



Traditional Healthcare Practices Among The Tribals Of Katkona Village Of Korea District, Chhattisgarh

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<i>Abstract</i>	
	<p>The following communication presents original insights obtained regarding 40 plant species utilized by the tribal community of Katkona village, Chhattisgarh, for addressing a spectrum of health ailments. These traditional medicines have been cultivated over generations, reflecting the indigenous knowledge and experience of the local populace. Through personal interviews and collection endeavors, substantial data on the medicinal properties of select flora, alongside their scientific classifications, botanical families, vernacular nomenclature, acquisition methods, and geographical habitats, have been meticulously documented. This comprehensive compilation delineates the therapeutic applications of these plants in mitigating diverse health conditions prevalent among the tribal inhabitants of Katkona village.</p>
CC License CC-BY-NC-SA 4.0	Keywords: <i>Ethno medicine, Traditional Health Care, Medicinal Plant, Disease, tribal's</i>

INTRODUCTION-

Health serves as a crucial metric for gauging societal advancement, particularly among indigenous or tribal populations whose perceptions and conceptions of health are deeply rooted in their cultural frameworks, often with limited exposure to modern healthcare resources. The World Health Organization (WHO) defines health holistically as a state of complete physical, mental, and social well-being, rather than merely the absence of disease or infirmity. Traditional healthcare practices represent a significant facet of cultural heritage across societies, comprising a blend of traditions, beliefs, techniques, and ecological adaptations. Ethnomedicine, an increasingly recognized field of anthropological inquiry, pertains to disease-related beliefs and practices originating from indigenous cultural evolution, distinct from the framework of modern medicine.

In contrast to the Western biomedical model, which emphasizes biological pathogens, illness is culturally construed as a deviation from normative social functioning, necessitating restoration to normalcy. Indigenous medical practices, though appearing irrational through a Western lens, exhibit rationality within the broader context of local beliefs and cultural norms. Notably, the WHO estimates that a substantial proportion of the global population relies on traditional medicine for primary healthcare needs, particularly in rural areas where access to allopathic healthcare is limited.

Even in settings with modern medical facilities, traditional healing systems persist, often due to their provision of psychological and spiritual solace, aspects typically lacking in allopathic care. Religious beliefs and practices play a significant role in healthcare, with faith-based approaches addressing conditions ranging from mental illness to bodily and psychosomatic ailments. Religious healers occupy prominent roles in addressing health and disease concerns across societies, especially within traditional contexts.

REVIEW OF LITERATURE-

Dr. Suman Panigrahy (2016) observes that among tribal communities, traditional medicine takes precedence even in the presence of modern medical systems. This preference is attributed to the perceived absence of side effects, cost-effectiveness, accessibility, informality, and cultural resonance. P. Gupta et al. (2014) delve into folk medicine, highlighting its transmission through oral tradition within specific cultural groups. Folk healers, possessing extensive herbal knowledge accumulated over generations, continually refine healthcare practices through empirical experimentation and experiential learning.

A.S. Bhoite (2013) examines the utilization of medicinal plants by tribal bhagats for treating skin diseases, underscoring the rich treatment tradition within this community. Nege et al. (2011) document the practice of traditional medicine among the residents of Rawain Valley, Uttarkashi, identifying 63 plants utilized for various therapeutic purposes. Dr. Monali Goswami et al. (2011) focus on traditional reproductive health services among the Bhumijas of Baleswar, noting a shift towards modern medicine among the younger generation despite the affordability and accessibility of traditional options.

Prasanna K. Maehar (2010) investigates indigenous medicinal practices among the Bhotia people, detailing the use of over 50 treatments derived from approximately 40 plant species. Traditional healthcare among the Mishings of Bonkawal, as elucidated by Pranjiv Goswami (2009), encompasses herbal and supernatural treatments, with a strong reliance on faith-based healing facilitated by specialized practitioners known as miboos.

