

INDIGENOUS KNOWLEDGE ON HEALTH AND USE OF HERBAL PLANTS AS DOMESTIC : A CASE STUDY OF ILLITERATE AN INDIGENOUS CASTE 'BANKARIYA'

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ABSTRACT

This study has aim to explore the indigenous knowledge of Bankariyas on health and herbal use practice as domestic cure along with socio-cultural characteristics. Nepal, however, is known economically poor but richer in natural resources like herbal plants. Before emerging of advanced technology of medical science in Nepal, almost Nepalese people were under treatment with medicinal plants. Such domestic treatment is continued since an immense time and still in rural areas but in recent days, practice of herbal use and treatment are going to be displaced, and medicinal plants are in high risk of vanishing due to increasing urbanization, human residence, over harvesting, deforestation etc. Bankariyas are found socially, economically, and academically very poor and back ward as people of Stone Age and still believed in shamanism, god and ghost. If someone becomes sick, they do not take patient to hospital without consultation their traditional healer or shaman's incantation. Shamans are consulate to find the sickness that what happened with sick. Because, healer keeps knowledge that what happened with sick, what kind of treatment is necessary and what herbs work for what disease and incident. According to situation shaman starts treatment either incanting with esoteric words praying deity/god or herbal treatment. Therefore, they found having sound knowledge of traditional healing. At present, such amazing treatment practice has been going to be vanishing. Hence, to keep it alive this study was conducted based on census survey to obtain socioeconomic data as quantitative and healers were consulted as homeopathic doctor as qualitative research design.

KEYWORDS

'Bankariya', Indigenous knowledge, Herbal Plants

INTRODUCTION

Nepal is richer in natural resources like medicinal plants and indigenous knowledge of herbal use and practice as domestic cure but due to weak mechanism and inaccessibility of advanced technology the state is getting failure, which needs protection of these sources and the practices of herbal treatment. In another hand, Banakriyas, who are still in Stone Ages, is one of the 59 indigenous nationalities according to NFDIN Act 2058, recently categorized under Chepang nationality (NFDIN Act 2067), living in Musedhap forest of Handikhola VDC of Makwanpur from around 100 years. Economically very poor, literally back warded, socially excluded and dominated, politically ignored but traditionally very rich in indigenous knowledge, skills, and cultural norms and values this caste's ancestor was used to live in west-northern rocky hills of Makawanpur for more than 300 years (District Profile, 2058).

According to the study of 2008 the number of Bankariyas was only 60 (Moktan, 2008:23), whereas study of 2005 had shown 62 (Moktan, 2005:47), and the article published in Kantipur daily (2057 BS), has mentioned that they were 78 in number that decreasing every year is nearly extinct stage. According to 2058 census, they were 71 in number. However, the number has decreased to 62 in the year of 2061BS (2005 AD), when a research was conducted. If the population of Bankariyas is analysis properly, it has been found that instead of increment, the population has being lessened. The number of Bankariyas was only 60 when the research was conducted in 2008 are shown below in detail. The recent studies have claimed that the ancestors of Bankariyas were used to live in the west- northern rocky hills named of Khairang and Raksirang of Makawanpur for more than 300 years.

The study area of this research was Musedhap of Hadikhola VDC where Bankariyas are recently residing after getting from the government in lease basis for 50 years. This VDC is one of the 43 VDCs of Makwanpur of central development region located in the lap of *Chure* range and bordered with dense forest of Parsha District in south, Manahari market on its west, Padampokhari village on its east and Basamadi village on its north which is linked with east-west highway.

METHODOLOGY

Because of having very few numbers of the target group, census methodology was applied to collect socioeconomic data as a quantitative research and in-depth as well as face-to-face interview were conducted as a qualitative research. Field observation and semi-structured questions were applied to obtain qualitative data from healers as well as herbal expertise to collect treatment information as a homeopathic doctor. Primary sources were given priority and secondary sources were also collected to support the study. Plants were identified during the field study; unidentified plants were brought to the Botany Department, TU, Kirtipur and identified by using appropriate identifying key. Local name of herbal plants has been obtained from Bankariya healers with its photograph and verified with botanical scientific name in Botany Department at TU,

Kirtiput. The disease treated by each medicinal plant has also been explored and the functions of each part of plant been assessed which are alphabetically listed in result section as provided by expertise.

