



## UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: [www.ujconline.net](http://www.ujconline.net)

Research Article

# ETHNO MEDICINAL PLANTS USED FOR SKIN AILMENTS BY YANADI TRIBE IN CHITTOOR DISTRICT, ANDHRA PRADESH

Sudha G<sup>1</sup>, Hareesha E<sup>2</sup> and Reddy KSN<sup>3\*</sup>

<sup>1</sup>UGC Post Doctoral Fellow, Department of Anthropology, Sri Venkateswara University, Tirupati, Andhra Pradesh, India

<sup>2</sup>Research Scholar, Department of Anthropology, Sri Venkateswara University, Tirupati, Andhra Pradesh, India

<sup>3</sup>Assistant Professor, Department of Anthropology, Sri Venkateswara University, Tirupati, Andhra Pradesh, India

Received 31-12-2015; Revised 29-01-2016; Accepted 27-02-2016

\*Corresponding Author: **Dr. KSN Reddy**

Assistant Professor Department of Anthropology Sri Venkateswara University Tirupati-517502 Chittoor Dist., India

### ABSTRACT

The present paper makes an attempt to focus on the ethno medicinal plants used for skin ailments by Yanadi tribe in Chittoor District, Andhra Pradesh. The present work is collected from six Yanadi tribal hamlets or settlements around Kalahasthi and Karvetinagaram mandals of Chittoor District, Andhra Pradesh. The total population in all these settlements consists of 960 adult individuals (Males 470 and females 490). Yanadi is closely interlinked with bio resources and medicinal plants for healthcare are derived by continuous access to and observation of the natural resource. This aboriginal tribe has authentic information on medicinal values of different plant species. This tribe identifies 21 plant species used for skin treatment. They use various plant parts like roots, stem barks, leaves, flowers, fruits and seeds for curing skin ailments. They have been using these medicinal plants in the form of paste, oil, powder, decoction and juice.

**Keywords:** Ethno Medicinal Plants, Yanadi tribe, Skin ailments, Andhra Pradesh.

### INTRODUCTION

The WHO has estimated that over 80% of the global populations rely chiefly on traditional medicine<sup>1</sup>. India is the second largest country in the world in respect of human population. Over 550 tribal communities are covered under 227 ethnic groups residing in about 5000 villages of India in different forests and vegetation types<sup>2</sup>. The tribals inherit a rich traditional knowledge about the flora investigated and apply this knowledge for making crude herbal medicines to cure different diseases<sup>3</sup>. For Anthropologists and other behavioral scientists, culture is the full range of learned human behavior patterns. The mother of all indigenous medicines is the tribal medicine practiced by the ethnic community<sup>6</sup>. Yanadis are one of the major scheduled tribes of Andhra Pradesh<sup>4</sup>. Yanadi is one of the most ancient and the next largest tribe to Koya. When Aryans came to India they were called "Yanadulu" (means orphans) whose origins are very vague, and they found living in utter poverty. They are dark skinned, platyrrhine and short stature, long head, prominent chin, thick lips and scanty hair both on head and body<sup>5</sup>. Ecology plays an important role in shaping the life of Yanadi people. The traditional Yanadi economy is built around forest.

Yanadi depend on their own skill for the diagnosis and treatment of diseases. Their indigenous knowledge is essential for the use, identification and cataloguing of the biota<sup>6</sup>. Traditional health knowledge of the Yanadi is closely interlinked with Bio-resources. Medicinal plants for health care are derived by the continuous access to and observation of the natural resource. The tribals that practiced the age old traditional health knowledge protected it by not revealing it to others but only to their kith and kin. They used their knowledge among themselves but also for the well-being of mankind<sup>7</sup>.

