A REVIEW ARTICLE -
“ETHNOBOTANICAL USES OF MEDICINAL PLANTS IN ADILABAD DISTRICT, TELANGANA STATE, INDIA”

N Ramakrishna¹ and DSR Rajender Singh²

¹Department of Botany, Govt Degree College Begumpet, Hyderabad, Telangana State, India
²Department of Botany, Govt Degree & PG College Kairthabad, Hyderabad

*Author for Correspondence: nagilla_ramakrishna@yahoo.co.in

ABSTRACT
The present study is aimed at the preparation of an inventory of plants and their medicinal uses practiced by tribals in Adilabad district, related to the traditional medicinal practices of local tribal communities such as Kolams, Naikpods, Pardhans, Gonds, Thotis, Chenchus and Mathuras. We estimated that only one percent of the forest area is explored, 7% under explored and 92% forest flora has not been explored. In the above context the author has taken up an in depth survey of Medicinal Plants which are endemic and unique to this district. The present study deals with ethnic methods of “art of healing” practiced by tribals such as Kolams, Naikpods, Pardhans, Gonds, Thotis, Chenchus and Mathuras of Adilabad district.

Keywords: Tribal medicine system, Adilabad, Tribal Community, Art of Healing

INTRODUCTION
Since time immemorial human beings have been using plants for their survival and development. In the beginning they were food gatherers and hunters of food, but subsequently concentrated on plants that are useful for other purposes, such as for shelter, health care and artifact. The understanding of the use of plants for food, health care, shelter, agriculture and other purposes got accumulated over generations as traditional knowledge. The indigenous people of various regions have developed their own way of using plants for their health care and following their own culture, customs, folk songs and food habits. This knowledge is transferred through orally from one generation to another. People all over the world are still dependent on the traditional plant based healing practices as it is cheap and easily available. Rural people and tribal communities who live in the forest area predominantly depend on locally available medicinal plants to take care of their health and has become an integral part of their culture. Thus the accumulated diversified traditional knowledge has led to the dawn of a science called Ethnobotany. The term Ethnobotany was first coined by an American scientist John William Harshberger in 1895. He defined that Ethnobotany as the study of the relationship that exists between the people and plants. The word ‘ethno’ means a group of people sharing common origin, culture, language, customs, beliefs and traditions. Ethnobotany is studying plants through an anthropological approach. Later on many Ethnobotanists explored that how plants are used for various purposes such as food, medicine and religious use. Documentation of traditional knowledge through ethnobotanical studies is very important for conservation and utilization of indigenous people’s knowledge. Initial studies in the last 50 years have been primarily devoted to the preparation of inventories of plants of a certain region or specific ethnic groups. Many scientists, naturalists and thinkers from outside the community of ethnobotanists, started emphasizing the importance of ethnobotanical inquires and explorations. Faulk (1958) wrote the first book on Ethnobotany entitled “An introduction to Ethnobotany”, from India Jain (1981) published a book with the title “Glimpses of Indian Ethnobotany” and it is a compilation of various ethnobotanically related articles of different phyto geographical area as and the tribes of India. The knowledge of using plants and
plant parts as medicine has been rapidly eroded due to various factors but primary reason is lack of
documentation and preservation of such knowledge and lack in transmission of knowledge to the younger
generation. The valuable traditional knowledge, once lost it will be a permanent loss. Due to lack of
education, prevailing myths and beliefs among the communities this knowledge was not documented
properly hence the ethnobotanical documentation is assuming greater importance in the wellbeing of
entire humanity. The vast tracts of Indian sub-continent and its rich flora and fauna are still to be
explored. The people living in the forests and its vicinity and the tribal communities are using many
plants as medicine for their health care. Ethnobotany or in wider sense Indigenous Knowledge (IK) is
playing significant role in the sectors of agriculture (seed varieties, intercropping techniques, pest control,
crop diversity, animal production and animal health care), biology of human health care (through
traditional medicine the use and management of natural resources (soil conservation, irrigation and other
forms of water management) and education (oral tradition, local languages). And it also helps to sustain
our agriculture, environment and conservation of biodiversity. In a recent floristic survey - GAP- Analysis
of Adilabad district has been done by Reddy. C.S. (2010) and reported that “Adilabad district is least
explored botanically”. He estimated that only one percent of the forest area is explored, 7% under
explored and 92 % forest flora has not been explored.In the above context the author has taken up an in
depth survey of Medicinal Plants which are endemic and unique to this district. The present study deals
with ethnic methods of “art of healing” practiced by tribals such as Kolams, Naikpods, Pardhans, Gonds,
Thotis, Chenchus and Mathuras of Adilabad district. Telangana is a state of Telugu-speaking people. In
the recent past various ethnobotanical studies have been made to explore medicinal plants from the ethnic
tribal communities of all districts of Telangana. Botanical Survey of India has initiated recording and
Ravi Shanker and Henry (1992) were published a note on the medicinal plant wealth of Adilabad district. Previous authors had done some exploratory studies on ethnobotany of the district; Dr. Koppula Hemadri (1994) published Shastravettalanu Akarshistunna girijana vaidyam. In the above studies inventories of medicinal plants used for human ailments were documented from few localities. Vedavathy, S; Mrudula, V & Sudhakar, A: Tribal Medicine of Chittoor District, Andhra Pradesh (India), Herbal Folk Research Centre, Tirupati, 1997. Pullaiah et al (1998) reported Ethnomedicinal plants of the district and they provided scientific and vernacular names for each species. While Mubeen et al. (2004-2005) prepared an inventory of important medicinal plants of Adilabad district of Andhra Pradesh. Swamy and NSNS (2008) reported some ethnomedicinal plants used by tribes in the Nirmal forest division Adilabad District of Andhra Pradesh. The study aimed to record some interesting ethnomedicinal plants available and which are practiced by surrounding local adivasis of Nirmal forest division for their health care.

**Aims and Objectives**
The present study is aimed at the preparation of an inventory of plants and their medicinal uses practiced by tribals in Adilabad district, related to the traditional medicinal practices of local tribal communities such as Kolams, Naikpods, Pardhans, Gonds, Thotis, Chenchus and Mathuras to achieve the following objectives viz.,
1) To record the traditional medicinal practices of the Tribal communities of Adilabad district.
2) Botanical identification and herbarium preparation of the plants used by them.
3) To record the methodology followed by them in diagnosis during administration and curing of the diseases.
4) To document the scientific data for future reference/studies.
5) To study the other non-medicinal uses of the plants such as food, fodder and other uses.

