(ISSN: 0973-7049(P))

The Bioscan AN INTERNATIONAL QUARTERLY JOURNAL OF LIFE SCIENCES 21(3): S.I (3), 1354-1368, 2026 www.thebioscan.com

TRADITIONAL MEDICINAL PRACTICES OF KATTUNAYAKAN TRIBES IN NILGIRI DISTRICT: AN ETHNOBOTANICAL INVESTIGATION

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DOI: https://doi.org/10.63001/tbs.2026.v21.i03.S.I(3).pp1354-1368

KEYWORDS

Ethano botanical, roots, herbal plants, leaves, Kattunayakan tribe.

Article History

Received on: 29-07-2026

Accepted on: 16-08-2026

Published on: 26-08-2026

Abstract

The present study is to highlight that ethano-botanical medicine of the Kattunayakan tribes in the Nilgiri district. An ethano-botanical survey was conducted by the Kattunayakan tribal people from the Gudalur and Pandalur taluk. This paper provides information about the 20 medicinal plants species used by this tribes to manage 27 aliments conditions, either as a single plant remedy or in combination. Among the 37 plants used by kattunayakan tribes in the Gudalur and Pandalur taluks of the Nilgiri district. From their spread to areas distinct from woodlands and an absence of disciples regarding their vital expertise, such ethnic traditionally practitioners' ancestral knowledge are vanishing. consumption of herbal remedies demonstrates their expertise in indigenous medicine, and more research on understudied genera could result in the development of innovative treatments.

I. INTRODUCTION

The nation comprises an extensive variety of cultural backgrounds and ancestral beliefs about the possible uses of indigenous vegetation. In accordance with the community's geographic region, centuries-old traditions that include the use of distinct medicinal plants may differ. The typical wisdom of ethnic tribes who inhabit ecologically diverse places is scarce that is set to vanish. Aboriginal cultures that reside in regions with a diverse ecosystem possess ancient lore about using botanicals for medicine and sustenance.

Ethnobotany is the reason a multifaceted field it highlights the special importance of vegetation for culinary products and medicines. This could be expanded upon in the domains of pharmaceutical science, ethnology, archaeology, and anthropological. Most of those living from underdeveloped nations consume indigenous species for energy sources, nutrition, healthcare, and structural materials. Aboriginal human existence therefore seems intimately linked to the natural world. Since ethnobotanical facts are crucial to scientific inquiry, accurate categorization along with documentation are essential. Documenting having a broad range of oral traditions is crucial for preserving (Gary, 1995).

II. AIMS AND OBJECTIVES

- The main goal has been to methodically investigate and preserve the flowers and plants that cultures use for healing.
- The intention regarding these looks has been to record and conserve oral customary understanding concerning medicinal herbs when knowledge

is lost as a result of pollutants through shifts in culture

- Tracking these behaviour's aids promote the preservation of the indigenous culture including historical medical knowledge.
- To preserving traditional lifestyle and maintaining their hunter gatherer practices and connection with nature.

III. RESEARCH METHODOLOGY

Research methodology refers to the systematic procedure adopted by the researcher to collect, analyse, and interpret data related to the study. The present study focuses about the traditional medicinal practices of Kattunayakan tribes in Nilgiri District: An Ethnobotanical Investigation.

IV. NATURE OF THE STUDY

The study is descriptive and traditional medicinal practices of kattunayakan tribes in Nilgiri district

V. OVER VIEW OF THE NILGIRI DISTRICT

The original inhabitant's tribal population live on Nilgiri. Particularly recognized by the term **"Blue Mountain,"** the *Nila-giris* highlands also have the designation occasionally called **"Neligherry."** Subsequently seems that Udhagamandalam, often commonly known as Ooty, constitutes a true hub both ethnographic and ethnological research. Mixed native and alien species with significant restorative value have been found among the Nilgiri district's varied vegetation.