Knowledge generation and maintenance is dependent on their traditional life style, culture and heritage. These are clear examples of their collective bio-cultural heritage rights. Medicinal knowledge is acquired and transmitted through rituals in sacred forests. Plants for specialized cures are harvested wild through special rituals, and it is believed that their cultivation will remove their potency, and that if a plant is grown in the garden, it will be inflicted with the disease for which it is used. Hence the maintenance of knowledge systems depends on access to sacred forest and wild resources<sup>8</sup>. This medicinal plant information is to be taken in to large scale cultivation and to conserve these medicinal

plants which provide a lot of use for the coming generations<sup>9</sup>. Urgent measures for conserving wild genetic resources, as well as for kick-starting large-scale cultivation, are necessary<sup>10</sup>. It is with this background the present work was taken to throw light on the health standards and ethno medicinal plants used by Yanadi tribe for skin ailments in Chittoor district, Andhra Pradesh.

## MATERIALS AND METHODS

The data for the present work is collected from six Yanadi tribal hamlets or settlements around Kalahasthi and Karvetinagaram mandals of Chittoor district, Andhra Pradesh. The total population in all these settlements consists of 960 adult individuals (Males 470 and females 490). The techniques employed in collecting the data are interview and observation method. The interaction and discussion between the writer and people studied during the field camp has been carried out in telugu language as it is the mother tongue of both of them. Ethnographic data has been mainly collected by interviewing Yanadi of all age groups initially, only aged peoples narration alone were taken into account because of their vast experience and the fruitful data. The information acquired on skin diseases and medicinal plants used is recorded and analyzed in terms of family, genus, species and also vernacular names. The actual applications of plant parts or fruits or roots and the nature of disorders are also presented for each and every plant.

An attempt has been made to know different plants used for curing various skin ailments.

## RESULTS AND DISCUSSION

The main theme of this study is to protect the people from hazardous skin diseases with in a reliable time. The Yanadi tribal inhabitants of Chittoor district area have authentic knowledge on skin diseases based on their ancient culture and ethnic practices. Primitive societies have depended on herbal remedies for the treatment of diseases and disorders since the time immemorial<sup>11</sup>. Enhancing the sustainable use and conservation of indigenous knowledge of useful and medicinal plants may benefit and improve the living standards of poor people<sup>12</sup>. The present study brought to light the immense hidden knowledge of Yanadi tribal people on various diseases consisting 21 species. The tribals are not interested in sharing their knowledge with outsiders. After developing intimacy with traditional healers some information on traditional medicine could be collected. They have been employing all these plants in the form of paste, powder, juice, decoction, infusion and also in crude form. The version of the villagers revealed that people have been shifting from traditional medicine system to modern medicine system. This is due to the effectiveness or quick action and easy availability of modern medicines. The present paper has highlighted the following plants and plant products for curing skin ailments.

**Table 1: Medicinal plants used by Yanadi tribe for skin ailments**

Sr. No	Vern. Name	Botanical Name	Family	Plant part used
1.	Seethapalam	<i>Annona squamosa</i>	Annonaceae	Leaves
2.	Avalu	<i>Brassica nigra</i>	Cruciferae	Seed mustard oil
3.	Gongura	<i>Hibiscus cannabinus</i>	Malvaceae	Leaves
4.	Narinja	<i>Citrus aurantium</i>	Rutaceae	Leaves
5.	Vepachettu	<i>Azadirachta indica</i>	Meliaceae	Leaves
6.	Turakavepa	<i>Melia azadirachta</i>	Meliaceae	Leaves, flowers and bark
7.	Gumpena	<i>Lannea coromandelica</i>	Anacardiaceae	Bark
8.	Jilledu	<i>Calotropis gigantea</i>	Asclepiadaceae	Root, bark and latex
9.	TellaJilledu	<i>Calotropis procera</i>	Asclepiadaceae	Latex
10.	Vummetta	<i>Datura innoxia</i>	Solanaceae	Roots and Leaves
11.	Thumma chettu	<i>Leucas aspera</i>	Labiataeae	Leaves
12.	Gadida gadapa	<i>Aristolochia bracteolata</i>	Aristolochaceae	Leaves
13.	Chandanamu	<i>Santalum album</i>	Santalaceae	Seed oil and wood
14.	Kalabanda	<i>Aloe vera</i>	Liliaceae	Leaf juice
15.	Naga danti	<i>Heliotropium indicum</i>	Boaginaceae	Whole plant paste
16.	Chitra moolam	<i>Plumbago zeylanica</i>	Plumbaginaceae	Whole plant, decoction and oil
17.	Pichi kusumulu	<i>Argemone mexicana</i>	Papaveraceae	Seed powder
18.	Devadaru	<i>Erythroxylum monogynum</i>	Erythroxylaceae	Root, stem and bark
19.	Velugu chinta	<i>Albizia thompsoni Brandis</i>	Mimosaceae	Stem and bark
20.	Reshka/Gulimidi	<i>Enicostemma axillare</i>	Gentianaceae	Leaves
21.	Vavili/ Indhuvara	<i>Vitex negundo</i>	Verbinaceae	Leaves

