

To Study of Aesthetic Values of Some Traditional Worshipping Plants of Dang District



Botany

KEYWORDS : Worshipping, Traditional, Aesthetic, Tribal

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ABSTRACT

Tree occupies the important place in the history of India. Plants are an integral parts of Indian life and culture and worshipped among various tribes in india. The present article deals with some important and common trees in worshipping. One of the roles of plant worshipping has been common in the third or fourth millennium B.C. This paper highlights the important of some plant known to be traditionally in Dang district. In ancient time kadam tree is popular for lord Krishna, Banana plant has special significance as it is order in 'VRATRAJ'; Brahma is believed to be seated on the Lotus, Pipal tree occupied a very important place during the Vedic period. The present taxonomic account is based on field survey in the Borsad taluka. The present paper deals with total 18 angiospermic plants like Mangifera indica L, Ficus racemosa L., Ficus religiosa L., Oscimum sanctum Linn. etc. These plants are found in wild as well as grown in close vicinity of tribal folk of various places of Dang forest.

INTRODUCTION

India has the second largest tribal population in the world after Africa. These tribal populations have a rich heritage of traditional knowledge about the plants available in their surroundings with their aesthetic values. The human culture, customs, ethos, religious rites, legends and myths, folk tales and folk songs, food as well as medicinal practices are deeply associated and influenced by the plants (Badoni and Badoni, 2001). The God has bestowed some specific powers to certain plants, animals and even rivers, mountains places, which an important role in prosperous human life. According to World Health Organization (WHO) as many as 80% of the world's population depends upon the traditional medicine for their primary health-care needs (Sheldon J W, et al, 1997; Azaizeh H, et al, 2003).

Although the previous work had been carried out at a large extent on this region, the in depth investigation covering multi-disciplinary facets on aesthetic values of prevailing floral diversity of this region has not been worked out. It is, therefore, very necessary to explore certain pockets associated with local inhabitants of forest areas of Dang district with respect to the utilization of existing floral elements having some prime aesthetic values by tribal people. Hence the present study was undertaken to study the aesthetic values of some traditional worshipping plants of Dang district.



In many vratas observed by Hindu females such as, Durvastami, Asokastami and Madanotsapa trees are worshipped. In a number of regions of India, certain trees are still worshipped as deities by the tribal of pre- australoid stock.

Dangs forest division is administered by the Gujarat State Forest Department. The area lies between 200 30' N latitude and 730 15' E longitude at the elevation of 450-700msl. The forest region is moist deciduous tropical type with an average rainfall of 1200-1500 mm. The mean temperature varies from about 80 C in winter to about 340 C in summer, with 30-80% humidity.

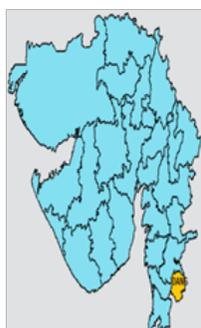
MATERIALS AND METHODS

The present study was carried out in Dangs district in 2013 year to find out the importance of plants in the religion, culture and health care system of tribal people. The information regarding the use of plants in the religious activities and traditional healing system, amongst the tribal people, was collected through consulting the people and traditional herbal healers. The data collected through 4 representative interior tribal areas of some villages of Dang district in different seasons. A systematic position of each recorded floral taxa within the study areas were confirmed by reviewing various literature (Patel RI, 1971, Sutaria RN, 1996).

