

Report on Some Socio-Religious Importance Plants in Village Ghunghuti District Umaria, Madhya Pradesh, Central India

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Abstract: *The present survey deals about the information regarding the socio-religious importance of plants in village Ghunghuti district Umaria Madhya Pradesh region of Central India. The rural and forest area of Madhya Pradesh were surveyed and covered extensively to record the socio-religious plants. During the survey 51 plant species of angiosperms have been enumerated which are being used by the people in various social and religious customs like marriage, worshipping, child birth and festivals.*

Keywords: Socio-religious plants, Tribes, Worship, Madhya Pradesh

1. Introduction

Ghunghuti village is present in district Umaria. This forest is very dense forest. District Umaria is located to the North East of Madhya Pradesh. Mathematically the coordinates of the District extend from 230 38' to 240 20' North and 800 28' to 820 12' East. It has geographical area of 4548 sq.km. The greatest length of the district is about 150 km. from north to south and the greatest width is about 60km from east to west. The population of the district on the basis of 2001 census is 515963. Out of which about 83% population resides in rural areas. The district has extensive forests. About 42% of the total area is covered by forests only. The District is rich in minerals. The most important mineral found in the district is coal and as a result 8 mines are being operated by South Eastern Coalfield Limited in the district. The famous Bandhavgarh National Park (Tala) and Sanjay Gandhi Thermal Power Station Mangthar (Pali) are located in the district. Umaria was formerly the headquarters of the South Rewa District and thereafter the headquarters town of the Bandhavgarh tehsil. It is situated at a distance of about 69 Km. from Shahdol, the parent district. Metalled roads connect the town with Katni, RewaShahdol.

Umaria is also a railway station on the Katni-Bilaspur section of the South-Eastern Railway. Bandhavgarh is the name of tehsil in Umaria District. Formerly it was the capital of the Bandhavgarh Kingdom of the Magha dynasty, then the head-quarters of the tehsil. At present its headquarters is Umaria. The fort of Bandhavgarh is a place of considerable archaeological and historical importance. It is a natural impregnable fort and stands on a hill, at an attitude of about 2430 metres above sea-level. The Bamnia hill is also a part of the fort, because it is enclosed by a rampart. The fort is on the Rewa-Umaria road, at a distance of about 41Km from Umaria Town. Chandia is situated on the Umaria-Katni road, at a distance of about 21 km. from Umaria. The

railway station of ChandiaKhas, known as Chandia railway station. The most important spot of ChandiaKhas is a small temple, enshrining Goddess Kalika. Her mouth is wide open, but her out-stretched tongue is broken. There is also a old temple of god Rama and his consort Janaki. It was the seat of Thakur of Chandia. A small fair meets at SuraswahiChandia for 3 days in February/March, on the occasion of Shivaratri. PaliBirsinghpur is situated on the Umaria-Shahdol road, at a distance of about 36km. from Umaria. Another road goes from Pali to Mandla via Dindori. Pali is also a railway station, and there is a rest house for the tourists to stay. The Station is known as the Pali-Birsinghpur station. Near the railway station there is a temple, enshrining Birasinidevi. By popular belief she is Goddess Kali, represented here as skeleton Goddess, but with her mouth closed. Many remains of old jain idols kept here in some Hindu temples. The annual fairs are held both in October and March, on the occasion of Navaratri, near the temple of Goddess. Umaria Town The headquarters town of the Umaria district and Bandhavgarh tehsil, formerly umaria was the headquarters of the South Rewa District. It is situated at a distance of about 69 km from Shahdol. Near the railway station stands a Siva temple, known as the Sagara temple. It was an old shrine, recently remodeled. Its main gates are still intact with beautiful stone statues, carved in Khajuraho models. Near about is Jwalamukhi temple. About 6.5km away from the town, there is another temple, with similar carvings of the Khajuraho pattern. It is known as the Mariwal temple.

Umaria is famous for its coal-mines, which were opened in 1881 by the Government of India and transferred to the RewaDarbar in the same year, mainly to meet the requirement of railway at Katni. The topography is divisible into plains, mountains and plateau. Plateau occupies the middle part of the district. This is called plateau of Baghelkhand. Maikal range constitutes southern part of the

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district. The hilly tracts of Central India are covered by luxuriant vegetation. The tribals are distributed mostly in the aforesaid hilly tracts of the thick forest. They are adopted to live in these habitations. Baiga tribes are the dominant tribe's inhabiting in Umariya district and most of the tribal populations are using plants for their domestic livestock. The Ethnobotany and Ethnoveterinary plants and traditional

knowledge of ethno medicines are gradually depleting due to lack of proper records and documentation. They usually collect their materials from nearby forests and use in their health care system, which is well developed and proven successfully for generation together (Figure 1-2).