RESULT AND DISCUSSION

Bankariyas, amid the enormous progress of 21th century, they are still living in a hunting and gathering mode of ancient, primitive and uncivilized life. Their energetic days are being spent simply for collecting wild roots and fruits such as Gittha, Bhyakur, Chuiya, Bharlang and hunting birds and wild animals. After getting little land from Nepal government to settle down they have started to produce crops in their land, even still facing the great problem of starvation, have very interesting legend about their ancestral origin.

ANCESTRAL LEGEND

Bankariyas beliefs that they are descendant of God Ram, and in another hand, they claimed themselves to have originated from rocky hill, which is very similar to legend of Chepang. According to them “Long ago, in those heavenly days, a servant dog of God Ram urinated on a stone while assisting in hunting in the forest. The urine was mixed up with sacred semen and right after it touched the stone of rock have a miracle happened. A human was emerged out of the rock. A man who grew up in rocks was the ancestors of Bankariya. Even, Chepang also claim same story. Similarly, another Bankariya narrated that once, a virgin maid gave birth to a child. However, it was not a sinful foil deed, however, she was disappointed and she placed the baby under a big rock with the intention of killing. However, the baby escaped and survived as a fortunate child. The child grew up among rocks and was the first ancestor of Bankariya, whereas, Adhikari (1977) has mentioned the story of virgin maid who gave birth to a child and placed under a rock to kill was the ancestor of Chepang. In fact, Chepang word too sounds like ‘Chepinu’ (being pressed under two objects) as Chepang’s local language. Therefore, it is told that Chepang name given to the child even he survived after being pressed under the rocks. Their emotional attachment with the rock and cave, these days seems to have some relation with this narration due to almost of them still live in rocky hills.

Another myth related to Bankariyas’ historic past narrates the story of Sita (a lady character of Ramayan) and Balmiki. According to respondent Goddess Sita gave birth to a baby named Lava and was upbringing under the protection of Balmiki, the Sage, in his hermit cottage. One day she encounters with monkeys and was spellbound to see a baby monkey playing with its mother. Therefore, she was too interested to play accordingly with her baby and rushed to the cottage. She took her baby out of cradle, unnoticed to Balmiki. On his arrival, Balmiki was afraid not to see Lava in the cradle. Therefore, because of fear being cursed by Sita, he immediately created an identical baby out of Kush (a kind of sacred grass) to place in the place of Lava. Sita was surprised to see another baby similar to the first one in cradle when she back. At the same time, Balmiki

assured Sita by telling everything to accept him as her own son. Later both Lava and Kush moved to different location and named Lalahari for Lava and Kushhari for Kush. In present days, the Bankariya claim to be the descendent of Lalahari whereas Chepang also claim the same (Moktan. 2008). Gurung (1989) has mentioned the same story for the Chepang in his research that Chepangs are the descendent of God Ram due to Lava was the son of Rama. Bankariya respondent informed that Kusunda are the descendent of Kushhari.

Gurung (1995) further adds that Chyobang can be divided in to two sub words as **Chyo** means rock and **Bang** means top of a hill in their mother language. Therefore, Chyobangs are people living at the top of rocky hills and later Chyobang gradually being pronounced as Chepang, which '**Che**' means dog and '**Pang**' means arrow. It proves that they were called Chepang because they hunt with dog as a helper and arrow as a weapon, but legend of nomenclature of Bankariya is different. According to socialized, socially reputed and well known people of society 'A man who does not want raising cattle, neither work in the field as a farmer and lives in forest freely as chimpanzee is categorized as laziest animal is called Bankar (monkey) in pure Nepalese language, who depend on wild products; and there is no difference between Banker (monkey), and lazy guys of a certain group of people (it might be one of the group of Chepang), who lived in forest by depending on wild fruits and roots might have called in a bitter word Bankar (monkey) that became later Bankariya (Moktan, 2008).

