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Authored By

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Principal, Providence College for Women (Autonomous), Coonoor, The Nilgiris

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**MEDICINAL PLANTS AND THEIR USES BY THE NILGIRI TRIBALS**

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**Abstract**

The Nilgiris is an integral part of the Western Ghats complex is located between 100 28' – 110 37' N (latitude) and 69 27' - 770 4' (Longitude) at the junction of the Eastern and Western Ghats. Ethno botanical study was carried out beside of tribal group in the Nilgiri District. Total 54 Tree species belonging to 19 families 43 genera were documented. The collection of sequence on medicinal trees is a prerequisite for its utilization in the field of ethno medicine. The conservative medicinal trees were mostly used for fever, cold, cough, diarrhoea, dysentery, dermatological disease, wounds, piles, rheumatism and Snake bites. The Medicinal plants used by conventional users of Upper and lower Nilgiris.

**KEY WORDS** : Tribes, Medicinal plants, diseases, folk

**INTRODUCTION**

The term tribe commonly signifies a group of people speaking a common language, observing uniform rules of social organization and working together for common purpose. The tribal people being the original inhabitants of India constitute a significant part of this vast nation. They have been dwelling in the forests surrounded by hills for a long period. Their social structure, their culture and their language are quite different from the general people of India. The term tribe was taken over by the anthropologist from ordinary uses and like other terms it had variety of meanings. The tribal communities in India largely occupy the forest regions where for a long period in their history, they have lived in comparative isolation. They drew their sustenance largely from the forests, a relationship which continues undisturbed in the remoter tribal areas even now. As pressure of population increased, they became competitors for use of limited resources thereby adversely affecting the tribal economy in many areas.

The Nilgiri district popularly known as "The Blue Mountains" harbouring indigenous and exotic flora of excellent therapeutic potential and becomes a vital place for medical ethno-botanical as well as anthropological studies. The district lies between 110. 12' and 110 43' N and 76o 14' and 77o 1' E in the western Ghats comprises four taluka namely, Udhagamandalam, Coonoor, Kotagiri and Gudalur stretching for 2542 sq kms the annual rain fall of this district ranges from 1600-1800 mm. which favours the growth of rain forests engendering rich diversity of medicinal plants and other interesting floristic elements. The total tribal populations of the district was 21,368 of which the tribe-wise distribution is as follows; Todas: 1,600; Kotas: 1894; Kurumbas: 4874; Irulas: 5900; Panyas: 5700 and Kattunayakas: 1400.

In all ages and civilizations man's continuous search for curative plants to treat common diseases is well chronicled. The use of plants as medicines in different cultures, however, emerged with man's evolution. The origin of different medical systems is due to the concerted efforts made by the early man to treat ailments in his own environment employing folk-beliefs and traditional herbal practices. The knowledge on indigenous plants and its uses can be vital for health development workers as well as for the local population. Hence, an elaborate research thrust to document information on plant based herbal treatments on different ethnic groups is in rapid increase.

The district consists all in all six tribal groups of incredibly high anthropological significance. They are Todas, Kotas, Kurumbas, Panyas, Irulas and Kattunayakas living all along the length and breadth of the Nilgiri district. A piece of milk carbon-dated to 1200 B.C attest to hoary occupation of the Nilgiri by these tribal groups.

**KOTAS:** The kotas are musicians and excellent craftsmen having mastery over ironworking. Traditionally, their distribution in the Nilgiri district is confined only to seven villages inhabiting in moderate altitude of the district namely: New Kotagiri (Aggal), Kil-Kotagiri, Kundah, Kallimalai, Gudalur, Trichigadi and Sholur kotal. Each village has three Keri known as kizhkeri Nadakeri and Melkeri. Members living in the same Keri are considered as brotherly clan and hence no marriages are permissible. Keri exogamy is note-worthy among kotas. They have elaborate ritual practices and their own method of worshipping their family good kambattrayan.

*Achyranthes aspera*, "Nayuruvu" (in Tamil) "Apamarga or Kadaladi" (in Malayalam). An erect herb with terminal inflorescence, common. Leaf paste is applied on cuts, wounds and sores for quick healing. It is commonly using for cold, cough, headache and skin diseases.

