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Ethnobotanical study of tharu community of Panchapedwa, Balrampur, Uttar Pradesh

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Abstract

An Ethnobotanical survey was conducted in Balrampur district of U.P. state India with the major objective of identifying different food and medicinal plant species. The tribes of the district largely depend on forest for their live hood and have acquired a vast knowledge about plant wealth and utilization of forest product. Medicinal plants are viewed as possible bridge b/w sustainable economic development, affordable healthcare and conservation of biodiversity. The paper deals with enumeration of medicinally important plants grown in different district of U.P. for treatment of different ailments as cold, cough, piles, diabetes, skin diseases, fever, gastro intestinal disorder etc.

This study provides immense scope for biochemical analysis and screening of the active principle of the medicinal plants present in U.P. for futuristic growth in the field of drug development.

Keywords: Tharu and Dangauria Tribes, *Tharu Culture, Development*, Uttar Pradesh

Introduction

The present study area represents as a part of mega diversity center of India which is one of the twelve mega diversity centers of the world. The study area is full of lush green vegetation, forest and nearby locality inhabitants dominated by Tharus, Bhars, Banjara and other backward community who are totally dependent on forest and its product. The present communication is the documentation of ethno medicinally important plants of Sohelwa Wildlife Forest Division which are being used by Tharus and other local rural inhabitants living near the forest area for the cure of their ailments. There is enumeration of Twenty seven ethno medicinal plant species being represented by twenty one families. The source of knowledge acquired by the traditional helars, and also their desires to impart them to family members, relatives and other persons in the order of diminishing preferences provides sufficient evidences that the traditional therapeutic knowledge is mostly considered as personal property and are acquired from or handed over to the nearest relative or the dearest person. This attitude, accompanied by their desire to share the knowledge only at their late stages of life might have eroded much of the valuable knowledge accidentally or due to other identical causes. The Tharu tribe is a most popular tribe of India and Nepal. The Tharu people are indigenous people living in the Terai plains on the border of Nepal and India. The population of Nepal is 28,287,147 (July 2006 est.), of which the Tharu people make up 6.6% A smaller number of Tharus live in India, mostly in Champaran District of Bihar and in Utrakhand, Kheeri, Pilibhit, Gonda, Balrampur, Gorakhpur, Bahirayach district of Uttar Pradesh.

Methodology

This study is based on a primary survey using Direct/Participant Observation and Interview methods to arrive at the conclusions.

Tharu Tribes of panchpedwa village Balrampur

1. Hanu Tribes

Tharu tribe is indigenous community, living in the terai plains on the border of Nepal and India. Tharu live in, mostly in Champaran district of Bihar and in Udharnagar district of Utrakhand, Lakhimpur kheeri, Pilibhit, Gonda, Balrampur, Gorakhpur, Baharaich, district of Uttar Pradesh (Sahani: 2014)

2. Kathuria Tribes

The Tharus are famous for their clean houses. Generally Tharus build their house by Mud, Wood and Grass. The Tharus houses are always cool in summer and hot in winter, it is a specialty of Tharu houses. Each house with its field and a vegetable garden is a detached residence with a narrow or a broad alley separating it forms the adjacent houses.

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The house must face the east to bring them prosperity, which the other directions of the house do not promise. The Size of the house is depends on size of family.

3. Dangauria Tribes

The Tharus have small populated villages and generally scattered and are often located at a minor distance. The Tharus are always in search of a good site for founding their villages. A good site in their judgment must be the land on a high level with proximity to river or some water supply yes safe from water-logging and inundation during the rainy season. (Srivastava 1958:19). Some figure of Tharu Tribes-

1. House of Tharu Tribes of Panchpedwa villege
2. Temple of Tharu tribes
3. Tharus Ladies
4. Tharu Men



Discussion and Conclusion

Ethnobotany usually considered synonymous with traditional or indigenous knowledge. Although, there is no universally accepted definition of traditional knowledge (TK) yet, it refers to tradition-based literary, artistic or scientific work; performances, inventions; scientific discoveries; designs; marks, names and symbols, undisclosed information and other tradition-based inventions and creations resulting from intellectual activity in the industrial, scientific, literary or artistic fields. Tradition-based referred to knowledge systems, creations, innovations and cultural expressions, which has generally been transmitted from generation to generation, are generally regarded as pertaining to particular people or its territory, and are constantly evolving in response to a changing environment. The traditional or indigenous knowledge could include-agriculture, science and technology, medicine, biodiversity, ecology and environment in its range, which differs from modern knowledge into manner of creation. The traditional or indigenous knowledge is normally validated empirically in nature and laboratory of life whereas modern knowledge is validated through human invented tool and techniques in the laboratory of bricks and concretes.

Some of the vital aspects of ethnobotany or traditional knowledge are as follows

1. Improvement in the life style of indigenous societies.
2. Improvement in national economy.
3. Prevention of biopiracy.
4. Conservation of biodiversity and environment.

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