At present, Bankariya are considered that they are not other than an isolated generation of Chepang because a small group of Chepang about hundred years ago either willingly or forcibly migrated to another place and finally they were identified as Bankariya residing in periphery of Chure forest of Handikhola VDC since 80 years. There is nothing distinct differences between Chepang and Bankariya such as religious functions like worshiping of god and pray to deity; performance of traditional feast and gathering, socio-cultural norms and values like purifying of mother after giving a new offspring, feeding ceremony, system of head shaving, wedding system, kinship practice and culture of death rites, indigenous skills and knowledge, body structure, dressing culture, ancestral history, pronunciation of mother tongue, lingual tone and collective behavior and even the surname of them. Surname of Bankariya found in research area were only three like Bangrange, Rupakote, and Broso, which are very similar to Chepang such as Bangrange, Rupakote, and Broso. Additional surname of Chepang was Kalikote, Porjal, Gowamati, Thami, Purwange, Roma, Chitravansi, Sitagotra, Sunapraja, Banskore, Jongronge, Kangila, Pano-rana, Sugi-rana Baspe-rana, Kanse-rana etc. Bankariya youth either male or female can marry with youth of Chepang and Chepang youth can marry with the youth of Bankariya.

Raksirang, Khairang, Kankada and Dandakhark are the primitive habitats of their historical past. The researcher has come to this historical finding after a long

approach and discussion with Aita Ram, the eldest Bankariya. His grandfather had told him about the origin of his ancestors that they must have been living there for years until his grandfather immigrated to *Sarikhet*. According to him, they came there via Bharta VDC around 150 years ago and later on, his father was born in Kuwapani of Sarikhet VDC in the eastern top of Chunling River. Finally, he came wandering down to Sannanitar of east - west Highway. Therefore, all these stories about Aita Ram's forefathers are informative enough to explore their origin. To sum up, they have reached to their present location in Chure range wandering through Kankada, Raksirang, Sarikhet, Kuwapani and Sananitar.

The recent households' survey shows the number of the Bankariyas to be only 60. Many efforts have been made to set up them as social being by District Development Committee. The committee has been supporting them economically since 2057. As a result, some of Bankariya are sending their offspring to school these days. This shows their newborn interest on social improvement. A woman group was formed in Baishakh 2061 BS after the endeavor of National Indigenous Women's Forum, a partner NGO with National Foundation for Development of Indigenous Nationalities working for providing support to their entire development. The aim was to protect this indigenous ethnic people and make them aware on issues such as ethnic empowerment. The forum made them participate in a workshop held in Kathmandu for their development and conservation, too. Age-wise distribution is given below in detail (Table 1).

Table 1
Age-wise distribution of Bankariyas

SN	Age Group	Male (%)	Female (%)	Total (%)
1	Less than 4 years	4 (17%)	9 (25%)	13 (22%)
2	5-14 years	4 (17%)	11 (31%)	15 (25%)
3	15-24 years	6(25%)	5 (14%)	11 (18%)
4	25-34 years	2 (8%)	3 (8%)	5 (8%)
5	35-44 years	2 (8%)	1 (3%)	3 (5%)
6	45-54 years	3 (12.5%)	3 (8%)	6 (10%)
7	55-64 years	0 (0%)	1 (3%)	1 (2%)
8	65 and above	3 (12.5%)	3 (8%)	6 (10%)
9	Total	24 (33.33%)	36 (66.67%)	60 (100%)

(Source: Field survey, 2008)

Similarly, academically they are almost illiterate. Very few numbers of them are literate. None of them were passed secondary school which is tabulated below.

Table 2

Educational attainment of Bankariyas

S N	Level of Education	Male (%)	Female (%)	Total (%)
1	Illiterate	10 (42%)	15(42%)	25 (42%)
2	Literate	2 (8%)	3 (8%)	5 (12%)
3	Primary Level	7 (29%)	9 (25%)	16 (27%)
4	Lower Secondary Level	1 (4%)	0 (0%)	1 (17%)
5	Secondary Level	No	No	No
6	Children under 5 years	4 (17%)	9 (25%)	13 (22%)
7	Total	24 (40%)	36 (60%)	60 (100%)

(Source: Field survey, 2008)

Above-mentioned table has clearly shown that 42% of Bankariyas are illiterate, 22% children are under 5, and 39% are literate (27% kids of primary level, 12% literate.