*Datura stramonium* "Umithai" (in Tamil) "Unnam" (in Malayalam). An erect, branched herb with pale yellow flowers, common in waste places. Leaf paste is mixed with bit of chumambu (Calcium hydroxide) is used poultice to reduce inflamed wound and sores. It is commonly using for dental and skin infections, toothache etc.

*Lantana camara*, "Unnichedi" (in Tamil) "Kongini" (in Malayalam), flowering plant. Flowers pink or rose, very adaptable species. Leaf juice is applied to the gum to stop bleeding and to reduce tooth-ache. It is commonly using for asthma, high blood pressure, swelling and fever.

*Mirabilis jalapa*, "Anthi Manthara" (in Tamil) "Nahumam chedi" (in Malayalam). A slender branched herb. Flowers cream and yellow with white strip, common. Root or leaf paste applied on cuts and wounds for quick healing. The leaves are used to reduce inflammation.

*Rubia cordifolia*, flowering plant in the coffee family. "Manatti" (in Tamil) "Manchatti" (in Malayalam). A climbing herb with quadrangular stem. Flowers white, common in shade. Decoction of stem is orally administered as a restorative tonic. Root juice is given orally to cure jaundice. It is commonly using for skin ulcers.

*Rumex nepalensis* commonly known as Nepal Dock. "Sukkankera" (in Tamil), "Chethakkala" (in Malayalam). An erect, annual herb with red flowers, common. Root juice is orally given on empty stomach as an effective cure for jaundice. Paste of the root is applied for headache, ringworm and pimples. Its leaf extract is applied to skin sores.

*Ruta chalepensis*, "Pillaiyalathi" (in Tamil) "Arootha or Nagathali" (in Malayalam), it is an evergreen shrub. Flowers are yellow, cultivated. This plant is harvested from the wild for local use as food, medicine and source of materials. Leaf paste is externally applied to whole body for infants before bathing to protect from convulsions. It is better for fever and inflammation.

**TODAS:** They are professional dairy men and pastoralists living in the higher altitudes of the district in the traditional houses called "Mundas". Todas alone represent a purely pastoral economy in India today. The community has two exogamous divisions called tarthar and teryali. There are five socially distinguishable sects (clans) such as Palai, pakkam kuttan kenua and Jodi. Todas tenaciously maintain their rich cultural heritage and religious identity.

*Centella asiatica*, "Vallara" (in Tamil), "Mutral or Kodak" (in Malayalam). A stoloniferous herb with rooting at nodes. Flowers reddish, it is common in marshy places. Plant juice is considered as refrigerant to the body. The herb is recommended for various treatments such as leprosy, varicose, psoriasis, fever etc.

*Eriosea plicosa*, "Mukkuthi" (in Tamil), "Snehakkooora" (in Malayalam), it is for local use as food and medicine. Whole plant or different parts has been useful in the treatment of more than forty disorders like inflammation, infectious diseases, wounds and digestive disorders.

**IRULAS:** The Irulas are distributed in the lower altitudes of the Nilgiri hills. They are dark complexioned whose chief occupation is wage earning as plantation labourers in the estates. Traditionally their main occupation has been snake and rat catching. The community divided into seven clans (sects) and they are: Kupper, Samba, Kalkatti, Kurunagar, Devanam, Peradar and Pungar. Marriage practices are regulated by clan exogamy. Irulas are proficient in magico-religious cure for scorpions, dog, and snake-bites.

*Abutilon Indicum*, its local name is Thuthi. Its leaves are using for piles and skin diseases.

*Aerva tomentosa* Forsk. commonly its flowers and seeds are using for head ache, swelling etc.

*Aloe vera* (Katharhai), its leaves are using for purgative, jaundice, menstrual disorders and skin diseases.

*Hugonia myrtax*, local name is Mothirakanni, its leaves are using for dysentery.