Kshatriya (2004) underscores the cultural resilience and magico-religious healthcare systems among tribal groups, emphasizing their distinct lifestyles. R.K. Chadda (2004) and Vidyarthi and Rai (1977) categorize tribal beliefs in various spirits, shaping perceptions of illness and health. D. Awasthi and M. Mitra (2002) delve into the tribal concept of illness caused by evil spirits, necessitating treatment by traditional healers such as the Baiga among the Birhor community.

J.R. Weisz (1972) highlights commonalities in traditional healthcare across diverse tribal societies, emphasizing supernatural etiologies, herbal remedies, and surgical techniques. Valunjkar and Chaturvedi (1967) note the significant role of religious rituals in disease treatment among the Mundas, associating illnesses like smallpox and plague with supernatural origins.

The World Health Organization (2002) defines traditional medicine comprehensively, encompassing diverse practices and beliefs aimed at treating, diagnosing, and preventing illness. Dasgupta (1984) observes the coexistence of indigenous herbal and modern allopathic medicines among tribes, noting a decline in spiritual causation with the spread of Christianity and education.

Buddhadeb Chaudhuri concludes that tribal healthcare systems are rooted in keen observations of nature, gleaned from the behaviors of other animals. Collectively, these studies underscore the limited awareness among tribal populations regarding health and hygiene importance, alongside the availability of modern medical resources.

METHODOLOGY

The primary data utilized in this study originates from the indigenous inhabitants of Katkona Village, located within the Korea District of Chhattisgarh. The acquisition of this primary data involved rigorous fieldwork procedures, employing diverse sociological methodologies for data collection. Additionally, secondary data sources were accessed through comprehensive library research, encompassing pertinent literary materials such as books, journals, and articles. These secondary sources were meticulously examined and analyzed to augment the primary data collection process and inform the preparation of this scholarly paper.

FINDINGS/RESULTS/CONCLUSION

The understanding of health and disease is fundamentally rooted in biological principles but is intricately intertwined with the socio-cultural fabric of a society. Each culture harbors distinct conceptualizations of illness and employs specific coping mechanisms. Within traditional societies, illness attribution encompasses factors such as malevolent spirits, taboos, black magic, and sorcery, reflecting the cultural knowledge and traditions (Medhi, 1995).

In the perspective of the Katkona Village tribals, health is not merely defined by physical aesthetics but is indicated by the ability to perform daily activities without hindrance. However, contemporary shifts have inclined towards a perception of health as the absence of debilitating ailments. The villagers attribute diseases to both supernatural and natural causes, often associating prolonged illnesses like cancer or leprosy with karmic repercussions. Notably, a profound belief in malevolent spirits pervades the community, with the environment viewed as inhabited by such entities, capable of inflicting illnesses and misfortunes.

Dysentery, malaria, chickenpox, and jaundice are prevalent diseases reported among the Katkona Village tribals. Traditional healthcare practices are dichotomized into herbal and supernatural treatments. The latter, administered by revered medicinal practitioners known as devaris or Ojhas, entails communication with spirits for healing purposes. Conversely, herbal medicine constitutes a common remedy for minor ailments, leveraging the indigenous knowledge of medicinal plants passed down through generations.

The village's medicine men, or Devaris, possess extensive expertise in herbal medicine, sourcing ingredients from nearby forests and kitchen gardens. Treatment modalities extend beyond oral consumption to include bathing and fumigation techniques. This indigenous healthcare system underscores the community's deep-rooted understanding and utilization of natural resources for therapeutic purposes.