After getting a plot of little land (6 hector/households) from the governments they have started to produce crops as their subsistence means, but due to lack of fertilizer and the means to plough the land crops were not sufficiently produced as they hoped. In another hand, they were strictly prohibited to enter the forest which is conserved by Parsa Wildlife Conservation in which they used to collect the wild fruits, roots and shoots, and collected raw materials like wild bamboo and so forth to make the baskets and many other objects for selling and making cash. These days they are involving in farming but due to low production they are facing great starvation. The table presented below could clear the situation of food distribution for the whole year.

Table 3

Educational attainment of Bankariyas

S.N.	Distribution of food supply	Number of Households
1	Up to 3 months	2 (17%)
2	Up to 6 months	7 (58%)
3	Up to 9 months	2 (17%)
4	For the whole year	1(8%)
7	Total	12 (100%)

(Source: Field survey, 2008)

This Table 3 has shown the real situation of poor Bankariyas that 92% people are found to be victim of starvation. Here, some of the residential huts of respondents and their skills are presented below (Figure 1, 2, 3, 4, 5).

Figure 1

Residential settlement of Bankariyas on the top of hill



Figure 2

Data collectors in residential hut of Bankariya



Figure 3
Residential home of Bankariya



Figure 4
Bankariya women with dresses in home



Figure 5

Traditional skills; weaving the bamboo basket in home



The local name with scientific name of medicinal plants along with its functions as domestic cure as provided by Bankariya expertise are alphabetically listed below in descending order.

Results

Name of Plants	Parts use	Treatment Doses	Diseases
Local Name: Abhijalo (<i>Drymaris cordata</i>)	Leaf	Instilled latex or dry powder of leaves	Colds, Sinusitis
	Barks	Bark juice with Pudina mixture to be taken	Vomiting, Giddying,
	Stems/ Roots	Powder with water/milk to be taken	Diarrhea, Dysentery
Local Name: Aduwa (<i>Zingiber officinale</i>)	Fruits	Fried in fire to be chewed	Common, Colds, Laryngitis
Local Name: Ambak/Amba (<i>Podium guava</i>)	Fruits/ Barks	To be taken juice/extract with water	Diarrhea, Dysentery

Local Name: Aiselu (<i>Robus ellipticus</i>)	Fruits/ Roots	To be taken juice with water/milk	Diarrhea, Dysentery
Local Name: Akashebeli (<i>Cuscuta reflexa</i>)	Leaf/ Barks	Juice to be taken 3 times daily 15 days	Jaundice
	Stems/ Roots	Latex to be applied on navel 15 days	Jaundice
Local Name: Amala (<i>Embllica officinale</i>)	Leaf/ Fruits,	Crushed juice or powder to be taken	High fever, Vomiting
	Roots/ Stems	Juice or powder to be taken once daily	Indigested Blood purify
Local Name: Amliso (<i>Garsinia pedunculata</i>)	Roots	Powder with sugar to be taken with water/milk	Intestinal parasites
Local Name: Ankh (<i>Calitropic gigeanea</i>)	Roots/ Stems and Barks	Powder with Mustard oil should be applied	Pimple, Leprosy, Swelling parts
	Leaf	Juice with hot milk/water	Laryngitis
Local Name: Aru (<i>Prumus persica</i>)	Leaf	Apply the latex of Crushed leaf on wound	Ringworm, Insecticide
Local Name: Asuro (<i>Usticia adhatoda</i>)	Leaf/ Barks	Instilled the crushed juice	Sinusitis, Colds
	Roots/ Stems	Powder to be taken orally	Diarrhea, Pyorrhea
Local Name: Babari (<i>Ocimum basilicum</i>)	Leaf/ Stems and Flower	Instilled or Inhale the crushed juice	Sinusitis, Common colds, Indigestion
Local Name: Banmara (<i>Eupatorium adinophorum</i>)	Leaf/ flowers	Instilled or Inhale the crushed juice daily	Sinusitis, Colds, Cough
	Roots	Powder with honey/water	Diarrhea
Local Name: Barhmase Phool	Leaf/ Stems	To be chewed	Diabetes

