

knowledge of Baigas has an immense potential for pharmacological studies and necessary to have scientific evaluation of these treatment. Ethno medicine is the core field of Medical Anthropology. That is focuses on the nature and illness as it is conceived by the natives, their own methods and criteria of disease treatment. Anthropologist has been involved in the study of ethno medical systems since the last quarter of 19th century. The uses of plants were discovered by him through trial and error. This empirical knowledge about plants passed on through orally from generation to generation. Medicine is practiced one or another way since man became a cultural animal. There even is some evidence that a first-aid technique derives from our primate ancestors like "Baboons" (Clune, 1976). The term ethno medicine or herbal medicine is generally applied to the study of traditional systems of the Non- western societies (Foster and Anderson,1978:5). Fabrega has also applied the term more broadly and includes all "Culturally oriented studies of illness" under ethno medicine (1974:39-43). During the last few years increasing interest has been evident to collect information on ethno medicinal method of treatment among various tribal people of the country, whose living in different part of continent. Ackertecht (1942), Oscar lewis (1958), Spencer (1941), Clements (1932).

METHODOLOGY

Present research was conducted on Baiga Vulnerable Tribe of Chhattisgarh, these are located on Maikal Hilly region of the state. The village settlement of Baigas in very dense forest, hence who refer themselves as Forest king and **Bhumi Putra** by nature. Data was collected from five Baiga dominated villages namely Karangara, Bharratola, Chiwlapani, Kharidabra, and Mediyakachhar situated within a radius of 60 kms, from district Gourella- Pendra-Marwahi of Bilaspur Range of

Chhattisgarh. Present data were collected during two and half months (Early Feb. to Middle April) in 2008. The field data were collected by us visiting the "Pandas" (The Medicine man) and elders and knowledgeable person of medicinal plants. We first met the Pandas and interviewed in each village, we interviewed the people in group discussions and we also adapted the Semi participants Observation method. These are the exploratory study of folk medicinal properties of the community. We interviewed a total of 11 species in medicinal plants. For this purpose total 100 families are randomly selected and 20 family to each village by Quota sampling method.

FINDINGS

The very interesting diagnosis system of diseases by the Baiga of Chhattisgarh because their habitat are in dense forest and remote area where lack of the modern method of treatment. They don't express the exact causes about the diseases. But they believe that all kinds of disease as caused by super natural power and Panda (Medicine man) is the only hope for curing diseases. Basu, Jindal and Kshatriya (1994) believe that the tribal's by and large are averse to modern medical treatment as they have firm faith in their traditional system of treatment which is based on superstition, belief in supernatural power and hostile spirits. Their treatment ends with appeasement and controlling these powers. Chaudhuri (1990) stresses on the ramifications of the society at large in the treatment of diseases. "Health and treatment also reflect the social solidarity of a community". Neuman and Lauro (1982) stress that destroying the traditional medical system is equivalent to destroying a vital element of culture. In present study found the 11 species of Ethno medicine which are used for curing different types of diseases. The results of the present study are presented in the following description.

Sl. No	Scientific name	Common name/ local name	Family	Parts used	Medicinal uses
1	<i>Terminalia bellirica</i>	Bahera	Combretaceae	Fruit	Powder of dry fruit is consumed against various disorders like Indigestion, Diarrhea, Cough, Bronchitis, Asthma, Dyspepsia, Hepatitis, Piles, Eye diseases.
2	<i>Terminalia chebula</i>	Harra	Combretaceae	Fruit	Fruit extract is consumed Blood Pressure dementia, constipation, and diabetes
3	<i>Butea monosperma</i>	Palas	Fabaceae	Flowers	Fermented baked flowers juice is used for cold, coughs, diarrhea, dyspepsia, flatulence, gonorrhea, and leprosy. The leaves have digestive, laxative. The flowers are used for diabetes and biliousness.

