



Some plant associated of tribal Clans of Dhar District, Madhya Pradesh, India and Their Role in Conservation

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Article Info

Received: 26-01-2018,

Revised: 26-03-2018,

Accepted: 30-03-2018

Keywords:

Clan plants, Conservation, Dhar district, Madhya Pradesh, tribals.

Abstract

Dhar district is known as tribal district of Madhya Pradesh, India and Bhil, Bhilala, Barela, Patelia are the dominant tribes of the study area. The tribals of the district have many clans and each clan bears a totemic object that is sacred to them. Present study had been carried out regarding association of clans of tribal people and plants. There are 27 plant species belonging to 25 genera and 20 families reported from study area which are associated to different clans of tribal. It is believed that name of some clans have been originated from certain plant. Ajnaria clan was originated from *Trachyspermum ammi*, Amaliyar from *Phyllanthus emblica*, Jamniya from *Syzygium cumuni*, Khairiya from *Acacia catechu*, and Mavda from *Madhuca longifolia*.

INTRODUCTION

Dhar district is situated in the western most part of Madhya Pradesh. And lies in between the latitude of 22° 00 to 23° 10' North and longitude of 74° 28' to 75° 42' East. The total area is about 8153 sq. Km. The important tribal communities of the study areas are inhabiting in the remote and rural areas are Bhil, Bhilala, Barela and Patelia. The people of this tribe are mostly illiterate and very poor. These tribal peoples live close to the forest and mostly dependent on the wild bioresources for their daily requirement of food, fuel, herbs, tools and implements and the Bhil is an ancient tribal community of archers spread in many parts of India but presently living preponderantly in the forests of Madhya Pradesh and surrounding region of the world. Bhil stands for bow and thus represents archers who traditionally used bows and arrow dating back to hunter-stage of human evolution in the subcontinent. Many customs, myths, traditions of Bhils are associated with plants. The Bhils follow certain tradition of totemism. A totem is a being, an

object, or a symbol representing an animal or plant that serves as an emblem of a group of people, such as a family, clan, group, lineages, or tribes, reminding them of their ancestry. In other words totem is a belief in a spiritual association between clans and natural phenomenon. The anthropologists of modern time look at totemism as a recurring way of conceptualizing relationships between kinship groups and of the natural world. The tribal of Dhar district, Madhya Pradesh have many clans and each clan bears a totemic object that is sacred to them. Studies have been carried out regarding association of clan names and plants. The several observations have so far been made in India regarding the origin and name of particular clans or sub clans. Although few related research paper are available (Jain, 1988; 1992; Gupta, 1981; Jain, 1981; Priyadarshi, 2013; Mishra, 2008; Tirky *et al.*, 2006). Regarding the clan plants are no research paper published from the study area. Hence the first attempt has been made to study the clan plants of Dhar district, Madhya Pradesh.

MATERIALS AND METHODS

Ethnobotanical survey was conducted during the years 2015-2017. We are collection of wild plants from forests is the main base of their economy. The study areas are Gandhwani, Kukshi, Manawar, Dharampuri and Sardarpur Tehsils of Dhar district were frequently visited to 36 clans.

Oral interviews were taken among the head and communities of Bhil, Bhilala, Barela and Patelia tribes for ethnobotanical informations. Plant specimens were collected, identified with the help of Herbarium and Floras (Mudgal *et al.* 1997; Verma *et al.*, 1993; Singh *et al.*, 2001). Herbarium following standard method (Jain and Rao, 1977). Madhya Pradesh. The tribal communities of the study areas comprise 36 clans, which are related to their paternal family. Sources of Name of the plant and Families, local name, clan and consevation have been mentioned (Table-1). The name of families is given in parenthesis.