Local Name: Barro (Terminilia belerica)	fruits	Fried in fire to be chewed	Gastritis, Indigestive, Abdominal swelling
Local Name: Batulipat (Staphania hernandifotia)	Leaf, Stems and Flower	Instilled/Inhale the juice	Sinusitis, Indigestion
Local Name: Batulijhar (Elephantopus scaber)	Leaf/ Stems	Inhale the juice	Colds, Sinusitis
	Roots/ Barks	To be taken juice	Intestinal parasitic
Local Name: Bel (Pyrus pashia)	Fruits	To be taken extract	Diarrhea
Local Name: Besar (Tutmeric)	Fruits	To be taken powder with honey 2/3 times	Diarrhea, Dysentery
Local Name: Bhuinchampa (Memilotinia suaveo)	Leaf/ Stems, Roots	To be applied the powder as bandage	Bone fracture
Local Name: Bojo (Acorus calamus)	Root / Stems,	To be chewed (No side effect).	Gastritis,Cough, Asthma
Local Name: Chari Amilo (Oxalis corniculata L.)	Leaf/ Stems,	To be taken juice	Indigestion
	Roots	To be apply crushed juice	Scabies, itching,
Local Name: Chiraito (Swertia chirata)	Roots/ Stems	To be taken powder/latex with water	Diabetes, headache,
	Roots	To be apply crushed juice	Scabies, itching,
	Fruits	To be chewed or to be taken juice	Diarrhea, Dysentery
Local Name: Chiurie (Bassia butirecea)	Leaf/ Roots and Fruits	Powder / juice to be taken with water thrice daily	High fever, Typhoid

Local Name: Datiwan (<i>Achyraidhus bidetacty</i>)	Stem/ Roots	Powder / juice to be taken with water thrice daily	Bleeding from gum, urine burning,
Local Name: Dhangero (<i>Woodfordia fructicesa</i>)	Flowers	To be taken juice with milk/water	Diarrhea, Dysentery
Local Name: Dhusre (<i>Colebrookea oppositifolia</i>)	Leaf	Inhaled/instill the latex of crushed leaf	Sinusitis, Common colds, Nasal bleeding
Local Name: Darshan Pipal(<i>Xanthosoma sagittifolium</i>)	Leaf/ Roots, and Barks	Paste to be applied on biting place daily	Snake biting, Scorpion biting
Local Name: Dhaturo (<i>Datura sremonium</i>)	Fruits/ Roots	To be applied powder with cow's milk, butter on biting area	Dog biting,
Local Name: Gahatejhar (<i>Calopogoniummucukoides</i>)	Leaf/ Roots and Stems	Powder / juice to be taken with water 3 times daily	Headache, body ache, Cut injury/wound
Local Name: Gaujo (<i>Tinosporia cordifolia</i>)	Leaf/ Roots and Stems	Powder / latex to be applied	Skin disease like ring worm, scabies, itching
Name: Ghiukumari (<i>Aloevera</i>)	Leaf	Latex/juice to be applied on concerned part	Burning wound
Name: Gurans (<i>Rhododendrom sp</i>)	Flowers	To be taken juice/powder with water/milk	Diarrhea, Dysentery
Local Name: Ghodtapre (<i>Cantelia asiatica</i>)	Fruits/ Stems	To be taken juice/powder with milk/honey	Asthma
Local Name: Gurjo (<i>Tinosporia cordifolia</i>)	Roots/ Stems and Leaves	Juice/latex with milk / water to be taken	High fever