RESULTS AND DESCUSSION

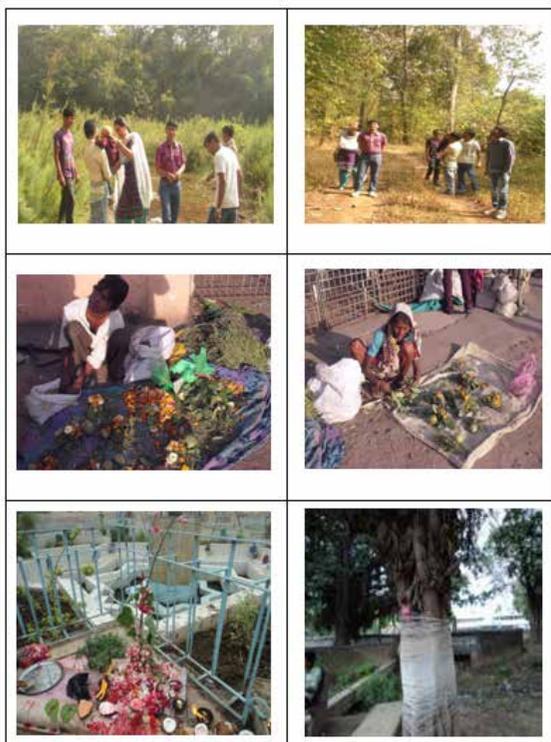
The present study shows that 54 plants species are associated with the aesthetic values. These plant speices are regularly used by the trilbal people in various religious activities and traditional healing system. The following plants either worshipped as deities themselves or offered to god during rituals and health care:

Ficus benghalensis (Banyan tree) belongs to Moraceae family. According to Hindu mythology, Brahma was transformed into a Banyan tree. In the vadsavitri vrat, to make a parikrama (i.e. to go round it a certain number of times) to praise the Banyan



tree and to pray to it for the longevity of their husband and for fulfillment of their wishes.

Butea monosperma (Palasa tree) belongs to Papilionaceae is employed in local people connected with the blessing of claves to ensure their providing good milkers. The wood is used in the sacrifice and flowers for good health and various religious activities.



Musa sps. (Banana plant) belongs to Musaceae family has specially significant that female should worship on the fourth of the Kartik Sudh whereby their husbands would survive them and their life would survive them and their life would be lengthened. The branches of fruits are much used in entrance of houses and on such occasions, especially at marriages for signify life of plenty and fertility.

Aegle marmelos (Bilwa) belongs to Rutaceae family. Leaves of this plant are offered to please Lord Shiva. In many ayurvedic formulations, its leaves and fruits are being used as anti diabetic agents. Tribal people use the squash of pulp of fruit to cure

the digestive disorders.

Madhuca indica (Mahudo) belongs to Papilionaceae family. Local people use this plant for easy delivery and making building materials, soap as well as eating corolla.

Calotropis procera (Akado) belongs to Asclepiadiaceae family. These plants leaves are offered to Lord Shiva, in the same way, as the leaves of Bel are offered to Lord Shiva while its floral buds are offered to Hanuman. Its flowers are used to treat cough and asthma (Singh et al., 1996)

Ocimum Sanctum (Tulsi) Belongs to Lamiaceae family. This plant is also known as Haripriya, which means very much dear to Lord Vishnu. According to Hindu tradition, a dead body places a Tulsi plant or plant is carried with the corps up to the cremation ground and planted at funeral place in remembrance of the bereaved person. This plant is useful in the treatment of cold, cough, sinus infection, chest congestion and similar other respiratory disease.

The importance of plants in human life as food, fiber, cosmetics ect. was discussed time to time by many researchers. But the aesthetic values are not much explored. Defni et al (2006) reported that Muslims of Northern Israel use some sacred plants in cemeteries of graveyards to repel the evil spirits, as their good odour and divine medicinal qualities.

The traditional culture and religion of human being have deep faith in the nature and its components in every walk of life. Since, the people of Dang district are purely forest dependent, the live stock is the major economic source and an integral part of the traditional tribal livelihood. The domestic livestock component of the area mainly feed on leaves, pods and seeds of *Acacia*, *Pterocarpus* and *Albezia* ect.

ACKNOWLEDGEMENT

The authors express their deep sense and wholeheartedly of gratitude to Dr. Y. B. Dabgar, Principal R. R. Mehta College of Science & C. L. Parikh College of Commerce, Palanpur, for his valuable guidance, constant suggestion, encouragement and constructive criticism throughout the period of study and thankful to Principal Shree N. M. Tandel, Govt. Science College, Ahwa-Dang for necessary facilities and inspiration during the course of investigation very grateful to the local communities for facilitating the help sharing their time and knowledge for documentation of uses of species.

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