TABLE NO.1-MEDICINAL PLANTS/TREES USED BY TRIBALS OF KATKONA VILLAGE,KOREA DISTRICT,CHHATTISGARH

SL.N O.	TREES LOCAL NAME	TREES ENGLISH TERM	TREES SCIENTIFIC NAME/BOTANICAL NAME	PARTS	Types of DISEASE	PROCESSING OF MEDICINES
1.	KORA	IRONWOOD, AN JANI, ALLI	<i>MEMECYLON UMBELLATUM</i>	ROOTS	PILES	RUB WHOLE ROOTS AND MIX WITH WATER AND DRINK TWICE A DAY FOR ONE WEEK
2	BHUIKUMHI			ROOTS	DOG AND CAT BITE	RUB WHOLE ROOTS AND MIX WITH WATER AND DRINK
				FLOWERS	LEUCORRHOEA	PASTE FLOWERS AND EAT WITH CHAPATTI FOR 3 DAYS
3.	PATTHAL NEEM	NEEM	<i>AZADIRACHTA INDICA</i>	LEAVES	FEVER	BOIL LEAVES AND MIX WITH WARM WATER
4.	CHIRCHITTA	PRICKLY CHAFF-FLOWER	<i>ACHYRANTHES ASPERA</i>	ROOTS	SCORPIAN AND SNAKE BITE	RUB THE WHOLE ROOTS AND APPLY ON BITTEN AREA
5.	TEEN PATTIYA			ROOTS	ULCER AND APPENDIX	POWDER OF ROOOTS MIX WITH WATER
6.	BAAM PED			BARK	BAAMI ROG(STOMACH PAIN)	RUB THE BARK AND DRINK WITH WATER
7.	MAHUL	MAHUA TREE	<i>MAHUA LONGIOFOLIA</i>	BARK	TOOTHACHE	RUB THE BARK IN AFFECTED GWARAEA
8.	MAHALAAIN			ROOTS	IRREGULAR MENSES	RUB THE ROOTS AND MIX WITH WATER
9.	GHRITKUMARI	ALOE VERA	<i>ALOE BARBADENSIS</i>	PULP	BURNS AND BITES	APPLY THE WHOLE PULB IN AFFECTED AREA
10.	LAHSUN	GARLIC	<i>ALLIUM SATIVUM</i>	SEED	FUNGAL INFECTION AND LIVER	PASTE THE GARLIC
11.	DHARU	LAVENDER	<i>LAVANDULA</i>	FLOWERS	SUNBURN	PASTE THE FLOWERS AND APPLY ON AFFECTED AREA
12.	AMROOD	GUAVA	<i>PISIDIUM GUAJAVA</i>	LEAVES	PYRRHOEA AND GUM PROBLEMS	PASTE THE LEAVES AND RUB ON AFFECTED AREA
13.	LAAJWANTI	SENSITIVE PLANT	<i>MIMOSA PUDICA</i>	ROOTS	CONSTIPATION AND THROAT INFECTION	PASTE THE ROOTS AND MIX WITH WATER