Local Name: Hadebadam (Prunus anydgmium)	Fruits	Latex with juice of lemon to be applied	Cracked skin and Lips
Local Name: Hadjor(Viacum erticuletum)	Leaf/ Roots and Stems	Powder to be applied with Hing (Asafoetida)	Paralysis
Local Name: Harchul (Vacuum erticulet)	Roots/ Stems	Latex to be applied on fractured area as plaster	Bone fracture
Local Name: Harro (Terminalia chebula)	Fruits	Powder to be taken with honey or milk	Chronic Asthma
Local Name: Hattipaile (Ajunger lobata)	Leaf/ Roots and Fruits	Powder / juice to be taken with water 3 times daily	Diarrhea, Dysentery
Local Name: Indrakamal (Gardenia jasminoides)	Flower/ Leaf and Stems	Juice to be taken with milk/water	Common colds, Tooth ache, Insomnia
Local Name: Jamuna (Eugenia jamboline)	Seeds/ Barks	To be taken Powder/latex with water/milk	Diabetes
Local Name: Jharmoura (Not available)	Roots/ Leaf, and Stem	Juice to be taken with milk/water	Common colds, Tooth ache, Insomnia
Local Name: Kadam (Anthocephalus indictus)	Fruits	To be taken juice with sugar candy and garlic	Constipation
Local Name: Kafal (Myrice esculenta)	Barks	To be snuff the powder	Chronic sinusitis
Local Name: Kagati (Citrus limon)	Fruits	To be taken juice with garlic and black salt	Diarrhea, Dysentery
Local Name: Kalonigro (Dryoamarium boryanum)	Roots and Leaf	Juice to be taken with milk and sugar	Abdominal pain, Intestinal worms

Local Name: Khayar (Acacia catechu)	Barks	To be taken Latex/powder with honey	Chest/joint pain
	Barks	Applied/massage the latex on injury part	Fractured, Injured part
Local Name: Kimbu (Ficus hispida)	Barks/ Fruits	To be chewed or taken juice with water	Increase appetite
Local Name: Kurilo (Asparagus racemosus)	Roots and Fruits	To be taken latex or powder with water/milk	Increase the milk of cattle or mother
Local Name: Kyamuna (Engonia oparculata)	Bark/ Fruits	To be chewed or taken juice with Sancho jhar	Chronic sinusitis
Local Name: Lahure jhar (Hedyotes scanlens)	Whole parts	To be taken juice with water/honey/milk 10 days	Typhoid, High fever
Local Name: Lazzabanti (Mimosa pudica)	Whole parts	To be taken juice or apply latex with honey/milk	Toothache, Scorpion sting, Warts
Local Name: Mehandi (Lawsoniainermis)	Leaf	To be applied latex on hair	Making hair smooth
	Roots	To be applied latex on body	Skin disease, shores
Local Name: Mulapate (Rephanus sativum)	Leaf	To be taken juice with water/milk	Fever, Headache
	Roots	To be applied latex concerned part	Paralysis
Local Name: Neem (Azidirachta indica)	Leaf/ Fruits and Stems	To be taken juice/latex	Blood purification, Pressure control
Local Name: Pakhanbed (Barganie ligwata)	Fruits	To be taken juice/extract with water/milk	Diarrhea, Dysentery

Local Name: Parijat (Nyctanthes Arbotritis)	Leaf/ Roots and Flowers	To be taken juice/ powder of leaves	Cough, Diarrhea, Fever, Abdominal swelling
Local Name: Painyu (Prunus carassides)	Fruits/ Barks	To be taken juice with water/milk	Diarrhea, Dysentery
Local Name: Pirrey (Cymbopogon citrate)	Leaf/ Stems	Latex to be applied daily	Ring worm
Local Name: Phulijhar (Melochia corchorifolia)	Leaf/ Roots and Flowers	To be applied latex/ powder on wound	Insecticide of cattle wound
Local Name: Punrarva(Boerhavia diffusa)	Stems/ Leaf and Roots	To be taken crushed juice/ powder with milk	Urinary, diabetes and Kidney problem
Local Name: Rajbrikshe (Cassia fistula)	Fruits	To be taken juice/extract with water/milk	Diarrhea, Dysentery
Local Name: Rokuwajhar (Not Available)	Stem, Leaf, and Roots	To be taken crushed juice/ powder with milk	Malnutrition, Tuberculosis, Diphtheria,
Local Name: Rudilo (Pogostomum benghalensis)	Stem/ Leaf, and Roots	To be taken crushed juice/ powder with milk	Sinusitis, Scorpion sting, Shores, Colds
Local Name: Saaj (Terminalia tomentosa)	Barks	To be taken ash orally with sugar for one week	Intestinal worms
Local Name: Sindure (Malletos philippensis)	Stems/ Roots	To be taken crushed juice or powder with milk after meal	Abdominal pain and dysentery
Local Name: Surelbot (Not Available)	Whole parts	To be taken juice with water/milk	Blood circulation
	Stems/ Roots	To be keep in naval if delivery is being late	Delivery case