**STUDY AREA**

**HISTORY OF ADILABAD DISTRICT**
The district derives its name from Adilabad, its head quarters town which was named after Ali Adil Shah, the ruler of Bijapur. The district was for long not a homogenous unit and its component parts were ruled at different periods by different dynasties, namely the Mauryas, Satavahanas, Vakatakas, Chalukyas of Badami, Rashtrakutas, Chalukyas of Kalyani, Yadavas of Davagiri, Kakatiyas, and Bahmanis, Imam Shahis of Ahamadnager, Mughals, Bhosle Rajas of Sirpur and Chanda. Originally this was not a full fledged district but a sub district named Sirpur-Tandur which was created in A.D 1872 with Edulabad (Adilabad), Rajura and Sirpur as its constituent talukas. In 1905 the status of this sub-district was raised to that of an independent district with head quarters at Adilabad. Adilabad is one of the most backward districts of Telangana. It is known for its characteristic presence of Sahyadri hills (locally called as Satnala Range) in its northern boundary, richness of forests as well as rich hydrocarbon resources like coal mines. The district encompassed with most ancient and innocent Adivasis. The rural folk are known for their famous carved wooden work, the most internationally known art of rural painting, small scale industry is well established in Nirmal town, popular as “Nirmal paintings”. The district is also having a ‘Tiger reserve’ second of its kind in T.S at Kawal known as “Kawal Tiger Reserve” and bestowed with number of scenic water falls at various places of the district like “Kuntala water falls” and “Pochara water falls”

**FORESTS AND VEGETATION**

**FLORISTIC COMPOSITION**
Adilabad ranks second among all the districts in the state in terms of forest area. The district forests are occupying about 40 per cent of the total geographical area. Adilabad district lies within the tropical deciduous belt which occupies a large part of Peninsular India. The forests of the district fall broadly into three categories according to Champion and Seth (1968) are Dry deciduous Teak forest. According to Sharfuddin Khan (1953) the forests of Adilabad are considered under forests of Godavari Valley,
Category – a:  Mixed Teak type as well drained slopes, with rich deep loam. Southern dry mixed deciduous forest and Dry deciduous scrub forests. Locally the forests are sub classified by state forest department as Teak forest (Teak over 30%) Mixed teak type (teak 10 to 30%) and Mixed type (Teak 10%) depending on the abundance of teak in the forests. In the first (teak type) category Tectona grandis forms almost as a sole crop. This type is represented by a good straight growth of teak stumps ranging from 15 to 20 meters in height and from 1-1.5 meters in girth at breast height. On well drained slopes rich with deep loam the teak may be represented to the extent of 30% to 50% or even more, occasionally tending to form pure and gregarious formations. On alluvial and dry shallow soils with poor drainage the percentage of teak goes down appreciably and that of the miscellaneous species increases. Sandy loamy clay soils support a luxuriant growth of mixed forests with abundance of teak and its associates. The common trees are Aegle marmelos, Anogeissus latifolia, Boswellia serrata, Buchanania angustifolia, Dalbergia latifolia, Diospyros melanoxylon, Garuga pinnata, Haldina cordifolia, Holoptelia integrifolia, Lannea coromandelica, Madhuca indica, Mitragyna parvifolia, Morinda tomentosa, Phyllanthus emblica, Polyalthia cerasoides, Pterocarpus marsupium, Schleichera oleosa, Soymida febrifuga, Strychnos nux-vomica, Terminalia bellirica etc. Trees of Terminalia arjuna are found along rivulets and streams in the forest. Barringtonia acutangula is seen along the streams in Bhemaram reserve forest in Mancherial division. When the underlying rock is a sandstone Chloroxylon swietenia, S. febrifuga are commonly found on the rocky and bolary soils and also on the laterite gregarious patches Xyli xylocarpa may be encountered. All the species mentioned above constitute the top storey. The lower storey consists of Albizia odorotissima, Butea monosperma, Cassia fistula, Cassine glauca Cleistanthus collinus, Cochlospermum religiosum, Gardenia gummifera, G. latifolia, G.resinifera, Holarrhena pubescens, Ixora parviflora, Limonia acidissima, Miliusa tomentosa, Nyctanthes arbor-tristis, Polyalthia cerasoides, Terminalia chebula, Wrightia tinctoria, Ziziphus xylpyrus etc. Dendrocalamus strictus which forms the under storey is abundant in Kagaznagar, Jannaram and Mancherial divisions. In other divisions it is seen as patches interspersed with arboreal associations. There is greater abundance of shrubby undergrowth and that of woody climbers in mixed forests having lesser percentage of teak, in rich teak forests their frequency of occurrence is considerably reduced. The common shrubs in these forests are Alangium salvifolium, Annona squamosa, Cassia auriculata, Catunaregam spinosa, Combretum albidum, Dichrostachys cineria, Dodonaea viscosa, Grewia hirsuta, G. tiliifolia, Helicteres isora, Maytenus emarginata, Mimosa intia, Minusops hexandra, Pavetta indica, Premna tomentosa, Vitex negundo and Woodfordia fruticosa. The woody climbers that are met with in the forest are Abrus precatorius, Bauhinia vahlii, Butea superba, Calycoperis floribunda, Cryptolepis buchanani, Derris scandens, Ichnocarpus frutescens, Mucuna pruriens, Olax scandens, Rivea hypocrateriformis and Wattakaka volubilis. Tamarix troupil locally called as Penpa or Laljhan is common in the sandy river beds of Godavari and its tributaries. Scrub forest vegetation is found on denuded hill slope soils particularly the soil brought by erosion. The following species are found growing like Acacia nilotica, Scilla indica, Cassia auriculata, Dodonea viscosa, Mimosa intia, Prosopis chilensis, Vitex negundo, Woodfordia fruticosa and Ziziphus species. Herbs are commonly seen after the onset of monsoon and disappear by the beginning of winter. The common herbs that are seen in the forests are Aerva lanata, Chlorophyrtum tuberosum, Curculigo orchioides, Curcuma decipiens, Cyathocline iyara, Desmodium dichotomum, D. velutinum, Enicostema littorale, Polygala elongata, Tacca leontopetaloides, Uraria picta and Zornia gibbosa etc. Herbaceous climbers that are encountered in the district are Canavalia gladiatia, Cocculus hirsutus, Dioscorea bulbifera, and Holostemma ada-kodien. The grasses that are encountered in the forest are Aristida adscensionis, A.setacea, Chloris dolichostachya, Chrysopogon aciculatus, Cymbopogon coloratus, C.martinitii, Dichanthium filiculme, Eragrostisellia bifaria, Heteropogon contortus and Opilomenus burmannii. The notable parasitic species found in the district are Cassytha filiformis, Cuscuta reflexa, Dendrophthoe falcata, Striga asiatica etc. Orobanche cernua, a parasite on crops like
Nicotiana tabacum is seen as a parasite also on Solanum melongena. Pteridophytic plants are relatively few in the district, they usually occur near canals, streams and also in rock crevices in forests. Marsilia quadrifolia is seen in ponds, puddles, rice fields etc., while Actinopteris radiate, Adiantum incisum, Adianum lunulatum and Christella dentata are confined to shady moist, rocky places in the forests.