## CONCLUSION

The study reveals that the Yanadi's have vast knowledge about ethno-medicinal uses of plants which growing in their vicinity. Ecology plays an important role in shaping the life of Yanadi people. The traditional Yanadi economy is built

around forest. The tribals inherit a rich traditional knowledge about the flora investigated and apply this knowledge for making crude herbal medicines to cure different diseases. Now such indigenous knowledge is facing slow and natural decline. Wild plants and other natural resources used as traditional medicine unfortunately are being eroded due to the loss and

degradation of their natural habitats or over harvesting for commercial purposes. Therefore, as this tribal group disappears, their vast knowledge vanishes with them. The preservation of this indigenous knowledge is very essential for future generations. So it is important to study and record the uses of plants by different tribes and Sub-tribes for future study. Such studies may also provide some information to biochemists and pharmacologists in screening of individual species and in rapid assessing of phyto-constituents for the treatment of various diseases.

### ACKNOWLEDGEMENT

The authors wish to acknowledge the help and information received from the local Yanadi tribal people of Chittoor district, Andhra Pradesh, India

### REFERENCES

1. Akerete O. WHO guidelines for assessment of herbal medicines. *Fitoterapia*, 1992; 63: 99-118.
2. Sikarwar RLS. Ethnogynaecological uses of plants new to India. *Ethno botany*, 2002; 14: 112-115
3. Monali Goswami, Bijayalaxmi Dash and N.C. Dash. Traditional Method of Reproductive Health Care Practices and Fertility Control among the Bhumija Tribe of Baleswar, Orissa. *Kamla-Raj, Ethno Med.* 2011; 5(1): 51-55.
4. Thurston EM. Castes and Tribes of Southern India. Govt. of India Press, Madras. Vol.V (Y). Government Press, Madras.1909.
5. Raveendra Naik B, Penchalaiah and Ravindrana M. A study of sexual behavior on Yanadi Tribe - A case study of slum area in Tirupati Town. *Paripex - Indian Journal of Research*, 2013; 2(12).
6. Sudha G and Surendranadha Reddy K. Indigenous Practices of Culture, Health and Disease among Yanadis of Chittoor District, Andhra Pradesh, *Journal of Science*. 2014; 4(3): 137-143.
7. Vedavathy S. Displaced and marginalized protecting the traditional knowledge, customary laws and forest rights of the Yanadi Tribals of Andhra Pradesh. International Institute for Environment and Development (IIED. London 2010.
8. Vedavathy S. Protecting Community Rights over Traditional Knowledge: Implications of Customary Laws and Practices Emerging Case Study Findings and Recommendations. India case study – Yanadi Tribals of Andhra Pradesh, Herbal Folklore Research Centre, Tirupati.2005-2009.
9. Nageswara Rao Naik B. and Prof. Z. Vishnuvardhan. Traditional Medicinal Plants and Healers of Nalamalla Forest International Journal of Innovation and Scientific Research.2014; 11(1): 79-82.
10. Shanker Darshan. A future agenda for the Indian medical heritage. *Indian Anthropologist*. 2007; 37(1): 173-186.
11. Singh SP, Tripathi S and Shukla RS. Ethnomedicinal heritage for Bio-prospecting and Drug development in North-Eastern States of India. *Journal of Economic and Taxonomic Botany*. 2003; 26: 384-395.
12. Ripu M, Kunwar and Rainer W Bussmann. Ethnobotany in the Nepal Himalaya. *Journal of Ethnobiology and Ethnomedicine*. 2008; 4: 24.

Source of support: Nil, Conflict of interest: None Declared