Local Name: Sajiwan (<i>Jatropha caracas</i> L)	leaf, Stems	To be taken juice or brush twice daily	Tooth cancer, tumor,
	Roots/ Barks	To be applied latex or powder locally daily	Chronic shores, wound
Local Name: Sarpagandha (<i>Rauvozia serpentin</i>)	Whole parts	To be massaged with latex twice daily	Vein ache, Joint ache
	Whole parts	To be taken juice or powder with milk	High blood pressure
Local Name: Sayapatri (Marigold)	Flower	To be chewed	Laryngitis
Local Name: Seundi (<i>Euphoria nerifolia</i>)	Leaf	Juice/latex with water	Gastritis, Indigestive, Abdominal swelling
Local Name: Sirukhar (<i>Hypoxia aurealour</i>)	Roots	To be taken powder with root powder of Bimiro	Intestinal parasites
Local Name: Surti (Nicotine tobacum)	Leaf	Drop to be put into ear	Ottorryhoea
Local Name: Titekarel (<i>Momordia taratula</i>)	Fruits	To be chewed or juice	Diabetes
Local Name: Titepati (<i>Artimisia japonica</i>)	Leaf/ Roots and stem	To be applied latex or powder locally daily	Skin disease, scabies, shores, ring worms
	Leaf/ Roots and Stems	To be sprayed juice or latex at home daily	Antiseptic use as incense, insecticide
Local Name: Tulasi (<i>Ocimum sanctum</i>)	Leaf/ Stems	To be chewed or taken juice two times daily	Cough, Bronchitis, Colds, Cut injury
Local Name: Uneu (<i>Dryopteris</i>)	Whole parts	To be chewed or taken juice twice daily	Dysentery, Diarrhea
	Whole parts	To be applied latex	Cut injury and wound

ADDITIONAL PRACTICE AND USE OF DOMESTIC TREATMENT

Beside herbal plants there are so many other domestic medicines in our kitchen as domestic treatment that we can prepare easily but we don't have the knowledge that how does it prepare and what is its function in what diseases. Bankariya expertise has reported that practice of treatment that how it may prepare at home and what these are. Therefore, some of the domestic treatment as suggested by expertise is mentioned below:

A mixture of Lasun (*Allium setivum*), powder of Besar (turmeric), Marich (*Piper nigrum*) and Black salt (*Birenoon*) with boiled water should be taken 2-3 times daily can cure common colds, influenza and even chronic cough. Similarly, local wine with honey or heated ghee could be taken 2 times daily to cure common colds, influenza and chronic cough.

Mixture of Methi (*Tringonolia Fonuun*), powder, Jwano (*Trychypereus amni*) and Jaidana (*Myristica bagarans*) should be taken 2/3 times daily to cure common colds, influenza and chronic cough.

A preparation of Kera (Banana), Chyura (Bitten rice) and Dahi (Curd) should be taken 2/3 times daily to cure Jhadapakhala (Severe diarrhea).

A mixture of Saldhup (*Shores robusta*) and curd should be taken 2/3 times to cure diarrhea.

A mixture of Aduwa, Marich, Lwang, Pipla and Jaifal should be taken twice daily for long time for Asthma.

A mixture of cow's milk, carrot, sugarcane and papaya should be taken 1 week for jaundice.

A mixture of honey, Aduwa, Marich and salt to be given orally and mixture of Abhijalo, Siltimbur, Lwang, and maize should be applied on place of snake biting.