MINOR FOREST PRODUCES:
Collection of minor forest products are the one of the major livelihoods of the tribal communities of the district. Tribals seasonally collect various fruits, leaves, gum, honey and raw material of medicinal plants. The major species like Acacia leucophloea, Albizia adoratissima, Albizia lebbeck, Anogeissus latfolia, Bombax ceiba, Boswellia serrata, Cochlospermum religiosum, Gardenia gummifera, Gardenia resinifera, Sterculia urens, Lannea coromandelica, Prosopis cineraria, Pterocarpus marsupium and Soymida febrifuga are collected by Gonds and Pardhans to sell in the local market to get additional income. Leaves of Diospyros melanoxylon are one of the major forest products for the locals which are collected in all the people during summer. The leaves of Diospyros melanoxylon are used to wrap beedis by the rural women in the district. Leaves of Bluhinia vahlii and Butea monosperma are used to make meal plates by the locals. Local tribal use certain stem fibers to make rope particularly species of Bauhinia racemosa, Eriolena hookeriana, Hardwickia binata, Crotalaria juncea, Borassus flabellifer, cocos nucifera, Helicteres isora are used mostly by them. Bambusa arundinancea, Dendrocalamus strictus and Vitex negundo species to make fencing around their houses and cattle sheds and also used to weave bamboo baskets. Tribals use species like Imperata cylindrica, Phoenix sylvestris, sida acuta, Thysanolaena maxima and Typha species to make broom sticks to use and sell in the local market.

TRIBAL COMMUNITIES OF THE DISTRICT
Adilabad is known for its significant forests and Adivasi forest dwellers which include various tribal communities existing since centuries and has a strong social, historical and cultural background. The tribal community of Adilabad district includes primarily Kolams, Naikpods, Pardhans, Gonds, Thotis, Chenchus and Mathuras. A brief account of their communities is given below.

KOLAMS
They are predominantly found in the tribal areas of Adilabad district. They live in interior forests of the district; they also live in the neighbouring states of Madhya Pradesh and Maharashtra. They call themselves as ‘Kolavar’ in their dialect. ‘Kola’ in their dialect means bamboo or stick. As they prepare baskets with bamboo, they might have been calling themselves as ‘Kolavar’. Their literacy rate in the district is pretty low. They speak their own dialect called Kolami. The main occupation of Kolams is agriculture and their subsidiary occupations are agriculture labour and basket making. In earlier days these people were experts in curing diseases through herbal medicines. Each Kolam household used to render service by giving herbal medicines to 5-10 Gond families in the villages. They cultivate Jowar, black gram, cotton, red gram sunflower etc. Jowar is their staple food. The present study includes one village consisting exclusively of Kolams, called Kolam Kothagudem in Utnoor Mandal in Adilabad District. The four tribal groups predominantly living in Adilabad District namely Gonds, Kolams, Pardhans and Thotis maintain healthy and respectful relationship with each other. Although inter-tribal community marriages do not take place they maintain friendly relations. There are villages where Gonds and Kolams live as neighbours peacefully.

NAIK PODS
The other important aboriginal group in this district is the Naikpods. Naikpods are referred to by the Gonds as Mache. They have a language of their own, like the Kolams, but in the area of the study that they all speak Telugu and consider Telugu as their mother tongue; they also know Gondi, which is the lingua franca among all the aboriginal groups. Naikpod clan names bear no similarity to the Gond or Kolam model, and inter-marriages are not allowed. Their clan and lineage names are the same as those of
Telugu speaking communities. Naikpods practice cultivation; they have now taken up plough cultivation, though they tend to be less successful than the Gonds. They live in small hamlets on stonier ground. Now few large Naikpod villages in the valley bottoms have been entirely taken over by non-tribal people, and the tribals remained as landless labourers. Their traditional occupation is making of bamboo mats for a variety of purposes. Unlike a relationship of mutual cooperation between the Gonds and Kolams, there is a competition and resentment between Gonds and Naikpods; the Gonds often refer to Naikpods as thieves and untrustworthy, whereas Naikpods assume greater purity than Gonds because they do not eat beef and pork. Both parties refuse to accept cooked food from each other and recognize this refusal. Each assumes a higher status. On the whole the Gonds avoid entering a Naikpod hamlet. But the Naikpods being numerically less dominant and often doing bamboo work for the Gond often enter Gond villages, where they forced to accept an inferior status. Generally both Gonds and Naikpods are cultivating groups and therefore equivalent, but the Gonds are relatively wealthier.

PARDHANS
Pardhans are closely linked with each individual Gond clan is a lineage of Pardhans, bards and chroniclers, who play a vital role in the worship of the clan deity and many other ritual activities. The Pardhans, the guardians of Gond tradition and religious lore are though themselves not Gonds and of a social status lower than that of their Gond patrons, are nevertheless the recent deflection of their interests and energy to other enterprises will undoubtedly have an adverse effect on the preservation of Gond traditions. The most important of these three groups are the Pardhans, as they call themselves as Pataris (as they are called by the Gonds). The symbiotic relationship between communities of Gonds and Pardhans has been established by centuries of their co-existence. The Pardhans are the hereditary bards of the Gonds. They have a clan and kinship system that is an exact replica of that of the Gonds and each Pardhan household is bound by a patron-client relationship similar to that of a jajman to a number of Gond households of its own clan. Pardhans receive yearly payments and dues at specific rites of passage from their hereditary patrons or dhanī. While the Pardhans' mother tongue is Marathi, they are guardians of Gond oral tradition and ritual music, which they sing in Gondi. The Pardhan is often called upon as an arbiter of Gond custom, and another has seen Pardhans, on their own initiative, object to infringements of Gond marriage regulations, their operation is dependent on their role as messengers and arrangers of clan rituals among the clan group, which is dispersed across the entire area of Gond population. They are the maintenance men of Gond tradition.

