



## A Study on Herbal medicinal plants practiced by Dudh Khadia Tribe in Sundargarh District of Odisha

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### Abstract

Khadia tribe is very rich in their traditional knowledge which deals with variety of healing and curing diseases. Healing practices of Khadiatribe is quite similar to the other tribe of India the medicines have been collected from the forest by physician *Boid*. The present study highlights different herbal medicine for different diseases both internal and external and their uses even supernatural beliefs. Practice of tribal medicine can be through experience, experimentation, observation and understanding the nature. The tribal diseases are sometime related to the supernatural beliefs like *Chita*, evil eye, Black Magic, Witchcraft, *Bann*, affecting Evil Spirit etc., they can be cured through sacrifices and mantras. The traditional health care practices have been declining due to the promotion of modern medicine and modern health care centers in the remote areas. The modern health care facilities are not fully accessible and affordable at the tribal areas.

**Key Words-** Herbal, Medicinal Plants, Dudh Kharia, Tribe

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## Introduction

Tribal medicine has been noticeable through experience among different people. It is often related with magic, witchcraft, and different traditional healer. The traditional healing practice is based on the beliefs and skills. Khadia tribe is very rich in their traditional knowledge on medicine. The practice of herbal medicine and mantras has been transformed generation to generation through experimentation, observation and understanding the nature. Khadia tribe has its strong organization in social, cultural, economic and political administration. They usually treat minor diseases like fever, cough and cold, cuts, wounds, skin infections, burns, pains, diabetic, jaundice, swollen, stomach acheect. By using herbal medicine like plants, roots, leaves, fruits, barks, gums etc. they treat not only the human beings but also to the domestic animals and birds. The tribal people

have great knowledge on the plants and their uses.

## METHODOLOGY

The study consists of both primary and secondary data. The primary data have been collected from gazetteers, personal interview and observation and they were collected of two blocks of Sundargarh district as Balisankara and Subdega. The interviews were conducted with the medicinal experts of deferent age groups as youngsters, old aged and women of Kharia tribe in Sundargarh district. Some of the interviews were conducted as hear and say through cell phones. The secondary data have been also collected for the study from books, reviews and journals as per the need of the data. After collection of data they were analyzed.

### Medicinal plants used by the Khariatribes

Local Name/ Original Name	Scientific Name	PartsUsed	Preparation of Medicine	Diseases
Peepal	Ficus religiosa	Bark, leaves, fruits,	Bark, leaves and fruits of peepal tree are grinded and directly applied on the infected area	Skin diseases, neuralgia constipation and gynecological diseases
Behera	Terminalia bellirica	Fruits,	Upper part of the fruit is directly consumed	Stomach problem
Jamun	Syzygium cumini	Fruits, Bark	Bark is grinded but fruits are directly used	diabetes
Amla	Emblica officinalis Gaertn	Fruits	Amla fruits is eaten directly during the stomach problem	Stomach problem
Kulab	Aegle marmelos Correa	Leafs	Hand full of leafs are boiled and water was given to the patient, Leaves are grinded and given to patients	Cholera, Diarrhea, Diabetes
Bhuinneem	Andrographis paniculata	Leafs	Leaves of Bhuinneem are boiled and it was filtered and given to patient	Malaria fever, worm, cough, digestive problem, weakness
Kayar/ mango	Mangifera indica	Bark	Mango bark is grinded and given to the patients to drink	Loose motion
Neem	Azadirachta indica	Leafs, oil, fruits	Paste of leafs are used for skin diseases and leafs are boiled and boiled water is used for cleaning the wounds	Skin diseases, chicken pox, cleaning wounds
Bisalyakarani	Tridax procumbens	Leafs	The leaves are grinded and made paste of it and applied on the wound	Common wounds
Mahua	Madhucala longifolia	Oil	Mahua oil is applied on the burnt wounds	Burnt wound

Tulsi	Ocimumtenuiflorum	Seeds and Leafs+ Hunny	To be consumed directly or making of tea.	Breathing problem, skin diseases, cold, dunk of scorpion
Lajkuli	Mimosapudica	Leafs	Hand full of leafs are grinded with sugar and diluted with water and the fluid to be consumed once. The patients in not allowed to walk, run and take hot food.	Snake bite
Mint	Menthe piperita	Leafs	To be consumed directly.	Head ache, swollen and pain area
Sunsunia		Leafs	To be consumed after cooking.	Pimples, sleeplessness
Dutura	Duturametel	Dried leafs, flower and seeds		Breathing diseases
Sunari	Cassia fistula	Roots, leafs	Roots are grinded and applied on the bitten areas	Skin diseases, poisonous insect bitten, joint pain and neck swollen
Jada/ castor	Racenuscommunis	Oil	The castor oil is used for the massage	Joint pain
Kaincha( gunj)	Abruspreicatorius L.	Root, Seed	To be used on skin	Cough and cold White mark, wound, hair fall