A mixture of Lasun, Pyaj, Lwang and fruit of Chilaune (*Scheme waliichii*) should be applied in sting place of scorpion.

CONCLUSION

Above mentioned health knowledge and herbal use practices has clearly explained their expertise that how the illiterate Bankariya are skillful to diagnose the sickness and expert to find the herbs to cure sick, though socially and economically very poor and an excluded caste of Nepal, which are very skillful in term of traditional health practice and using of herbal plants as Aayurvedic/herbal treatment. In fact, they are perfect to make herbal medicines, which are applied to cure sick or illness. They recognize the plants and know its functional effects that which plant work for what diseases. But these plants are destroying and vanishing day to day due to over harvesting, deforestation, illegal cutting, landslides, over rehabilitation and governments' poor policies towards preservation of natural resources like important medicinal herbal plants.

However, they are very interested to keep their indigenous health knowledge and use practices of herbal plants continue by planting medicinal herbs as horticultural farm. However, there is neither preservation policy of traditional practices of health who knows such knowledge nor conservation practices of medicinal herbs as a national program. Due to it, indigenous health knowledge and herbal use practices in such indigenous nationalities are in vulnerable situation of vanishing. At the same time, government has strictly prohibited people to enter the forest as national park for the conservation of wild lives. This activity of government has made them very mercy and a pitiable because about 80% products for their livelihood collected from the forest was completely braked. In another hand, the medicinal plants they used to cure sick were used to bring from that forest because that forest was store of varieties of medicinal herbs and shrubs. Because of this, both knowledge of indigenous health treatment practice and use of herbal plants are in vulnerable situation of vanishing.

Therefore, this research was conducted with the aims to highlight the importance of preservation and existence of plants along with indigenous health knowledge for domestic treatment, and would like to suggest for conservation of indigenous knowledge of herbal use practice forever, which is very essential to keep alive. For this work government should need to activate the proper policy to conserve such medicinal plants by providing horticulture field with advanced technology of farming, harvesting, pasteurizing, storing, market management and selling along with promoting their traditional skills, which is the indigenous property of the country.

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In fact, this was a great opportunity for me to present a deeply analyzed research study report on indigenous health knowledge and use practices of herbal plants as domestic treatment by an culturally excluded, academically illiterate, socially and economically back warded, and even still living in a Stone Age an ethnic group 'Bankariya' residing in a Handikhola VDC of Makawanpur District from an immense time. Though, they are very poor and weak in every socio-economic sector but very rich in indigenous knowledge on health sickness and domestic treatment based on herbal plants that they know what plants work for what disease and its' doses with therapeutic methods. Therefore, being illiterate and backward community, they keep high knowledge on health sickness and advanced skill of herbal treatment as a rural doctor. Such kind of amazing but hidden expertise of savaged Bankariya, SNV Nepal has encouraged me by funding sum of amount to explore their expertise to generalize in public. This study would not have been possible without support of SNV-Nepal. Therefore, first, I would like to express my heartfelt gratitude to SNV-Nepal an INGO for financial support.

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RECOMMENDATION

Raute, knows as one of the vanishing staged an indigenous ethnic caste of Nepal, living in middle west district of Nepal used to move from one place to another place after a certain period of living in a particular area. They move from one place to another place is specially to find the sufficient foods for subsistence. They do not have any permanent home for residential settlement. They have neither the land for the farming nor the cattle for business purpose. But the Bankariya has own home for residence, own cattle like goat, cow, buffaloes, chicken to earn cash by selling it and try to maintain their daily life. They do not move hither and thither like Raute. Being a hard worker, still they are very poor. Due to uneducated, they are found to be jobless and depend on wild fruits. Still they are in hunting stage but they have their own strong indigenous culture. They believe on god, ghosts and spirits, witch and enchanter, luck and fate, and always use the herbal plants to cure any kind of sickness. Therefore, I would like to suggest to make an ethnographic visual documentary focusing their life cycle. It would be a great work as a property in the field of ethnographic socio-cultural upliftment and conservation.

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