GONDS
This tribal group generally inhabits in their own settlements. In the past they were believed to practice slash and burn cultivation (podu cultivation). Today, most of them are agricultural laborers and supplement their income by non timber forest produce. Gonds are one of the numerically dominant tribal groups in India. They speak Gondi dialect. They are found in larger areas of central India, know after them as gondwana. Important sub divisions among Gonds are Muria Gond, Maria Gond (found in Madhya Pradesh), Raj Gonds and Durve Gonds (found in Maharashtra, Andhra Pradesh and sparsely in Orissa). All these sub divisions call themselves as Koitur in their dialect. In Andhra Pradesh, Naikpod is mentioned along with Raj Gonds in the approved list of Gonds. Monogamy is the general rule among but some rich people may more than woman. Pre-marital and extra marital relations are prohibited. Marriages with in the phratry are taboo. Cross-cousin marriages are encouraged but marriage with one’s own sister’s daughter is prohibited. The socially accepted ways of acquiring mates among Gonds are Marriage by negotiations, Marriage by Service, Marriage by capture and Marriage by intrusion, The god in Gondi dialect is known as pen and their supreme God is persapen. Each phratry is having its supreme God. Two important ceremonies are observed in the months of Bhave (April- May) and pus (December
January) in honour of persapen of each phratry. Similarly each clan or sub clan (khanda) members observe annual feasts and rituals in honor of their clan deities. Important deities worshipped by Gonds are Akipen (village deity), Nat Aawal (village Mother), Siva Aawal or Dasuri Aawal (mother goddess), Polam Rajul (deity of hills and forest), gouri pen (goddess of tiger) and Dodi make (mother of cowshed). Gonds do not eat the fruits or new food grains or vegetables without praying to their deity. They also perform festivals before they cut teak wood or leaves. Males among Gond tribe perform robust dance called ‘Dandari’ during Ashada (June-July) on full moon day and festive occasion. Both males and females perform ‘Demsaa’ Dance during marriage ceremonies. There are five varieties of Danndri Dance viz., Gusadi, Gummela, parra, tappal and kodal, Gusadi is performed by all Gonds irrespective of phratry or clan affiliation but the other four patterns of dance by members of specific phratries only. Gummela is performed by members of four divine brother groups, Kodal by six divine brother groups and tappal by seven divine brother groups. The traditional village councils are very strong and powerful in Gond village. Inter village councils called Raya Sabha are functioning in Gond village and each one settles inter village disputes of group of 10 to 20 villages members of Raya Sabhas. Traditional village councils used to maintain Grain Golas (Grainbanks) in respective village’s food grains in times of need. Gonds subsist on agriculture and agricultural labour. They grow jowar, cotton, red gram, black gram, green gram etc.

THOTIS

Thotis form a sizeable population in the Tribal Community of the district. Thotis living in the districts of Adilabad, Karimnagar, Nizamabad and Warangal in Andhra Pradesh are listed as Scheduled Tribes. According to 2001 census their population is 3,654. The total literacy rate among Thoti as per 2001 Census reports is 29.48. Thotis are recognized as Primitive Tribal Group Thoti tribe is divided into four exogamous phratries just as saga of Gonds. All the phratries or sagas are sub divided into exogamous clans. Among Thoti clan name precedes the personal name and is treated as surname. Every clan is strictly exogamous. Monogamy is generally practiced by Thotis. Widow marriages are permissible. The mother tongue of Thotis is Gondi. Gonds call the Thotis as ‘Birdal’ (receiver) and latter call the former as ‘Dhani’ (Donar). The traditional occupation of Thotis is acting as bards to their Gond patrons and women practice tattooing, but presently majority of Thotis are earning their livelihood as agricultural and casual labourers. The political organization at the village level among Thoti tribe is known as ‘Panch’. It consists of Patla, Mahajan, Devari, Ghattiyal and Havalidar.

CHENCHUS

The population of Chenchus in the district is 40,869 as per 2001 census. The total literacy rate among them is 17.68 out of which male literacy rate is 24.90 and females are 10.11 as per 2001 census. Their mother tongue is Telugu. The chenchu tribe is divided into a number of exogamous clans which are prefixed to their names. Some of the clans found among Chenchus are ‘Mandli’, Chigurla’, Udathala’, ‘Tokala’, ‘Mekala’, Bhumani, Katraju, Arthi, Dasari etc. Family is unclear. A very few joint families are also found. They collect varieties of roots, tubers, wild fruits, edible leaves etc., and consume them. They are non-vegetarians but abstain from eating beef. The traditional house of a chenchu is a small conical or ablong hus with wattle walls and thatched roof. Goats, sheep, buffaloes and cows are the domestic animals and there may be plough bullocks with cultivating families. Chenchus are adept in honey collect from honey combs perched on the mountain cliffs and caves. It is significant to note that in this arduous task of honey collection, the Chenchus choose only brothers-in-law and not own brothers in view of the existence of levirate system of marriage. They also collect minor forest produce items like gum, tamarind, myrobalans, nuxvomica, honey-was, mohwa flowers, chironji, soap nuts, broom-sticks etc., and sell them to Girijan Co-operative Corporation. The measures of social control are practiced among chenchus through a council of elders of the village and are headed by a man called ‘Peddamanishi.'
Chenchus generally state that Peddamanishi is always succeeded in office by his eldest son but they also admit that this rule is by no means always followed and that any sensible man may become Peddamanishi even if there is a son to the deceased holder. The disputes among Chenchus are generally settled by the traditional council. A new born child is named on the fourth day and the tonsure ceremony is performed when the child is three or four years old. A ceremony is performed when a girl attains puberty. Death pollution (sushti or muttu) lasts for three to fifteen days and is terminated by performing the Peddadivasam ceremony. They observe ancestor worship annually. They worship and believe in many deities and spirits both malevolent and benevolent and follow all Hindu festivals. Their religious pantheon include Mysamma, Rakta Veeradu, Onti Veeradu, Peddamma, Lingamaiah, Mallanna, Narasimhaswamy, Pothuraju, Nagamaiah Sunkulamma, Manthanalamma, Ankalamma etc. The ‘Chenchu’ tribe is declared as ‘Primitive tribal group’ in 1975.

MATHURAS
The tribe of Mathura is like Lambada. Tribal people but their hair style is peculiar to observe these hair style would be like a boat, which it is very convenient to carry anything keeping on their head very easily though they live for away from modern civilization, however due to changing in their away of life such has, dressing and language even today a follow their own tradition and festival, they have habit of looking after their pet animals in their cottages. Mathuras otherwise known as “Yadavas.” They are specialized in treating all types of wounds, injuries and fractures affected to animals.

OJHAS
This tribe is confined to a mere packet of northern part of Adilabad district particular in the Osegaon village and its surrounding forest locations of Jainur Mandal. They are known for their craftsmanship in brass and metal works and popular in the district. This Ojha community migrated from Bastar region of Chattisghar state. They are also very popular in the usage of herbal medicine.