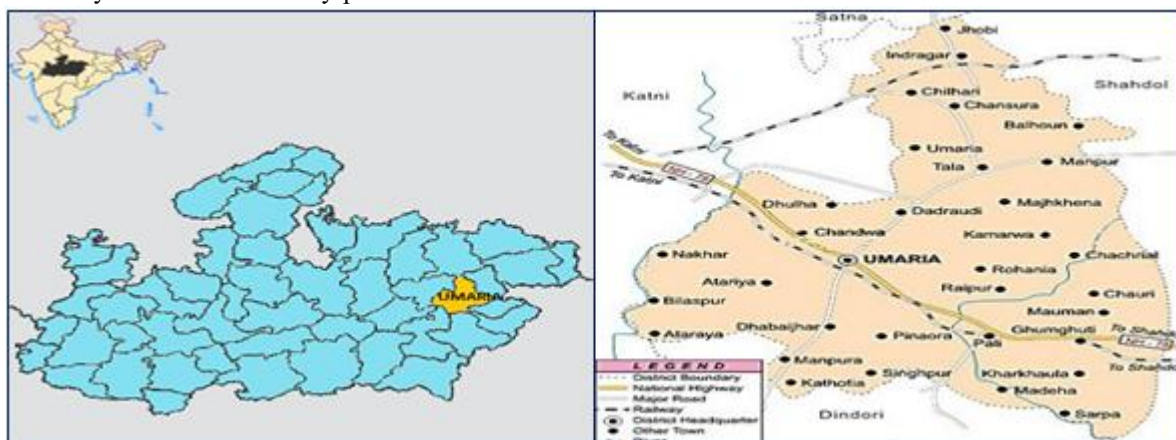


Figure 1: Showing of District Umariya and study site village Ghunghuti, in Madhya Pradesh, India



Figure 2: Showing on healer Mr. Bhola Bhumia and Dr. Ramesh Kumar Ahirwar interviews at village Ghunghuti and forest area

2. Material and Method

During the current January 2015 to September 2015 the different area of district Umariya village Ghunghuti were surveyed and covered extensively to record the socio-religious role of plants. The information collected on the basis of intensive interviews and long discussions with villagers of Madhya Pradesh region regarding the uses of plants in different rites and rituals. All of the plants were recorded and identified by consulting the available literatures. A list of plants is alphabetically prepared along with their botanical name, local name, family and uses. Some of the noteworthy contributors are those of Ahirwar (2010, 2011, 2015), Ahirwar (2013), Brijlal and Dube (1992), Gupta et al. (1999) Gupta and Mishra (2000), Jain (1965), Jain et al. (1976), Khan et al. (2008), Khanna et al. (2004), Kumar and Sikarwar (2002), Maheshwari (1990), Oommachan. and Masih. (1993), Oommachan et al. (1986), Sahu (1983) and Verma et al. (1995).

3. Results and Discussion

Present survey we can find 51 plant species belonging to different families of monocot and dicot of Angiosperms have been enumerated and recorded in Madhya Pradesh region at village Ghunghuti, which are being used in different social and religious customs. The relevant information regarding the role of socio-religious plants have been documented (Table 1).

4. Conclusion

During this survey on the basis of foregoing discussion it can be concluded that the 51 plant species have been enumerated which are being used in different rites and rituals like marriage ceremony, worshiping, child birth, festivals and cremation by the people of Madhya Pradesh region. People treat these plants like socio-religious entity and worship them. Their devotion to these plants is so high that they never think to cut these plants. If it happens so they try to expiation. It is hoped that the present study may be

useful to mankind. It will inspire to conserve these plant species wherever possible.

valuable information's to Socio-religious plants and their uses various ceremony.

5. Acknowledgement

We thankful to the tribal and rural people of district Umaria village Ghunghuti of Madhya Pradesh for providing

Table 1: Some Socio-religious plants used by tribes in village Ghunghuti, district Umaria, Madhya Pradesh