Methi/ fenugreek	Trigonellafoenumgraecum	Seeds	Seeds of Methiare soaked in water for 8-10 hours after that it is filtered and solution obtained is taken to cure diabetes.	Diabetes, Skin nourishment, hair fall, uric Acid
Duthia	Euphorbia hirta	Roots	The roots of dhuthia are powdered and are taken with water in bowel complaints.	Amoebic Dysentery
Beriari	Sidacarpinifolia	Leaves	The leafs are powdered and mixed with Talmisriis taken in the form of paste to cure jaundice	Jaundice
Khera/ cucumber	Cucumissatinus L. (cucurbitaceae)	Seeds	The seeds of cucumber is grinded and given to the patient	Cholera, diabetes, weight loss, heatstroke
Serga	Shorearobustagaertn.F.	Gum of the tree	The gum of the Sal tree is grinded and mixed with curd and given to the patient to drink	Diarrhea
Kuda/ Black	Eugemiajambolana	Bark	Juice of the bark of Jamuntree is	Dysentery,

Jamun	(mytaceae)		used for the curing dysentery	Diabetes
Baghrandi or Ramjada	Jatropha curcas L. euphorbiaceae	Latex	Baghrandi latex is used to fix loose teeth and to check bleeding.	Gum problem
Sember	Bombax malabaricum	Leafs	The leaves of the sember tree are boiled and taken with sugar in case of anemia	Anemia
Kondeng	Bambusa Bambosa Druce. (paoceae)	Tender leafs	Paste of young leafs is used	Diabetes
Fadsa	Butea monosperma (Lamk) taub. Leguminosae	Leafs, fruits and flowers	Leaves and fruits are used. Flowers are soaked 8 to 10 hours and it was filtered and given to the patient to drink	Diabetes and urine infection
Jada	Racenus communis	Leafs	Castor leaves are grinded and mixed with castor oil and applied on the swollen area.	Hydrosil
Kundri	Coccinagradi	Roots, leafs, fruits and bark	Roots, leafs, fruits and bark are grinded and given to the patient	Diabetes, cholesterol
Jaraa	Ficus bengalensis	Bark	Bark is grinded and given to the patient	Diabetes
Karayli/ bitter guard	Momordica charantia	Fruits	The young bitter guards are grinded and given to the diabetic patients	Diabetes
Ada/ Ginger	Zingiber officinalis	Tuber	Ginger paste and honey was mixed, the paste is given for the curing cough and cold	Cough and cold, digestion purpose
Kokrochundi	Actinopterys dichotoma	Root	Seven roots like hair are chewed and swallowed.	Snake bite
Kendu Amarapoi	Diospyros melanoxylon	Leafs	Equal quantity of Kendu and Amarapoi are grinded and made juice and half cup to be consumed twice a day.	Blood dysentery
Kendu Tamras Annar	Diospyros melanoxylon Psidium guajava Punica granatum	Leafs Tender fruits Tender fruits	Hand full of Kendu leafs are grinded with tender guava and tender pomegranate and given to patients.	Blood loose motion
Jarra	Banyan	Latex	Fresh latex is applied over the boils and covered with paper	Boils
Hadra	Terminalia chebula	Seeds	Seeds are roasted and grinded and powder is chewed at night	Caugh
Tenton	Tamarind	Roots	A small root of the tamarind is fixed on the ear of the woman	Difficulty in delivering baby
Tenton	Tamarind	Fruit	Thin paste of the tamarind is given to the patient to vomit	Consumption of poison
Jada Kushum	Racenus communis Schleichgeratrijuga	Oil	Equal quantity of the oil are used for massage the coma patients	Coma
Kayar Kuda	Mangifera indica Eugenia jambolana	Leafs	Equal quantity of mango and black berry leafs are boiled and given to patient with smoke of Sal resin	Malaria

Adal	Bauhinia purpurea	leafs	Hand full of leafs are grinded and made paste added with some salt	Piles
Newan	Custard apple	Seeds	Seeds are grinded and made thick paste and applied on the hair	Lice eradication
Ortono	Terminaliatomentosa	Resin	The tree is stuck with sharp object to get resinous fluid and the resin was applied on the eye brow	Eye infection, Reddening of eye
Akwan	Calotropis gigantean	latex	Latex is directly applied on the infection	Skin infection
Kulab	Aeglemarmelos	root	A finger long root of Beltree is grinded and made in to paste and the paste was taken orally and little is applied on the eyelid	Snake bite
Vejibaigan	s.xanthocarpum	Seeds	Seeds are burnt and smoke is inhaled	Teeth ache
Bhelwan	Semecarpusanacardium	Oil	A sting is soaked with Bhelwanoil and tied around the left leg	Hydrosol

### Boid

*Boid* is nothing but the village medicine man. He provides medicine for the common diseases. He also cures some of the supernatural beliefs like *chita*, *baan*, affecting evil spirit, evil eye etc by chanting mantras. Tribal medicine men are known by their different names as Boid, Gunia, Bhagat etc. they act excellent work to cure millions of people. In the tribal villages where the modern medicine does not exist the only hope for curing the diseases are vested on the medicine men. The herbal medicine has been collected raw from forest in the forms of plants, roots, leaves, fruits, barks, gums etc. and prepared the medicine facing east direction. Medicine was grinded by himself. He transfers his knowledge to his assistant and his sons.