THE STRUCTURE OF TRIBAL MEDICINAL SYSTEM
Tribal medicine is practiced since centuries by the aboriginal community world. Tribal medicine differs from modern medicine. It is practiced in multi healing methods of treatment of drug and is based on belief and taboos. The primitive man learnt this art of healing; the knowledge is passed on from generation to generation through oral tradition. Knowledge of tribal medicine is incorporated in all the traditional systems of medicine such as Ayurveda, Siddha, Unani, Homeopathy, and Tibetan and Chinese medicine. The tribal medicine is based totally on secrecy and belief. The tribal medicinal practices and the use of drugs vary from region to region. The classification of tribal drugs can be roughly done as shown in the chart. Tribal doctor believes that diseases can be cured through magic and religious ceremonies. The Gonds worship the nature god such as Perasa pain, Ali pain, and Avil pain. Avileet the tribal doctor is also called as ‘Deavali’ by the tribes.

DISCUSSION
NON-MEDICINAL USES OF PLANTS
Tribes of Adilabad district use forest produces for various purposes other than medicinal plants such as food, fiber, fuel, gum, oils, broom sticks, toys, agricultural use, building huts, fodder for animals, flowers use in the festivals to offer and decorate gods and goddess, marriages, birth and death ceremonies, belief and taboos etc. The same is discussed under various categories as described below.

i) WILD FRUITS, SEEDS AND NUTS
Tribal communities of Adilabad district, collect wild edible fruits seasonally which are available in the local forests. To over come the food shortage of tribal people they use forest resources for food which
include wild fruits, vegetables, tubers and nuts etc. which are greatly contribute to their nutrition and diet. Among the tribal communities in the district, Gonds and Kolams are highly depend on forest produces particularly collection of wild fruits, nuts, seeds to get food and earn income as well. Tribal communities collect seasonally available fruits, seeds and nuts from time to time from the forest and store them for future requirements that includes the plant produces of Aegle marmelos, Anacardium occidentale, Annona reticulate, Annona sqamosa, Borassus flabellifer, Bridelia retusa, Buchanania axillaris, Buchanania lanzan, Careya arborea, Cassia fistula, Cissus vitiginea, Cordia dichotoma, Diospyros chloroxylon, Diospyros melanoxylon, Garuga pinnata, Gardena gummfiera, Gradenia latifolia, Grewia tilifolia, Limonia acidissima, Litsia glutinosa, Litsia glutinosa, Maba buxfolia, Mangifera indica, Schlechera oleosa, Semicarpus anacardium, Styrihons potatorum, Syzygium cumini, Tamarindus indica, Terminalia alata, Xyilia xylocarpa and Zizipus mauritiana.

ii) WILD TUBERS AND LEAFY VEGETABLES
Among the tribal communities of the district, Kolams and Gonds use seasonally available wild tubers and vegetables for home consumption to meet their nutrient requirements. During winter season they collect tubers like Asparagus racemosus, Chlorophyrtum arundinaceum, Corallocarpus epigaeus, Curculigo orchioides, Dioscorea bulbifera, Dioscorea pentaphylla and Discorea alata. In the rainy season they also use tender leaves of Achyranthes aspera, Aegle marmelos, Aerava lanata, Balanites roxburghii, Commelina benghalensis, Emilia sonchifolia, Gymnema sylvestre, Limonia acidissima, Madhuca indica, Momordica charantia, Moringa concanensis, Oroxyllum indicum, Phyllanthus emblica, Pupalia lappacea, Terminalia bellirica and Terminalia chebula as leafy vegetables.

iii) OIL SEEDS
Tribal communities extract oil from the oil seeds for edible and non-edible purposes. Edible oil plant species are Arachis hypogea, Carthamus tinctoris, Helianthus annua, Gossypium herbacium, Guizotia abyssinica, Madhuca indica, Ricinus communis, Schlechera oleosa, Sesamum indicum, where as non-edible oil species like Jatropha curcas, Pongamia pinnata are used by the tribal communities for their traditional lamps and these oils are also used as biodiesel in the urban societies.

iv) FODDER PLANTS
Tribal communities are completely depended on wild fodder species to feed their animals. Tree species are mostly lopped by the tribals to feed their cattle and goats. The species which are lopped for green leaves as fodder in the summer are Acacia catechu, Acacia nilotica, Albizzia lebbeck, Butea monosperma, Ficus tinctoria, Azadirachtha indica, Ficus virens, Holoptelea integrifolia, and Mangifera indica. During rainy and winter season species like Bambusa arundinacea, Bauhinia recemosa, Cassia fistula, Gmelina arborea and Moringa concanensis are used as fodder. Climber species like Coccinia grandis, Pueraria tuberosa and shrub species like Isora paveita, Solanum xanthocarpum are used in winter and rainy season as fodder. Herbs and grasses like Achyranthes aspera, Asparagus recemosus, Boerhavia diffusa, Cassia occidentalis, Cocculus hirsutus, Dioscorea oppositifolia, Eclipta prostrata, Ipomoea carnea, Trianthema portulacastrum and grass species of Cynodon dactylon were found to be used for their animals.

ECONOMICALLY USEFUL PLANTS
i) GUMS AND RESINS
Certain plant species will produce gum and resin which are collected by the tribal people of the district. The major species like Acacia leucophloea, Albizia adoratissima, Albizia lebbeck, Anogeissus latifolia, Bombax ceiba, Boswellia serrata, Cochlospermum religiosum, Gardenia gymniera, Gardenia resina, Lannea coromandelica, Limonia acidissnia, Prosopis cineraria, Pterocarpus marsupatum and Soymida febrifuga are collected by Gonds and Pardhans and sell in the local markets to get additional income.
ii) PAPER PLATES AND BEEDI LEAVES
Tribal communities largely depend on collection of minor forest products particularly leaves during summer and they would earn good income to support their families. The leaves of *Diospyros melanoxylon* are one of the major forest products which are collected by all the local people between March and June. The leaves of *Diospyros melanoxylon* are used to wrap tobacco/tambaku called as beedis by the rural women in the district. It is one of the large scale businesses in the non-timber forest produce of the district, which runs in to millions of rupees. The local women folk use leaves of *Bauhinia vahlii* and *Butea monosperma* to make meal plates and earn some money to the family.