**KURUMBAS** The Kurumbas practice hunting food gathering economy, well-versed in honey collection techniques. They are plain dwelling people living in the interior of the district. Their staple foods are wild tubers, wild fruits and other minor forests produces. Kurumbas are considered to be experts in magico-religious and witch craft practices they are heterogeneous population having divisions such as Haha kurumbas, Betta Kurumbas, Mull Kurumbas, Jess kurumbas and Urali Kurumbas. Important plants using by them are,

*Phyllanthus virgatus*, its local name is Siru Nalli. Its leaves are commonly using for reduce excessive body heat.

*Ageratum conyzoides* (Asteraceae), "Nasar soppu". An erect, annual herb flowers pale-blue or white; common leaf juice is orally given as a cure for cough and cold.

*Erythroxylum monogynum* roxb. "Jeevadalli marum". A Small branched tree with white flowers, common in Muthumalai wild life sanctuary. The oil extracted from the wood and stem bark is used to cure all types of acute skin disease.

*Passiflora foetida* "Naras chedi". A climbing herb, flowers bright pink common. The plant made into paste with water and applied externally on joints to cure from arthritic problems.

*Tectona grandis* "Theliku". Large deciduous tree with white bark flowers yellow planted. Hot water decoction of powdered bark is orally given to pregnant women to ease child birth and to mitigate abdominal pain during labour.

**PANIYAS** The Panyas are dark skinned people living in bamboo huts at the junction of bordering place of Kerala and Tamil Nadu. They work as labourers with Wayanad chettis. Their economic status and the educational attainments are very low they possess excellent skills in the art of fishing by employing certain plant parts like bark of *Eugenia* and leaves of *Aibama*.

*Antonia squamosa* "Seetha mara". Small, branched tree with greenish flowers, commonly cultivated for its fruits. Hot water decoction of powdered seeds is administered orally as a vermifuge to children.

*Macrotyloma uniflorum*, local name and Tamil name "Kollu". A climbing herb Flowers yellowish-green cultivated. Hot water decoction of powdered seeds is administered orally to women on empty stomach in early morning the three consecutive days as abortifacient.

*Oxalis cornicula* "Pulichen segae", "Pulirai" in Tamil, "Puliyeral" in Malayalam. A small hirsute herb with yellow flowers, common in waste place. The whole plant extract in water is orally given for piles and also used as a febrifuge.

*Psidium guajava*, its local name is "Koyyapazham", "Koyya" in Tamil, "Pera" in Malayalam. A branched tree with white flowers, cultivated for its edible fruits. Unripe fruits with equal quantity of mango bark are powdered and decoction made with hot water is orally given for abdominal discomfort gastric troubles and ulcers in stomach.

*Imperata Confertifolia* "Arathae", "Acaci" in Tamil, "Amrutha: all" in Malayalam. An woody, branched herb or sub-shrub flowers yellow, common. Leaf part is applied on the site of snakebite as an antidote to get rid of poison.

**KATTUNAYAKAS** They are another group of forest dwellers who are nomadic in nature, their staple foods are honey, wild fruits and tubers. Eating bison flesh is a cultural taboo with them. The social customs and religious practices of Kattunayakas are akin to Kurumbas in many respects. They have curly hair and speak Kannada language.

*Glycosmia pentaphylla* "Eruputtal" In Tamil "Amudham", "Kuttigama" in Malayalam. An erect branched shrub. Flowers white, fruits globose, fleshy, orange when ripe. Water extract of whole plant given orally to relieve stomach ache and abdominal discomfort. "

*Thunbergia fragrans*, local name is Kakka Valli. In Tamil "Iinthiraanputtam", in Malayalam "Saranthalpoova". A climbing herb with white flowers. Root decoction is orally given as an antidote for snake-bite.

## CONCLUSION

This study included rich folk knowledge of medicinal utility of plants by the six tribes of the Nilgiris. They are even to this time dependent mainly on plant materials taken from the wild for their treatment. The onset of modern medicines has not been able to eliminate the time honored folk herbal practices that are still part of their day-to-day existence. These tribes use plants for various disease conditions like, inflammation, aphrodisiac, cough and Cold, fertility regulation, fever and wound healing, body pain, giddiness, headache, jaundice, chest pain, constipation, snake bite, scorpion sting, asthma, antifertility and post natal problems. The cross-cultural anthropology has been alkalized by using similar plant for different disease condition and different plant used for same disease condition. In conclusion, it is stated that these observations provide a good potential for future ethno-pharmacological research and drug development.