14.	PATTHAL NEEM	NEEM		<i>AZADIRACHTA INDICA</i>	LEAVES	FEVER	BOIL LEAVES AND MIX WITH WARM WATER
15.	RAWANBITTA				WHOLE PLANT AND ROOTS	TYPHOID ,MALARIA AND JAUNDICE	RUB ROOTS AND DRINK WITH WATER FOR MALARIA AND PLANT IS USED FOR JAUNDICE
C.	TEEN PATTIYA				ROOTS	STOMACH PAIN	ROOT POWDER MIX WITH WATER
16.	KARMI	KARMA TREE		<i>NAUCLEA PARVIFOLIA</i>	ROOTS	TO REDUCE INFERTILITY INTO WOMEN	MIX ALL ROOTS WITH WATER AND DRINK
17.	RUHINA	KAAMLA TREE		<i>MALLOTUS PHILIPPENSIS</i>	ROOTS	''	MIX ALL ROOTS WITH WATER AND DRINK
18.	MAHUWA	MAHUL TREE		<i>MAHUA LONGIFOLIA</i>	ROOTS	''	MIX ALL ROOTS WITH WATER AND DRINK
19.	KHARARI				ROOTS	''	MIX ALL ROOTS WITH WATER AND DRINK
20.	GHRITKUMARI/ LAAJWANTI	ALOE VERA		<i>ALOE BARBADENSIS</i>	PULP	DURING DELIVERY PAIN	APPLY ON THE LEGS
21	GATBHAAT				ROOTS	JOINT PAIN	APPLY PASTE OF ROOT WITH MUSTARD OIL
22.	AAM	MANGO		<i>MANGIFIRA INDICA</i>	BARK	JAUNDICE	PASTE OF ROOTS APPLY ON ALL OVER THE BODY
23.	ADRAK	GINGER		<i>ZINGIBEROFFICINALE</i>	SEED	MENSTRUAL FLOW,COLD	MIX THE PASTE OF GINGER AND GARLIC
24.	LEHSUN	GARLIC		<i>ALLIUM SATIVUM</i>	SEED	''	''
25.	TENDU	BOMBAY EBONY		<i>DIOSPYROS MONTANA</i>	BARK,ROOT	BODY ACHE	
26.	BER	INDIAN PLUM		<i>ZIZIPHUS MAURITIANA</i>	BARK	COUGH AND COLD	
27.	JAAMUN	JAVA PLUM		<i>SYZGIUM CUMINI</i>	SEEDS	DIABETES	
28.	AMLA	INDIAN GOOSEBERRY		<i>PHYLLANTHUS EMBLICA</i>	FRUITS	DYSENTERY	
29.	BANTULASI	BEEFSTEAK PLANT		<i>PERILLA FRUTESCENS</i>	LEAVES	FEVER	
30.	HADJOD	VELD GRAPE		<i>CISSUS QUADRANGULARIS</i>	STEMS	FRACTURE	
31.	TULSI	HOLY BASIL		<i>OCIMUM TENUIFLORUM</i>	ENTIRE PLANT	GIDDINESS	
32.	MULI	RADDISH		<i>RAPHANUS RAPHANISTRUM SUBSP.SATIVUS</i>	ENTIRE PLANTS	JAUNDICE	PASTE THE LEAVES AND DRINK IT WITH WATER
33.	AMAR BEL	DODDERS		<i>CASCUTA</i>	LEAVES	''	''
34.	BHUI AMLA	GALE OF THE WIND		<i>PHYLLANTHUS NIRURI</i>	LEAVES	''	''
35.	MEHENDI	HENNA		<i>LAWSONIA INERMIS</i>	LEAVES	''	''
36.	CHAR	CHAR		<i>CUDDAPAH ALMOND</i>	BARK	''	''
37.	MAHUA	MAHUL		<i>MAHUA LONGIFOLIA</i>	BARK AND SEEDS	''	''
38.	KARANJI	KARANJ		<i>MILLETIA PINNATA</i>	ROOT ,STEMS AND LEAVES	JOINT PAIN	
39.	KULTHI	HORSE GRAM		<i>MACROTYLOMA UNIFLORUM</i>	SEEDS	KIDNEY STONE	BOIL SEEDS AND DRINK REGULARLY
40.	ANAAR	POMEGRANATE		<i>PUNICA GRANATUM</i>	FLOWERS	LEUCORRHOEA	PASTE THE FLOWERS AND APPLY ON AFFECTED AREA
41.	BARGAD	BANYAN		<i>FICUS BENGHALENSIS</i>	LEAVES AND FRUITS	STOMACH PAIN	PASTE OF LEAVES MIX WITH WATER AND DRINK
42.	NIRGUNDI	NIRGUNDI		<i>CHINESE CHASTETREE</i>	ENTIRE PLANTS	SWELLING	BURN THE WHOLE PLANT THEN WRAP WITH CLOTHES THEN APPLY ON AFFECTED AREA

Source- information gathered from the field.

Available online at: <https://jazindia.com>

Table 1 showcases a compilation of medicinal plants and trees utilized by the tribals of Katkona Village, Korea District, Chhattisgarh, along with their local names, English terms, and scientific names. The table delineates the parts of the plants used, types of diseases targeted, and the processes involved in preparing the medicines.