### Preparation of medicine

The Khariatraditional medicines are collected from the forest by *Boids* or the medicine men. The medicines were collected in the forms of leaves, flowers, fruits, barks, latex, roots etc. The raw medicines were chopped, grinded, pressed etc. most of the medicines were liquid based. The medicine man usually used axe, knife, digging stick etc for collecting medicine. Different rules have been applied during the collection of medicine like prayers, facing east direction, mantras and in a single breath. Medicine man himself grinds the medicine facing east direction made up of stone grinder. The medicine men treat the patient in the patient's house. He never made his home as dispensary. Before the preparation of medicine he checks weight and number of days the patients is suffering

from. After providing the patient was asked to believe on the medicine.

### Administration of the traditional medicines

The traditional medicine man administer the medicine in different ways for different diseases like hinging on the neck, drinking, eating inhaling smoke and applying on the affected areas. The external diseases like cuts, burns, wound and skin diseases are applied externally and fever, head ache, stomach problem, loose motion, jaundice, etc. these types of diseases for which medicines are given to eat, drink and inhale smoke. In case of other problems like *Chitta*, *Baan*, evil eye and evil spirit affected the *Boid* chanted mantras, prayers and life sacrifices of animals and birds.

### Result

The study reveals that the absence of modern medicine and health care centers the Khadiatribe depends upon herbal medicine. Basically Khadiatribe dwells near to the forest and boarder areas of Sundargarh district in which the medical facilities fail to reach them as maximum numbers of people are below poverty line. Based on the survey it is found that all the *boid* or physicians are men as it is also found that men have more knowledge on herbal medicine than women it has some reason that women usually engaged with household work. *Boids* usually cure minor diseases like stomach ache, fever, loose motion, jaundice, diabetic, tooth ache, snake bite, dog bite, joint pain, swollen, cuts, burns, etc. It was also found that the *boids* or the physician hesitate to share their medicinal

knowledge, prayers and mantras. They believe that if they share the medicinal knowledge prayers and mantras the medicine which they make may not work. Secondly by preparing of medicine the *boids* get special respect in the village which they do not want to lose. They share their knowledge only to their sons and the assistants. Educated people do not believe fully on *boids*, they use the traditional medicine as first aid.

### Discussion

The use of herbal medicine has been started from ancient vedic age, many plants are used by the Khadiatribe of Sundergarh district of Odisha. Different plants of different parts are used as medicine. Fruits of *Behera* tree is used for stomach ache, bark and fruit of *Jamun* tree is used for the diabetes, *Amla* fruit is used for the stomach ache, paste of *Bel* leafs and *Bel* fruit decoction is used for diarrhea and cholera, *Bhuin Neem* are used for Malaria fever the leafs are boiled and it is drank in the empty stomach, Mango bark is used for the loose motion, *Neem* leafs are used for chicken pox and skin diseases, *Tulsi* leafs and seeds are used for the breathing problem, skin diseases and cold. Same way *Lajkuli* is used for teeth ache, Mint is used for head ache, swollen, and pain, for pimples and sleeplessness the *Sunsumia* leafs are used, *Sunari* root and leafs were used for skin diseases, poisonous insect bite, joint pain and neck swollen. Apart from that the Khadia *Boids* cure some of the supernatural beliefs like Chita, Baan, Evil Eye, affecting of evil spirits through mantras, prayers and sacrifices.

### Conclusion

From the present study it is found that in the present scenario due to the development of education and the modernization the demand of the tribal medicine has been declining as a result the traditional knowledge is gradually hiding out. At present the tribal medicine is used only for the first aid. Socially, economically and educationally backward people still follow the traditional medicine since the medicines are available in the forest and with the medicine men are available in their village they depend upon the medicine men for the common diseases. It is concluded that the medicinal practice is rich and documenting the knowledge could

provide the novel information for the upcoming generation. The Khariatribestill depends upon the herbal and traditional practice of medicine because of the poverty, lack of education and unavailability of the modern health care centers. Due to the gradual development of the education some people do not fully depend upon the herbal medicine rather the first aid. At present middle class people always prefer the modern health care center for the treatment even young generation show less interest to travel in forest to collect medicine and they do not show enthusiasm to learn about the medicinal plants and practice them as a result the traditional knowledge on traditional medicine is gradually declining. Since the present generation do not fully believe on the traditional medicine, the economic condition of the *boids* are declining as result they do not show interest to collect medicine and prepare them rather they prefer to engage in other activities for livelihood. The preservation of medicinal knowledge is necessary for upcoming generation.

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