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## An Ecocritical Study of Namita Gokhale's *The Himalayan Love Story*

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### ABSTRACT

Ecocriticism, as a study by itself grew in folds for the past two decades. The study of nature and usage of natural phenomena as allusions to the literary texts, traces its origin to much earlier writers. However, writers belonging to the present times, have never missed opportunities to create awareness among their readers about the serious threat faced due to the ecological imbalance.

Lack of environmental consciousness had been the major cause of the rampant environmental degradation. This paper entitled "An Ecological Study of Namita Gokhale's *The Himalayan Love Story*" attempts to examine the role of nature in bringing about peace and harmony in the lives of humans and man's helplessness in maintaining the environment in its pristine form and the sustenance of ecological balance. Namita Gokhale, one of the Indian Writers who belong to Uttarakhand, The Himalayas, has many of her novels set in this region. She brings out the role nature plays, in the lives of the local inhabitants in enriching both their physical and mental health. The novel taken for study here, leaves scope for a study of human characters who are largely melancholic. She has set this literary work against the backdrop of Namital, a beautiful hill resort. Parvati, the protagonist is seen helpless, caught in the whirlpool of tribulations all through her life. So is Namital, yet another protagonist of the novel. Local residents of Namital who have always resorted to its lap for solace, find that Namital, no longer is the same as how it used to be.

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Ecocriticism is a study of the relationship between literature and environment. The relationship between man and nature is not interdependent. It is one-sided, as only man is dependent on nature for all his needs. The term 'ecocriticism' first appeared in William Rueckert's essay, "Literature and Ecology: An Experiment in Ecocriticism" in the year 1978. Ecocriticism emerged as a separate branch of study in the late 90s. Laurence Buell, Cheryl Glorfelty, Harold Fromm, William Rueckert, Glen A. Love, Rachel Carson are some of the widely known ecocritics. An ecocritic, attempts to focus on the ecological element present in the text, environmental sensitivity etc.

Many writers over the years have chosen to immortalize specific landscapes and the pastoral settings through their literary works. However this kind of celebrating nature, traces back its origin to early 2<sup>nd</sup> century BC in Tamil Literature and other Indian Literature. This paper entitled "An Ecocritical study of Namita Gokhale's *The Himalayan Love Story*:"

## Manners of Motherhood with Reference to the Novels *The Boatman of The Padma* by Manik Bandyopadhyay and *The Small Town Sea* by Anees Salim

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### Abstract

The study of space is not new and several critiques have done phenomenal work on it. Michel Foucault is one of the critiques who have done phenomenal work on the same. In his Theory of Heterotopias, he categorises spaces into six Heterotopias. These spaces become veritable stages where performers, irrespective of one's sex, construct and modulate several aspects of life.

The spaces in which people are put in can determine human behaviour which in turn leads to various aspects of raw emotional states of existence like motherhood, femininity, etc. This paper is an attempt to analyse how spaces modulate the delicate aspect of motherhood by taking into consideration the lives of two women from two different yet similar cultural and social backgrounds. Most of the scholarly studies on motherhood focus on the feminist or the trauma aspect of the issue whereas the study of spaces has not been widely explored. Therefore, this paper focuses on the spaces and how they affect the expression of motherhood by taking into consideration the novels *The Boatman of the Padma* by Manik Bandyopadhyay and *The Small-town Sea* by Anees Salim.

**Key Words:** Bandyopadhyay, Culture, Foucault, Heterotopia, Motherhood, Salim, Space.

*The Boatman of the Padma*, originally called *Padma Nadir Majhi*, is one of the early classics written by the famous Bengali novelist Manik Bandyopadhyay. Born in 1908 in Santal Pargana, West Bengal as the fourth son of working-class parents, poverty and subjugation was not new to him and it reflects in his works. Contrary to his contemporary authors, who wrote mainly about the scenic beauty and innocence of village life, Manik Bandyopadhyay exposed the true hardships of village life. During a relatively poverty-ridden lifespan of 48 years, he produced 36 novels and nearly 250 short stories. His notable works apart from *Padma Nadir Majhi*, which is a milestone in Bengali literature, include *Patul Nacher Itikatha*, *Shaharati* and *Chatushkone*.