1. Kora (*Memecylon umbellatum*): The roots are utilized for treating piles, prepared by rubbing them and mixing with water for consumption twice daily over a week.
2. Bhuikumhi: The roots are employed for treating dog and cat bites, with a similar preparation method as above.
3. Patthal Neem (*Azadirachta indica*): Leaves are boiled and mixed with warm water for fever management.
4. Chirchitta (*Achyranthes aspera*): The roots are applied on scorpion and snake bites after rubbing them.
5. Teen Pattiya: Root powder mixed with water serves for alleviating stomach pain.
6. Baam Ped: Bark is rubbed and consumed with water for stomach pain relief.
7. Mahul (*Mahua longifolia*): Bark is applied to alleviate toothache.
8. Ghritkumari (Aloe vera): The pulp is applied on burns and insect bites.
9. Lahsun (Garlic): Seeds are pasted for treating fungal infections and liver ailments.
10. Dharu (Lavender): Flowers are pasted and applied on sunburned areas.
11. Amrood (Guava): Leaves are pasted and applied for treating pyorrhea and gum problems.
12. Laajwanti (*Mimosa pudica*): Roots are pasted and consumed for constipation and throat infections.
13. Rawanbitta: Roots are rubbed and consumed for malaria, while the plant is used for jaundice.
14. Karmi (*Nauclea parvifolia*): Roots are consumed to alleviate infertility in women.
15. Ruhina (*Mallotus philippensis*): Roots are consumed similarly for infertility issues.
16. Mahuwa (*Mahua longifolia*): Roots are consumed for similar issues.
17. Kharari: Roots are similarly consumed.
18. Ghritkumari/Laajwanti (Aloe vera): Pulp is applied during childbirth.
19. Gatbhaat: Roots are pasted and applied with mustard oil for joint pain relief.
20. Aam (Mango): Bark paste is applied for jaundice.
21. Adrak (Ginger): Seed paste is used for menstrual flow and cold treatment.
22. Lehsun (Garlic): Seed paste is similarly used.
23. Tendu (Bombay Ebony): Bark and root are used for body ache.
24. Ber (Indian Plum): Bark is utilized for cough and cold.
25. Jaamun (Java Plum): Seeds are used for diabetes.
26. Amla (Indian Gooseberry): Fruits are used for dysentery.
27. Bantulasi (Beefsteak Plant): Leaves are used for fever.
28. Hadjod (Veld Grape): Stems are used for fractures.
29. Tulsi (Holy Basil): Entire plant is used for giddiness.
30. Muli (Radish): Leaves are pasted and consumed for jaundice.
31. Amar Bel (Dodders): Leaves are similarly used.
32. Bhui Amla (Gale of the Wind): Leaves are similarly used.
33. Mehendi (Henna): Leaves are similarly used.
34. Char (Cuddapah Almond): Bark is similarly used.
35. Mahua (Mahul): Bark and seeds are similarly used.
36. Karanji (Karanj): Roots, stems, and leaves are used for joint pain.
37. Kulthi (Horse Gram): Seeds are boiled and consumed for kidney stones.
38. Anaar (Pomegranate): Flowers are pasted and applied for leucorrhoea.
39. Bargad (Banyan): Leaves and fruits are pasted and consumed for stomach pain.
40. Nirgundi (*Chinese Chastetree*): The entire plant is used for swelling, prepared by burning and applying on the affected area.

This table illustrates the diverse range of medicinal flora employed by the Katkona Village tribals, encompassing various ailments and treatment modalities.

CONCLUSION

Ethnomedical practices encompass religious rituals with significant social, psychological, and physiological impacts. The Tribal community of Katkona village has developed a comprehensive medical system grounded in their deep-seated belief in supernatural forces influencing health outcomes. Their healthcare approach

integrates both supernatural treatments and traditional herbal remedies to address various ailments. This study aims to elucidate the indigenous knowledge surrounding medicinal plant species among the villagers, particularly focusing on common ailments such as fever, cold, malaria, diarrhoea, tonsillitis, urinary troubles, jaundice, dysentery, gastric issues, and headaches. The village's medicine man possesses adept knowledge of medicinal plants, utilizing them effectively for treating prevalent ailments. Documentation of these traditional healthcare practices holds promise for future healthcare advancements, facilitating the dissemination of valuable knowledge for the benefit of humanity.

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