Details Nilgiri region provides home to a variety of native and exotic plants that have significant therapeutic value. This encompasses each of the six cultural categories of sociological significance. These include the Kattunayakan, Todas, Kotas, Kurumbas, Irulas, and Paniyas. There are 1,400 Kattunayakan among the 25,048 indigenous people in the Nilgiri district. But now there are

Every single one of the cultural groups located in the Nilgiri region are unevenly distributed geographically. Todas and Kotas were located around the upper elevations among the Nilgiri hills, Kurumbas and Irulas were identified throughout the centre valleys of the terrain, while Paniyans and Kattunayakan were discovered near the base surrounding the slopes. Through far away connecting their places of residence, the geographic spread indicates cultural Todas and Kotas didn't have proximity to Paniyans along with Kattunayakan.

TABLE -1

VI. SCHEDULED TRIBE AND THE AREA OF CONCENTRATION IN THE NILGIRI DISTRICT (IN THEIR OWN LANGUAGE)

S. No	Scheduled Tribes	Area of Concentration	Settlement name (In their own Language)
1	Toda	Udhagamandalam, Kotagiri	64 Mund
2	Kota	Udhagamandalam, Kundah, Coonoor, Kotagiri	7 Kokkal

3	Kurumba	Kotagiri, Kundah, Pandalur, Gudalur	56 Mottam
4	Irulas	Kundah, Coonoor, Kotagiri	60 Aral
5	Paniyans	Pandalur, Gudalur	45 Ooru or Padi
6	**Kattunayakan**	**Pandalur, Gudalur**	**47 Padi**

Sources: Tribal Research Centre, (M. Palada, Ooty)

There are significant tribal societies from Tamil Nadu, mainly of several southern Indian states. The territory is home to **36 Scheduled Tribes** with differing numbers. These six scheduled clans were considered **Primitive Tribal Groups (PTGs)** from Tamil Nadu basing on their tiny number of inhabitants, inadequate education rate, as well as early stage of development. There are listed one by one

- Toda
- Kota
- Kurumba
- Irulas
- Paniyans
- **Kattunayakan**

VII. BRIFE DETAILS ABOUT THE KATTUNAYAKAN TRIBES IN THE NILGIRI DISTRICT

Among the southern Indian states of Tamil Nadu, Andhra Pradesh, Karnataka, and Kerala, Kattunayakans can be seen. The terms Jenu Kuruman, Ten Kurumba, Kattunayakan, Kathu Nayakan, Naickan, Jenu Kurumba, Ten Kurumban, and Jenu Koyyo sholanayakan, Kathunayakkan are often utilized within south India. They're were additionally considered to have represented the contemporary rulers that the southern region of India until they were overthrown during the reigns of Chola, Konga, and Chalukya monarchs in the seventh century BC. That legendary Kurumbas, formerly referred to as Pallavas, ruled the southern region before then. They speak with mixed language Kannada, Malayalam, and Tamil, Telgu. Their language is named as *''Nama basha' 'or ''Ghotra basha''.* Kattunayakan Village settlement is commonly referred as ''Padi'' or ''Ooru''. Physical appearance of this tribe was short and black, in colour with extend foreheads.

VIII. LIST OF MEDICINAL PLANTS

Name of the Plant	Family Name	Botanical Name	Synonym	Habitat	English Name	Usages	Techniques for Implementation and Conditioning
Veppu	Meliaceae	Azadirachta Indica Juss	Melia Azadirachta Linn	Native from Burma: Found in All over India	Neem Tree	Skin care and Hair care	Natural leaf-based preparation that is applied to the affected region until the illness goes away. Additionally, chopped leaves are utilized into bathing water.
Aroota	Rutaceae	Ruta graveloens Linn	Common rue, Garden rue	Native to mediterranean region; cultivated all over India	Epilespy		Following this procedure, oil is combined with ground leaves and poured into the patient's nose.
Asokam Tree	Caesalpiniaceae	Saraca Indica, De wilde	Indica auct, non-I.,	Asoka Tree	Throughout India, except Northwestern parts of India	Menstrual disorder, infections, Uterine pain	An entire week goes by ingesting a single teaspoon of bark paste or