RESULTS AND DISCUSSION

During the present paper investigation, it was found that the abow mentions all clans do not even touch the plant to which their clan's name belongs. It is believed that certain plant is related to origin of birth of certain clan. There are 36 clans associated, 27 plant species belonging to 25 genera and 20 families was observed (Table 1). Clan has been formed to prevent marriages among blood relations and it is imperative to remember them and pass the information's through the generation to generation. The tribal belonging to particular clan does not cut, burn or harm particular plant associated their clan. This phenomenon can be considered as a good example of conservation as well as sustainable use of natural resources. Ajnariya clan originated from *Trachyspermum ammi*; *Ficus benghalensis* was worshiped by tribal people belonging to 12 different clans mentioning few of them are Akhadiya, Bhabariya, Chongdiya, Mujalda.; Amaliyar & Waskale clan worship *Phyllanthus emblica*. And *Tamarindus indica*.; *Diospyros melanoxylon* Roxb. was worshiped by Askiya; Mavda, Askiya, Ginawa, and Vasuniya clans from *Bambusa arundinacea*; *Mangifera indica*. was worshiped by 14 clan type's viz. Bamniya, Bhuriya, Damra, Katariya., Bamniya; Chongadiya from *Dalbergia sissoo* Roxb.ex DC.; Bhanvra from *Ficus racemosa*. And Bhuria from *Cucurbita pepo* ; *Ocimum basilicum*. was worshiped by 6 clan type's viz. Chongadiya, Jamra, Ningwaliya; Mavda & Chongadiya clan worship *Madhuca longifolia*.; Ningwaliya, Damraand,

Waskale clan from *Aegle marmelos*; Dodwa and Muvel from *Bombax ceiba*; *Azadirachta indica*. was worshiped by 6 clan type's viz. Damra, Kharatia, Mujalda; *Ficus religiosa* .was worshiped by 6 clan type's viz. Damra, Jamra, Mandliya; Jamniya & Jamra clan worship *Syzygium cuminii*; *Cassia fistula*. from Girwal and *Ficus virens*. From Jamra; Kalmiya, Ningwaliya and Waskale clan from *Musa paradisiaca*; *Acacia catechu*. from Khairiya; *Acacia nilotica* .& *Saccharum officinarum* from Soliya; *Terminalia bellirica* from Mehada; *Butea monosperma* was worshiped by Pachaha and *Nerium indicum* from Waskale. Due to their faith and beliefs these are well protected in the forests.

ACKNOWLEDGEMENT

We are thankful to Dr. S. Ray, Head of Botany department, PMB Gujarati Science College, Indore for providing research and library facilities. We extend our thank to Dr. B.L.Chouhan, Principal and Prof. S. Pathak, Head of Botany department, Govt. P.G. College, Dhar for help and support. We offer heartiest thank to divisional forest officer, Dhar for help and cooperation during the ethnobotanical surveys in tribal villages of the district for important information's regarding clan related plants. We are indebted to tribal heads and communities for giving information's and participation during the period of field study.

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Table-1 List of Clan plants Conservation of Dhar district, Madhya Pradesh.