iii) FIBERS, BROOM STICKS AND FENCING MATERIALS
Local tribals use certain stem fibers ‘to make ropes’ particularly species of *Bauhinia racemosa, Eriolaena hookeriana, Hardwickia binata, Crotalaria juncea, Borassus flabelliformis, Helicteres isora*, are used mostly by them. *Bambusa arundinacea, Dendrocalamus strictus* and *Vitex negundo* species are used to make fencing around their houses and cattle sheds and also used to weave bamboo baskets. Tribals use species like *Phoenix sylvestris, Sida acuta, Imperata cylindrical, Thysannolaena maxima* and *Typha species* to prepare broom sticks for their use and also to sell in the local market to generate some money for their living.

iv) NIRMAL TOYS INDUSTRY
The artisans at Nirmal produce articles of artistic content and features reflecting the local animals, birds, fruits and vegetable which in appearance look as real as the natural pieces. Toy making is a well known industry. The ‘Nirmal Toys’ has a specific heritage tag popular for their ethnic beauty and aesthetic content throughout the country. Recently they are popular even in International market. Nirmal toys are made from the woods of *Givotia rotteriformis, Givotia moluccana, Gyrocarpus americanus, and Wrightia tinctoria*. They deserve yet another famous craft is ‘Dhokra craft’ popular along with Nirmal Toy industry in the district. This craft is practiced in villages like Ushagaon and Kasalguda of the district. The Dhokra casting artisans are living in this district since last 100 years and producing tribal ornaments Zoomorphic figures in particulars horses, elephants and birds.

GOND FESTIVALS
Gonds are the worshipers of Janani the mother of creator. They love festivals. Gonds have their own priests known as Devari, who only perform all the festivals and religious functions of the community. Gonds often involve in festivals which come seasonally before or after crops harvesting. Gonds believe goddess of plague disease locally known as Marke. According to them every hill, river, lake, tree is also inhabited by a spirit. They say that the earth, water and air are ruled by the great number of deities which must be appeased by sacrifices. Animal sacrifice on the festival and religious occasions is the common practice among the Gonds.

a. GINJA PANDUGA
They celebrate a seed festival locally known as ‘Ginja panduga’, till then they do not touch or consume the flowers, seeds, pulses and fruits of wild plants like Mahua, Mango, Beans etc., and the first harvest of seed bearing pulses like *Canavalia gladiata* and *Dolichos lab lab* etc..

b. AKADI FESTIVAL
Gonds, Pardhans, Naikpods and Kolams celebrate a festival known as “Akadi festival” during the months of June and July. They perform this festival under the tree of *Tectona grandis* before onset of monsoon rains. They restrict them selves in using the forest produces till completion of their Akadi festival.

c. NAGOBA FESTIVAL
Tribals of Adilabad celebrate Nagoba festival which is specially to worship tigers to protect and save their animals at the time of grazing in the forest.
d. **PUTHAPILLA FESTIVAL**

Gonds celebrate Puthapilla festival particularly to get good yields from the crops like *Sorghum bicolor*, *Cajanus cajan*, *Cucurbita maxima*, *Vigna mungo*, *Vigna radiata* and *Vigna unguiculata* etc. They perform this festival at the time of flowering season of above crops. They pray to their local gods and goddesses like Jaithuru, Thirumala Devi, Patel Penk, Persa pen, Jangubai pen, Aval pen, Aaki pen, Bheemal pen, Pharel pen, Naaraval pen and Lard Shiva etc to protect their crops from wild animals and pests.

f. **MADAI FESTIVAL**

Gonds celebrate a community festival known as Madai and it is one of the major festivals performed by them. Gonds settled in various parts of the country usually meet their relatives to perform this festival collectively. In the night they drink liquor made up of flowers of *Madhuca indica* locally known as Ippa Sara and enjoy dance along with the tribal music through out the night. Gonds worship Pharsa Pen locally known as Jalli Devara. The Gonds who are with Madai as surname usually perform this celebration during the month of May and worship their ancestors.

g. **KESLAPUR JATHARA**

Keslapur Jathra a popular ritual is also the important festival of the Gonds. In this festival they worship the snake deity called Nagoba, whose temple is situated in the Keslapur village of Indervelli mandal of Adilabad district performed by Government of T.S. This get together was introduced by Hemendorf (1942) to solve the problems of Tribal communities of the district related to social, administrative and law and order problems faced by the tribal face to face with the Government officials and tribal heads.

h. **DIWALI FESTIVAL**

At the time of Diwali festival (Aswayuja masam) Gonds involve in week long dance program locally known as *Gusadi dance*. It is the most famous dance performed by the Gonds wearing specific ethnic head gears decorated with the peacock feathers. The dancers wear cotton cloth around their waist and smear ash all over their body and beads made of animal hair and other important dance costumes.

**KOLAM FESTIVALS**

a. **AYAK FESTIVAL**

Kolams celebrate festival of Ayak related to the deity Bheemana which is the principal deity of them. Kolams celebrate this festival in the month of December (Satti). At the time of this festival Kolams decorate walls of huts and cover their roofs with new straws of *Oryza sativa*. The god Bheemana is represented by a carved wooden idol made from wood of *Mangifera indica*. The idol is crowned with a bunch of peacock feathers. They decorate a pot with a belt of bells and they kept anklets and small dolls which were made up of mud. On a Thursday, Bheemana are brought and kept in the centre of the village in a small green leaves enclosure. On the first day a fowl or a goat is sacrificed. On the following day the relics of the deity are taken to a hill stream for bathing after bathing the deity is brought back in the in the evening for pooja. A buffalo is sacrificed; the meat of the sacrificed animal is cooked and eaten by all the people of the tribe, first meal are served to all the priests (Devari). Cooked grains of *Sorghum vulgare* and mixed with the meat of the sacrificed animals, goes around the village, small quantities of it is left in all the corner stones and comes back. The deity is taken to its original abode the following day. This festival lasts for three days and it is confined to Kolam tribes only. Apart from celebrating community festivals, these tribes also celebrate other common Hindu religious festivals like Ugadi, Bathukamma, Dussera, and Diwali festivals. According to one legend Bathukamma is a deity and a lover of flowers. Hence, wild flowers of *Cassia auriculata*, *Celosia argentea*, *Polycarpea corymbosa*, *Cucurbita maxima*, *Mollugo pentaphylla*, *Plucaria wightiana* and *Tagetus petula*, are used in the preparation of colorful Bathukamma. Flowers are arranged on a square wooden plank or a square bamboo frame with the size of frames tapering off to form a pinnacle on top. They resemble the shape of a temple ‘Gopura’. A lump of turmeric is kept on top of the flowers. This little floral mountain is worshipped as Goddess Bathukamma.
PLANTS USED IN MARRIAGE CEREMONIES

Tribal communities of this district, use specific plant species for wooden pillars in the marriage ceremonies. The wood of *Boswellia serrata* is used to make wedding table (Pelli peeta) to sit bride and broom on it during marriage ceremony. Leaves of *Butea monosperma* are used to cover the pots filled with water and stem pieces of *Aristida adsensionis*. The poles of *Anogeisus latifolia, Tectona grandis, Acacia chundra and Chloroxylon swietenia,* are also used to make Paldal (pandiri). Leaves of *Azadirachta indica, Pongamia pinnata, Madhuca indica, Pterocarpus marsupium, Syzygium cumini, Mangifera indica, and Boswellia serratta,* are used to cover top of the Pandal (pandiri) as a sun shade. Leaves which used for sun shade are locally known as palaporaka particularly for marriage pandal. *Curcuma domestica* is used in the formation of a paste for improving the complexion of a bride. After the marriage ceremony groom and bride would go the sacred trees like *Azadirachta indica* and *Madhuca indica* which are believed as deity of Pochamma and perform ritualistic pooja.