							juice on an empty stomach
Inchi	Zingiberaceae	Zingiber Offcinale Rose	Ginger	All over India	Vomiting and Indigenous	Cholesterol, Lower blood pressure, reduce inflammation support skin health	Use cleansed rice to treat acidity and vomiting
Thekku	Tectona grandis Linn	Teak	Lamiaceae	All over Tamil Nadu	A Treat occurring in Tamil Nadu	Skin diseases	The affected parts have been medicated with ground leaf during one week.
Tumba	Leucus aspera Spreng	Leucus aspera Spreng	Thekku	Found in the all over Tamil Nadu	Thumbe	Skin diseases	Added to being applied to the affected area ground roots can be utilized for showering.
Tulasi	Lamiaceae	Ocimum Santum Linn	Throughout India; grown in	O. Tenuiflorum Linn			A combination of drinking water with freshly

			houses, gardens and temples				ground pepper along with Tulasi can be taken regularly throughout seven days to treat sickness
Puliyarlia	Oxalidaceae	Oxalis corniculate sorrel			Creeping and Woodsorrel	Diarrhoea and fever	Over three consecutive days, the entire plant was consumed internally after being boiled in water.
Moovila	Fabaceae	Uraia Rufecens (D.C) Schindl				Bleeding	In this a period of three days, the leaf glue is consumed internally.
Theyla	Theaceae	Camellia sinensis (L) Kuntze			A tree in western peninsula, central India and Bihar	Skin diseases	Because of an entire week, the sick place gets covered with ground leaf.

Venga	Fabaceae	Pterocarpus Marsupium Roxb			India Kino tree	Anaemia	Following a whole month, the greens undergo boiling with water along with consumed within two or three times a daily.
Bitter Gourd	Bitter guard				Bitter melon	To cure fever	Take 3 bitter melons fresh leaves and the leaves are washed in to the water and then take a vessel with added 500 ml boiled water.

Inference:

The table presents the traditional knowledge and medicinal uses of various plants used by indigenous communities for treating common ailments. The findings indicate that different plant parts such as leaves, roots, bark, and whole plants are prepared in various forms, including pastes, juices, boiled extracts, and direct applications. Among the plants listed, Veppu (Neem), Thekku, Tumba, and Theyla are mainly used for treating skin-related diseases, while Aroota is associated with epilepsy and Asokam is traditionally used for menstrual disorders, infections, and uterine pain. Inchi (Ginger) is used for digestive problems and other health conditions, whereas Puliyarlia is used for diarrhoea and fever. Moovila is traditionally used to control bleeding, and Venga is used in the treatment of anaemia.

Bitter gourd is traditionally used to reduce fever.

The table also reveals that oral consumption, topical application, bathing, and nasal administration are the major methods of treatment. Most preparations are made from freshly collected plant materials, indicating the community's dependence on locally available medicinal plants and indigenous knowledge. The findings demonstrate the importance of documenting and preserving traditional plant-based healthcare practices, as this knowledge represents a valuable component of indigenous cultural heritage and primary healthcare.

IX. USE OF THE NATURAL LEAVES AND THEIR BENEFITS

S. No	Natural Leaves	Benefits
1	Curry leaves	This leaves is used to prevent constipation, diarrhoea, dysentery, piles, nausea, prevent hair loss.
2	Mint or Pothina leaves	Clears up congestion of nose, throat, lungs. Helps to lose weight in a healthy way gives shine to your skin.
3	Guava leaves	Improves eyesight,Anti-aging properties,Improve Immunity to the body
4	Mango leaves	Reliefs from ear ache ,Helps us to cure respiratory problem

Source :primary data

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XII. NAME OF THE PLANT AND THE WHICH PART IS TAKEN FROM THE PLANT USED TO CURE VARIOUS KINDS OF DISEASES