S.No.	Name of the plant and Families	Local name	Clan	Conservation
1	<i>Trachyspermum ammi</i> (L.) Sprague., Apiaceae	Ajwain	Ajnariya	They worship the plant and do not eat its seeds.
2	<i>Ficus benghalensis</i> L., Moraceae	Bargad	Akhadiya, Bhabaria, Damra, Jamra, Chongadiya, Dodwa, Girwal, Kiradiya, Mujalda, Ningwaliya, Rawatala, Waskale	They do not eat fruits and cut the wood and worship the tree.
3	<i>Tamarindus indica</i> L., Caesalpiniaceae	Imli	Amaliyar	They do not cut, harm and used for fuel purpose.
4	<i>Phyllanthus emblica</i> L., Euphorbiaceae	Amla	Amaliyar, Waskale	They do not eat fruits, cut and worship the tree.
5	<i>Diospyros melanoxylon</i> Roxb., Ebenaceae	Temru	Askiya	They do not cut and fuel the tree.
6	<i>Bambusa arundinacea</i> (Rtz.) Willd., Bambusaceae	Bans	Askiya, Ginawa, Mavda, Vasuniya	They do not cut and burnt the plant.
7	<i>Mangifera indica</i> L., Anacardiaceae	Aam	Bamniya, Bhiria, Bhabaria, Damra, Chongadiya, Girwal, Jamra, Jhaniya, Katariya, Kiradiya, Lodiya, Pachaha, Singhadiya, Soliya	They do not collect the fuel purpose, cut and worship the tree.
8	<i>Dalbergia sissoo</i> Roxb.ex DC., Fabaceae	Shisam	Bamniya, Chongadiya	They do not cut, harm and worship the tree.
9	<i>Ficus racemosa</i> L., Moraceae	Gular	Bhanvra	They worship the tree and do not eat fruits.
10	<i>Cucurbita pepo</i> L., Cucurbitaceae	Kaddu	Bhuria	They do not damage and cut the climber.
11	<i>Ocimum basilicum</i> L. var. <i>Thysiflorabenth.</i> , Lamiaceae	Tulsi	Chongadiya, Jamra, Ningwaliya, Ohariya, Pachaha, Rawatala	They do not cut, damage. The tree is worshiped.
12	<i>Madhuca longifolia</i> (Koen.) Macbr., Sapotaceae	Mahua	Chongadiya, Mavda	Wood of the plant is not used.
13	<i>Ficus religiosa</i> L., Moraceae	Peepal	Damra, Jamra, Mandliya, Ohariya, Soliya, Waskale	They do not harm and cut the tree.
14	<i>Azadirachta indica</i> A. Juss., Meliaceae	Neem	Damra, Kharatia, Mujalda, Singhadiya, Soliya, Waskale	They do not use wood, cut and worship the tree.
15	<i>Aegle marmelos</i> (L.) Corr., Rutaceae	Bel	Damra, Ningwaliya, Waskale	They worship the tree and cut the trees.
16	<i>Bombax ceiba</i> L., Bombacaceae	Semal	Dodwa, Muvel	They do not use wood the tree.
17	<i>Cassia fistula</i> L., Caesalpiniaceae	Amaltas	Girwal	They do not use fruits. Wood is not burnt.

18	<i>Syzygium cumuni</i> (L.) Skeels., Myrtaceae	Jamun	Girwal, Jamniya, Jamra, Ningwaliya, Osari, Rawatala	They do not damage and burn the tree.
19	<i>Ficus virens</i> Ait., Moraceae	Piper	Jamra	They do not cut worship during harvesting.
20	<i>Musa paradisiaca</i> L., Musaceae	Kela	Kalmiya, Ningwaliya, Waskale	They do not cut damage and worship the tree.
21	<i>Acacia catechu</i> L., Mimosaceae	Khair	Khairiya	They do not touch and never goes near the plant.
22	<i>Terminalia bellirica</i> (Gaertn.) Roxb., Combretaceae	Baheda	Mehada	They do not collect twigs for fuel purpose.
23	<i>Calotropis gigantea</i> (L.) R.br., Asclepiadaceae	Aakda	Muvel	They do not cut and harm worships the tree.
24	<i>Butea monosperma</i> (Lamk.) Taub., Fabaceae	Palash	Pachaha	They do not use wood, leaf, cut and fuel the tree.
25	<i>Acacia nilotica</i> L., Mimosaceae	Babool	Soliya	They do not cut and harm, fuel The tree.
26	<i>Saccharum officinarum</i> L., Poaceae	Ganna	Soliya	They do not cut and eat the plant and worship the tree.
27	<i>Nerium indicum</i> L., Apocynaceae	Kaner	Waskale	They do not cut twigs and worship the tree.

How to cite this article

Alawa K S and Sudip Ray, 2018. Some plant associated of tribal Clans of Dhar District, Madhya Pradesh, India and Their Role in Conservation. *Bioscience Discovery*, **9**(2): 260-263.