Sl. No	Scientific name	Common name/ local name	Family	Parts used	Medicinal uses
4	Madhuca indica	Mahua	Sapotaceae	Fruit and Bark	Fruit extract is consumed for Wound Healing, Anti Burns, Bone Fracture Oil Emollient, Skin Disease, Rheumatism, Headache, laxative, Piles, Hemorrhoids, Emetics, Anti Earth worm. Bark Rheumatism, Ulcer, Inflammation, Bleeding, Spongy Gums, Tonsillitis, Diabetic, Stomach Ache, Anti Snake Poisoning, flower refrigerant, Liquor, Jelly, Sweet Syrup, Expectorant, Increase the production of milk in woman, Stimulant.
5	Euphorbia hirta	Dudhi	Spurges	Plant	Consuming Juice of old plants for female disorders, respiratory ailments (cough, coryza, bronchitis, and asthma), worm infestations in children, dysentery, jaundice, pimples, gonorrhea, digestive problems, and tumors.
6	Aegle Marmelos	Bel	Rutaceae	Fruit	Fruit cornel is consumed in constipation, fever, nausea, vomiting, swellings, dysentery, dyspepsia, seminal weakness, and intermittent fever.
7	Curculigo achiodes	Kali musli	Hypoxidaceae	Root	Root juice is used orally for the treatment of impotence, limb limpness, arthritis of the lumbar and knee joints.
8	Eclipta alba	Bhringraj	Asteraceae	Leaf	Leaf extract is applied in the affected parts wounds
9	Curcuma aromatic	Jungali haldi	Zingiberaceae	Rhizomes	Consuming Juice of rhizomes consumed for treatment of the Jaundice.
10	Vitis quadrangularis	Haddjor	Vitaceae	Pulp	Grinned pulp is applied on the affected parts of bone fracture and given internally.
11	Jatropha gossifolia	Bhakrenda	Euphorbiaceae	Seed	Seeds are consumed for treatment of constipation.

CONCLUSION

The empirical observation reveals that herbal medicinal system of closely woven in to the socio-cultural systems of the studied people. They believe in disease caused by spirits and deities. Beside this they put nature in to use such as medicinal plants for curing purpose. Halper (1963) has stated in the context of studying the traditional medicinal practices in Laos that it is a part of their ethnic pride which reinforces traditional techniques. Lock (nd). writes, "It is reported that over two thirds of all Japanese physicians prescribe herbal medication at time, some with great frequency. This means that traditional medicine has entered the world of big business".

SUGGESTION

It is emphasized that all efforts should be made to conserve these medicinal plants in proper way and suggested to take proper study and conserve

in this area which may develop in the medical field for health benefit of tribal society.

REFERENCES

1. E.H. Ackernecht, "Problem of Primitive Medicine" in Bulletin of the History of Medicine xI 50, 3-21, 1994.
2. S. S. Basu, "Tribal Health New Delhi": National Inst. of Health & Family Welfare, 1994.
3. N.K. Behura, "Health Culture, Ethno-Medicine & Modern Medical Services", Journal of Anthropological survey of India. 52:2, 2003.
4. B. Chaudhuri, "Medical Anthropology in India with special reference to Tribal Population", Ed. by B. Chaudhuri, Tribal Health: Socio-Cultural Dimensions; New Delhi, Inter India pub.1986.
5. F.E. Clements, "Primitive Concepts of Disease" University of California. pub. in American Archaeology and Ethnology 32:185-252,1932.
6. Cohen, Milton, "The Ethno medicine of Garifuna of Rio-Tinto" in Anthropology Quarterly, Vol. 57 no. 1, p.p. 16-27,1984.

7. Fabrega, Jr. Haracio, "The scope of Ethnomedical Science in Culture", *Medicine and Psychiatry*, 1, 2, 201-228, 1977.
8. Foster, George and Barbara Gallation Anderson, "Medical Anthropology" New York Wiley, 1978.
9. S.K. Gindi, "Ethnomedicine Among the Yanadi A Hunter Gatherer Tribes in South India", in *Girijan Sanskriti* Vol. 2, No.-2, 1994.
10. D.F. Murmu, "Plant Use Among the Tribal of Jharkhand" Ed. by A.K. Kalla, P.C. Joshi; Concept Pub. Com. New Delhi, 2004.
11. A.K. Neuman & Lauro, "Ethomedicine & Biomedicine Linking", in *Soc-Sci.Med.* Vol.16, 1982.
12. S.K, Nirala, A. Bhagat, "Bhaina Janjati Aur Vanoushdhi; Ek Manavshastriya Adhyayan", *Vanyajati* Vol. LVII; No.-3, p.p. 46-54 New Delhi 2009.
13. H. & K.K. Pebam Oinam, "Health Care Practices Among Tribal of Manipur", Ed. by A.K. Kalla & P.C. Joshi Concept Pub. Com. New Delhi, 2004.
14. A.V.K. Dixit, Sarkar, "Use of Herbal Medicine in Tribal Bastar", *Man and Life*; 25(3- 4), 197-207, 1996. R.D. Tribhuwan, Gambhir, "Ethno medicine Pathway A Conceptual Model", *The East Anth.* 49(2): 139-163, 1996.
15. R.D. Tribhuwan, "Medical Worlds of Tribals", Discovery Pub. House New Delhi. 1998.