PROTOCOL FOLLOWED BY THE TRIBALS IN MEDICINAL PLANTS COLLECTION

Tribal healers follow certain norms while collecting plant parts to use in the drug preparation. The leaves of *Acalypha indica* are never plucked for medicine without having bath and worshipping the plant. Tribal healers believed the tree *Ficus bengalensis* as their mother; often they offer a wild fruit to the tree before plucking the parts like leaves, bark, fruits etc for medicine. Healers do 3 rounds of pradakhin around the *Ficus religiosa* before collecting plant parts from the tree. Healers never root out the tap root for medicine often they use aerial root for medicine so that the plant will survive and it will be used in the future. Healers when they use tubers in their drug preparation, they never remove the entire tuber from the ground they left some of the tubers inside the ground and cover with soil for the survival of the plant. The whole plant of *Vernonia cinerea* is collected by performing pooja a day before Pushyami nakshathram and is collected which is used generally in the preparation of an amulet to ward off evil spirit.

PLANTS IN BELIEFS AND TOTEMS

Gonds keep a twig of *Calotropis procera* on their roofs of huts at the time of women having labor pains to get easy delivery. The plant specie like *Aegle marmelos, Musa sapientum, Cocos nucifera, Mangifera indica, Phyllantus emblica, Terminelias chebula, Oryza sativa, Raphanus sativa, Citrus aurantifolia* are never eaten before offering to the local gods and goddess by the tribal.

PLANTS IN TABOOS

Tribal people have strong religious taboos on plants. Pardhan tribal groups do not like to grow *Citrus aurantifolia, Carica papaya* in their front yards, they believe that if some one happens to see them early in the morning their whole day will be spoiled. Naikpods do not allow *Phoenix sylvestris* to grow beside their huts. Pardhan and Naikpods do not grow *Mangifera indica* in front of their huts. Tribal believe that ‘evil spirits’ reside on its branches of *Tamarindus indica* and *Ficus benghalensis* plants during mid days (12 Noon) and will not go their surroundings.

PLANTS IN WORSHIP

Tribal communities of the district consider *Madhuca indica* as one of the sacred plants for them, they never cut down the tree even when it exists in the cultivated fields, and it provides food and medicine apart from its use for distillation of wine as well. *Prosopis cineraria* is worshiped to obtain success over enemies and to get devotee’s wishes. *Ocimum sanctum* is usually planted in front of the Gond’s houses. The species of *Achyranthes aspera, Aegle marmelos, Azadirachta indica, Butea monosperma, Calotropis gigantea, Cannabis sativa, Clerodendrum indicum, Cynodon sp., Eclipta prostrata, Ficus benghalensis, Ficus glomerata, Ficus religiosa, Ficus retusa, Gmelin arborea, Lawsonia inermis, Mangifera indica, Pongamia glabra, Saraca indica, Streblus asper, Syzygium Cumini, Tamarindus indica* and *Tectona grandis* are also considered as pious sacred plants by the people in this district.
TRIBAL HEALERS, THEIR KNOWLEDGE SOURCES
During the study the author has met and interviewed a total of 47 tribal healers were interviewed, among the total healers 4 of them are women healers whom are specialized in treating child and mother health. Among the total healers about 43% of healers treat only human diseases and 57% of the healers have specialized in treating both animals and human diseases. There were no specialists for treating only animals (Figure-1).

The age groups of the healers fall between 40-80 years old. Of the total healers 34% of them gained knowledge from their fathers, 23% of them are acquired herbal knowledge from their uncles, 19% of the healers learned from grand fathers, 13% of the healers learned from their mothers, 9% of the healers learned from purjaris and 2% of them learn it from their grand mothers (Figure-2).
STATUS OF HEALERS AND TRANSFORMATION OF THEIR KNOWLEDGE

Out of the 47 healers about 43% of the total healers interviewed have not transforming their knowledge to their family members, while 26% of healers are eager to transfer their knowledge to their sons. Interestingly 25% of healers are interested to teach their art of healing to those who are willing to learn and are interested to practice. 6% of the healers are sharing their knowledge particularly on veterinary medicine to others (Figure-3).

LIVELIHOOD OF THE HEALERS

Agriculture is the main occupation of all healers for their livelihood, their subsidiary occupations are agriculture labour, animal rearing, basket making, bamboo weaving and selling forest products in the local markets. 80% of the healers extended their services including medicine with free of cost, while 20% of them do not demand for any fees if patients offers then only they accept, it is observed that some times healers ask patients to bring additives like pepper, jaggery, salt, chilies for the preparation of the medicine.

HERBAL PHARMACOLOGY AND DRUG ADMINISTRATION

The preparation, mixing of drug or medicine intended for human or veterinary uses by tribals have reached perfection in the art of medicine preparation. Of the total 357 recorded medicinal preparations during the study, about 90% of the herbal medicines are prepared from single plant (or plant parts) and rest are prepared by using two plants and some times more than two plants (multiple drug preparation). Use of additives like black pepper, dried zinger, salt, clove, zeera, mishri, honey and jaggery with main drug is quite a common practice by the healers. They believe that herbal medicine will not work without these additives, particularly black pepper. Medicines are prepared in several forms by the healers such as fresh juice by squeezing fresh materials, mixtures, pills, decoctions, paste, ointments, medicated oils, powders etc. Healers predominantly use fresh plant materials like leaves, barks (of roots and stems), tubers, rhizomes either to make juice, paste and decoction. Fresh juice of plants (drug) is prepared either adding water or cow milk or goat milk. Healers mostly use leaves in the form of paste or juice to human as well as veterinary ailments. Healers prefer to use fresh medicinal herbs; in absence of them they use even dried or preserved herbs and their parts.
DAY SPECIFIC TREATMENTS

Healers follow their own customs during their treatments. It is interesting to note that Kolam and Naikpodu healers prefer treating diseases on a particular day of the week. Healers who treat infertility problems would provide medicine only on Fridays and Sundays. In case of treating the women patients for infertility problem the medicine will be administered on second menstrual day only.