S. No	Name of the Plant	Tamil Name	Botanical Name	Family Name	Parts to be Used	How to Use
1	Turmeric	Manjal	Curcuma Longa	Zingiberaceae	Turmeric root is used to cure ulcer	Taken small cluster of turmeric roots clean well in the water root is boiled in to the water for 15 minutes before food drink the turmeric root water. Skin diseases are also used by this turmeric plants.
2	Black Pepper	Melagu	Piper Nigrum	Piperaceae	Leaves	Taken a two black pepper seed and take 15 ml of water boiled water used to drink it will reduce the cold, cough, thought pain.
3	Sarsaparilla	Nanari	HemidesmusIndicius	Apocyanaceae	Root, Leaves	Nanari root and leaves are used to prepare Kasayam. This plant root

						and leaves used to cure cough, reduce body heat, urinary infection, skin diseases, piles.
4	Aloe vera	Katarali	Aloe Barbadebsis miller	Asphodelaceae	Leaves	Make a cut on base of leaf, pull in the opposite direction to the aloe vera leaf and then wash the leaf in water. Trim the base of the leaf bottom, Cut 2 to 4 cm of wide, trim off the edges and then remove the skin top to bottom, there you have an aloe vera gel and apply on face, wound healing, reduce constipation.
5	Goose Berry	Keelaneli	Phyllanthus Nirui	Phyllanthus embilica	Keelaneli Leaves	Take a 5 gram of Keelaneli powder and then added 100ml water, boil

						the content after drink it.
6	Guava leaf	Koiya Palam	Psidium Guajava	Myrtaceae	Fruits and Leaves	Take a 1to 2 teaspoon of guava leaf powder mix it with hot water shake well. Till it gets mix properly, consume this water twice or thrice a day. It's useful for stomach irregulating helpful for weight loss, useful for acne, pimple rich with antioxidants. Gives an adequate fiber to body improve vision. This leaf also control diarrhoea.
7	Cardamom	Elakai	Elettaria	Elettaria	Cardamom seeds	Take a half teaspoon of cardamom powder added boiling water let it water boil for 5

						to 10 minutes mixed the powder well and then drink it. Improves digestion, hair growth, inflammation which inhabits the growth of cancer cells. And then enhancing blood circulation with the lungs, fights to prevent asthma.
8	Hibiscus	Sembaruthi	Hibiscus rosa - Sinesis	Malvacea	Hibiscus leaves	Take a 1.5 tea spoon of hibiscus leaves and then added 150-180 ml of hot water, added hibiscus leaves powder mix and then consume half tumbler. Reduce blood pressure by up to 10 points its essential nutrient required. Reduce lower cholesterol,

						energy booster, anti-agining, weight loos.
9	Purple Fruited Pea Egg Plant	Thoothuvalai	Solanum Trilobatum	Night shade or Potato family	Leaves	Take a 1 to 2 tea spoon of purple fruited pea egg plant and mixed with warm with water or honey (50ml) and drink it twice a day. (Thoothuvalai Kashayam). Treats eye disorder, body pain, thyroid, cures respiratory track, relives dizziness and headache, increase memory power, blood cells are developed.

Source : Primary data

XIII. CONCLUSION

The study entitled "Traditional Medicinal Practices of Kattunayakan Tribes in Nilgiri District: An Ethnobotanical Investigation" highlights the rich traditional knowledge of medicinal plants possessed by the Kattunayakan tribal community. The study documents the different plants used for treating common health problems and records

their local names, botanical names, families, habitats, medicinal uses, and traditional methods of preparation and administration.

The findings reveal that the Kattunayakan people depend significantly on locally available plants, leaves, roots, bark, and other plant parts for their traditional healthcare practices. Their knowledge is mainly transmitted orally from one generation to another. However, changing lifestyles, modernization, environmental changes, and the gradual loss of traditional practices may threaten this valuable indigenous knowledge.

Therefore, systematic documentation and preservation of Kattunayakan ethnobotanical knowledge are essential for protecting their cultural heritage and traditional healthcare practices. The study emphasizes the importance of conserving medicinal plant resources and encouraging younger generations to learn and preserve the knowledge of their ancestors. Overall, the study provides valuable evidence of the relationship between the Kattunayakan community, medicinal plants, traditional healthcare, and indigenous cultural heritage, and may serve as a useful reference for future ethnobotanical, pharmacological, and conservation studies.

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