*Padma Nadir Majhi* was translated to English as *The Boatman of the Padma* by Ratan Kumar Chattopadhyay. It is the story of boatmen and fishermen in Kethpur, an outcast village in East Bengal, now Bangladesh. It is more the story of the fishermen community living as





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**COVID 19 IMPACT ON SOCIO-ECONOMIC AND PSYCHOLOGICAL FACTORS OF THE  
WOMEN STREET VENDORS IN NILGIRIS, TOURIST DISTRICT, TAMILNADU, INDIA**

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**COVID 19 IMPACT ON SOCIO-ECONOMIC AND PSYCHOLOGICAL FACTORS OF  
THE WOMEN STREET VENDORS IN NILGIRIS, TOURIST DISTRICT, TAMILNADU,  
INDIA**

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**Abstract:**

**Introduction:** Lockdown have been implemented across the world to combat COVID-19 transmission. This had an impact on almost every area of the economy, particularly the informal sector. The street sellers, who work as single breadwinners to support their families, are a component of this economy. Any change in their vending activities, no matter how slight, cuts their daily revenue drastically, leaving them helpless in their situation. This data set describes the economic and psychological impact due to COVID 19 on women street vendors, especially in Nilgiris District of TamilNadu, India's south.

**Methods:** Telephonic interview with women street vendors were carried out since it is not possible to do a field survey. 150 participants from different region of Nilgiris district, TamilNadu was considered. Snowball sampling technique was used for the study. Data were systematically analysed through the SPSS version of 20.0

**Results:**

Female street sellers suffer economic and psychological consequences as a result of COVID 19. It had an impact on their daily expenses, their children's education, their savings, the tourist destination's impact, and the impact of unpaid labour. COVID 19 increases their mental strain and pressure. To cope with their financial insecurity, the street sellers adopted a range of coping tactics, which include positive and negative strategies.

**Conclusion:**

Women street sellers in Tamil Nadu's Nilgiris area were disproportionately affected by the COVID 19 and shutdown; being a popular tourist destination, the tourist inflow of restriction and lockdown completely impacted their daily earnings potential. As a result of the outbreak, they have faced financial and daily life hardships.

**Keywords:** Women street vendors, tourist place, COVID 19 ,impact ,economic ,psychological

**1.Introduction:**

The image of a 38-year-old migrant labor stuck on a Delhi bridge by photographer Atul Yadav got a lot of attention on May 11, 2020. Rampukar Pandit's face was distorted in anguish, with a mask attached to his chin and a telephone to his ear. He was wailing uncontrollably while on the phone. Yadav had been taken aback by "his deep sadness," so he inquired as to what had been upsetting him. Pandit's baby child was dying almost 1000 kilometers away, and all he needed to get there was his two legs. The government imposed a countrywide lockdown in the aftermath of the COVID-19 pandemic, limiting people's mobility and making it difficult for informal laborers – such as construction workers and domestic workers, tailors and textile workers, and street sellers — to engage in activities that are their only source of income. (The New Indian Express, May 2020)Street vending is becoming an important source of income for many poor people because it takes little skill and little money. A street vendor is someone who sells items or services to the public without having a permanent built-up structure but with a temporary static system or movable stall .It might be fixed, taking up space on the sidewalks or in other public or private locations, or mobile, moving from place to place with their products on pushcarts, bicycles, or baskets on their heads, or it could be a combination of the two. COVID 19, a pandemic in the twenty-first century, is one of the most difficult situations that the world has ever faced.

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संस्था / संस्था के नाम से सम्बन्धित जो सम्बन्धित के तहत के हिसाब में हो  
जिसके विषय में यह स्पष्ट नहीं है उसको भी नहीं, जो अलग से हो, सीमा- 2 में ही नहीं है।  
अपनी जो सुविधा है, जो सीमा- 2 में नहीं है, जो सीमा- 2 में ही नहीं है, जो सीमा- 2 में ही नहीं है।

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