S. No.	Scientific name	Local name	Family	Uses of plant parts	Socio-religious uses of Ceremony
1	<i>Aegle marmelos</i>	Bel	Rutaceae	Leaves	Mahashivaratri
2	<i>Azadirachta indica</i>	Neem	Meliaceae	Leaves	Bad effect of Soul
3	<i>Abrus precatorius</i>	Ghumchi.	Papilionaceae	Fruits	Marriage Ceremony
4	<i>Anthocephalus indicus</i>	Kadam	Rubiaceae	Whole plant	Lord Krishna
5	<i>Bambusa bambos</i>	Bans	Poaceae	Stem	Marriage Ceremony
6	<i>Boswellia serrata</i>	Salai	Burseraceae	Stem	Marriage Ceremony
7	<i>Butea monosperma</i>	Palash	Papilionaceae	Branches and leaves	Marriage Ceremony
8	<i>Brassica campestris</i>	Sarson	Brassicaceae	Grains	Bad effect of Soul
9	<i>Calotropis procera</i>	Akwan	Asclepiadaceae	Flowers	Mahashivaratri/ Lord Shiva
10	<i>Cannabis sativa</i>	Bhang, Ganja	Cannabinaceae	Young leaves	Mahashivaratri/ Lord Shiva
11	<i>Capsicum annum</i>	Mirchi	Solanaceae	Fruits	Bad evils eye
12	<i>Cicer arietinum</i>	Chana	Papilionaceae	Pulses of Gram	God Bajrangbali
13	<i>Citrus limon</i>	Neebu	Rutaceae	Fruits	Navratri
14	<i>Clitoria ternatea</i>	Aparajita	Papilionaceae	Whole plants	Many holy functions
15	<i>Cocos nucifera</i>	Nariyal	Arecaceae	Fruits	Many holy functions
16	<i>Curcuma domestica</i>	Haldi	Zingiberaceae	Turmeric powder	Marriage Ceremony
17	<i>Cynodon dactylon</i>	Doob	Poaceae	Whole plants	Many holy functions
18	<i>Datura alba</i>	Dhatura	Solanaceae	Flowers	Mahashivaratri/ Lord Shiva
19	<i>Emblica officinalis</i>	Amla	Euphorbiaceae	Fruits	Ichchha Navmi
20	<i>Epipremnum aureum</i>	Money plant	Araceae	Whole plants	Many holy functions and happiness
21	<i>Eugenia jabolana</i>	Jamun	Myrtaceae	Branches and leaves	Marriage Ceremony
22	<i>Ficus religiosa</i>	Peepal	Moraceae	Whole plants	Many holy functions
23	<i>Ficus benghalensis</i>	Bargad	Moraceae	Whole plants	Many holy functions
24	<i>Ficus virens</i>	Pakar	Moraceae	Whole plants	Many holy functions
25	<i>Gloriosa superba</i>	Kaliyari	Liliaceae	Root	Many holy functions

26	<i>Hordeum vulgare</i>	Jawa	Poaceae	Whole plants	Many holy functions
27	<i>Ipomoea batatas</i>	Sakarkand	Convolvulaceae	Tuberous roots	Ganesh Chaturthi
28	<i>Lannea coromandelica</i>	Gunja	Anacardiaceae	Stem	Marriage Ceremony
29	<i>Lawsonia alba</i>	Mehdi	Lythraceae	Leaves	Rakshabandhan
30	<i>Mangifera indica</i>	Aam	Anacardiaceae	Leaves	Marriage Ceremony
31	<i>Madhuca indica</i>	Mahua	Sapotaceae	Flowers	Harchhath
32	<i>Mitragyna parviflora</i>	Kaima	Rubiaceae	Whole plant	Many holy functions
33	<i>Musa paradisiaca</i>	Kela	Musaceae	Leaves	Ganesh Chaturthi.
34	<i>Nelumbo nucifera</i>	Kamal	Nymphaeaceae	Flower	Dipawali
35	<i>Nyctanthes arbortristis</i>	Harsringar	Nyctaginaceae	Whole plant	Many holy functions
36	<i>Ocimum basilicum</i>	Bobai	Lamiaceae	Whole plant	Many holy functions
37	<i>Ocimum sanctum</i>	Tulsi	Lamiaceae	Whole plant	Many holy functions
38	<i>Oryza sativa</i>	Dhan	Poaceae	Grains of Rice	Rakshabandhan and Khujliya
39	<i>Phoenix sylvestris</i>	Khajur	Arecaceae	Leaves	Marriage Ceremony
40	<i>Piper betle</i>	Pan	Piperaceae	Leaves	Many holy functions
41	<i>Polyalthia longifolia</i>	Ashok	Annonaceae	Whole plant	Many holy functions
42	<i>Putranjiva roxburghii</i>	Putranjiva	Euphorbiaceae	Whole plant	Many holy functions
43	<i>Saccharum officinarum</i>	Ganna	Poaceae	Whole plant	Dipawali
44	<i>Saccharum spontaneum</i>	Kans	Poaceae	Whole plant	Harchhath
45	<i>Santalum album</i>	Chandan	Santalaceae	Whole plant	Many holy functions
46	<i>Sesamum indicum</i>	Tili	Pedaliaceae	Grains	Makarsankranti
47	<i>Tamarix ericoides</i>	Jhau	Tamaricaceae	Stem	Many holy functions
48	<i>Trapa bispinosa</i>	Singhara	Trapaceae	Fruits powder	Many holy functions
49	<i>Triticum aestivum</i>	Gehu	Poaceae	Grains of Wheat	Addra Nakshtra
50	<i>Vigna mungo</i>	Urda	Papilionaceae	Seeds	Many holy functions
51	<i>Ziziphus nummularia</i>	Ber	Rhamnaceae	Whole plant	Harchhath

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