*Gramineae*) is also used by the Panikas to cure stomach-ache. In this context, Patel, (2004) reported that the cough could be treated by taking the ashes of bamboo leaves along with honey or jaggery. Bamboo leaves (Dry & Green) boiled with water are very useful in relieving ailments related to the urinary system and frequent urination among the tribes of Gujarat.

IV. CONCLUSION:

Based on the above discussion related to body-ache and stomach-ache, it is concluded that the herbal medicines described in the indigenous medicine are the most effective treatment for body-ache and stomach-ache. Haldi, Semi/Sem (Hyacinth Bean), Gulbnsa (Bunga pukul empat), Mahua, Sarson, and Alsi are also reported in earlier researches, that these are used for deferent purpose to cure various types health issues; and the same is used by the Panika tribe also. The Semi-leaf and lime in boiled water and soaked with cotton cloth are applied as medicine in the injury time to reduce pain, and slowly the pain is cured. The Gulbnsa root roasted in the fire and eaten with sugar is beneficial for pain. It is used for abdominal spasm pain. The pastes are applied to aching muscles to relieve pain. The Seed oil is used to cure cracks on the heel. Sarson oil is very suitable for massage. Due to pain, the body is massaged with mustard oil. It is used locally to massage oil extracted from the seeds. All the above-mentioned herbal and indigenous medicines are very suitable for body-ache. Indigenous medicine Bel, indigenous medicine Aithi and indigenous medicine Bamboo shoot (Bans Kareel) are more effective treatments for stomach-ache. It was reported that Bel, Aithi and Bans Kareel became very useful; earlier research also reported that it was used for different purposes to treat various health issues.

The indigenous peoples are entirely or partially reliant on the forests for their subsistence and consider it a significant element of their social lives. Panika tribe performs a system of medicine and healing known as tribal medicine or ethnomedicine. Tribal society uses their knowledge about various plants or various parts of the same plant for disease. The study attempts to analyze the role of Panika tribe in the conservation of biodiversity through ethnomedicine practices. The study revealed that the traditional medicinal plants still play a vital role in the primary healthcare need of the Panika tribe in Anuppur. In this context, due to the lack of written documents, most of the traditional knowledge about medicinal plants and their uses survived only by words of mouth from generation to generation is being slowly lost.

The above medicines, pharmaceutical work process is far from the sole source of information for a specialist, it plays an important role in providing information about brand medicines and helps balance other factors that emphasize promoting indigenous treatments and the use of needed medicines. Pharmaceutical work has not been done on this, so it is very important to have pharmaceutical work. There should also be a government plan for pharmaceutical innovation and access to all the above medicines. So that everyone can buy in the market for less money and everyone can get the benefit. The common public can also use all the useful medicines.

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