POPULARITY OF TRIBAL TREATMENTS AMONG RURAL-FOLK (IMPACT FACTOR OF TRIBAL MEDICINE)

Tribal medicine or herbal medicine is an age old medicine practiced by the man from time immemorial and was practiced from generation to generation through trial and error methods and purely based on beliefs and secrecy. The plants used in this system are easily available in abundance in our surroundings. The mode of preparation is simple. The administration of the drug is also easy, without any side effects. These qualities attracted people around the world. People all over the world are still depending on the traditional plant based healing practices, it is cheap and easily available. Tribal communities who live in the forest areas are totally depend up on locally available medicinal plants to take care of their health and tribal medicine has become an integral part of their culture. Even today 60-90% of the tribals are dependent on tribal medicines for human health care as well as veterinary health care problems. This shows that the social impact of the herbal drug is found to be profound and still play a major role in their lives subsequently in the society. The Primary Health Care (PHC) of the tribals in Adilabad district is mostly depended on use of traditional herbal medicines. The Impact Factor is found to be 70-90% under Human health care and 60-80% under Veterinary Health Care is recorded. This can be considered as a very important Social Impact Factor (SIF) influenced by herbal plants usage in the day to day lives of the tribals. Rural folk living in the surrounding villages of the forest areas of Adilabad district and in other towns of the district heavily depend up on the herbal medicine first, they approach the tribal healers to cure their ailments. As of today the healers are still in possession of tremendous ancestral traditional knowledge on medicinal plants present in their surroundings. Even today 50-70% of the rural folk are dependent on tribal medicines for human health care as well as veterinary health care problems. This shows that the social impact of the herbal drug is found to be profound and still play a major role in their lives subsequently in the society. The Primary Health Care (PHC) of the rural folk in Adilabad district is mostly depended on use of traditional herbal medicines. The Impact Factor is found to be 60-70% under Human health care and 50-60% under Veterinary Health Care is recorded. This can be considered as a very important Social Impact Factor (SIF) influenced by herbal plants usage in the day to day lives of the rural folk.

SACRED GROVES

Sacred groves (SGs) are small groves that are specific places which are protected and conserved by the local communities as being the sacred residences of local deities and sites for religious and cultural rituals. They serve as valuable store houses of biodiversity. They are part of biological heritages and systems that has helped to preserve the representative genetic resources existing for generations. Sacred groves are the important places in which biodiversity is preserved in mostly undisturbed condition because of certain taboos and religious beliefs. Sacred groves are ancient natural sanctuaries that have supported the growth of several interesting and rare species of flora and fauna of the past. In the district many centers are considered under sacred grove category. For example the temple area of Jainath, situated in Jainath, a small village 21 Kms from Adilabad, the temple area of Basara-Saraswati, Ginnedhari of Tiryani mandal, Keslapur a remote village of Indervelli mandal, the area of Kunthala Waterfalls, the area of Pochara water falls, Mahagoan of Bhainsa mandal, Narnoor of Narnoor mandal, Dankanapally of Tiryani mandal, the temple area of Sadalpur, an ancient Temples of Lord Bhirava and Mahadeva located at just 37 kms away from adilabad and Sirichelma of Ichoda mandal are known as places of sacred groves. In the above sacred groves species like Achyranthes aspera, Aegle marmelos,
TRIBAL AND BIODIVERSITY CONSERVATION

Biological diversity that is seen today is the result of millions of years of evolutionary process. Diversity is measured in terms of genetic diversity (diversity within the species), species diversity (diversity at species level), and ecosystem diversity. Conservation of Biological diversity is essential in order to sustain the life of human beings as well as other forms of life. Human race has been dependent on plants both for their material needs and emotional needs since its evolution. The tribal communities understand all these as life sustaining resources. Therefore they not only utilize them but also conserve them. Erosion of either of this diversity would greatly affect the human kind. Hence, both the biological and cultural diversity should be considered as a unit for a meaningful conservation. Tribal communities follow well balanced and judicious conservation methods for medicinal plants by applying the strict restrictions to be followed by everybody in the community in the form of taboos or totems or worship or rituals etc., for the posterity.

URBAN INFLUENCE ON TRIBAL COMMUNITIES

During the study period the author has observed that the tribes are slowly influenced by modern society’s maladies in the recent past. This has been conformed by the tribal healers during the interaction with the author. They observed that younger generation is influenced by attractions of urban society, further they also observed that middle aged people in their communities are suffering from arthritis and diabetic and hypertension which was not seen in the older generation particular people of 70-80 years age. Recently a study published by National institution meaning bureau (NNMB) and National Institute of Nutrition of nutrion (NIN) and Indian Council of Medical Research (ICMR) in the month of June, 2012 in Hyderabad has released a report on “Diet Nutritional Study of Tribals of India”. The report observed that many Adivasi (Tribal) in the country suffer from hypertension, overweight, obesity problems both in tribal men and owmen in the states of Gujarath, Odisha, Kerala, West Bengal, Karnataka, Maharashtra, Madhya Pradesh, Tamil nadu, Andra Pradesh and Telangana state.

CONCLUSION AND SUGGESTION

Biodiversity forms the backbone of viable ecosystems on which we depend for our basic necessities, security, and health. The present study detailed that the tribes have knowledge of medicinally important plant and their use in various diseases. The tribes depend on herbal practices in and around the forest area. The tribal’s using of plants and knowledge of practice has come down through generations. There is a need to support indigenous practices of use of medicinal plants with a vision of conservation and community development. Valuable herbal practices have been practiced by trible community since a long period. The tribals utilize number of plants in rituals, festivals and other ceremonies. The other facets of human well being, such as health, economic and political security can influence the value of biodiversity. The conservation of the knowledge of the traditional medicinal practice by the tribal communities of Adilabad district must be taken up on top priority basis by the State and Central governmental agencies. Telangana - State Biodiversity Board must initiate to conserve this traditional knowledge in the form of Traditional Knowledge Register (TK Register) for Adilabad district. In the light of recent ongoing International convention of parties – (COP) – IX meeting held at Hyderabad on conservation of Biodiversity (CBD) during 1st to 19th October 2012, this small scientific work on Tribal life – their primary Health care will be a suitable contribution by the authors and is dedicated to the Tribal society of Adilabad.
REFERENCES


Mubeen et al. (2004-2005) prepared an inventory of important medicinal plants of Adilabad district of Andhra Pradesh.


