

Knowledge Diversity and Healing Practices of Traditional Medicine in Nepal



Government of Nepal
Nepal Health Research Council



Knowledge Diversity and Healing Practices of Traditional Medicine in Nepal

October 2016

Government of Nepal
Nepal Health Research Council
Ramshah Path, Kathmandu, Nepal

Knowledge Diversity and Healing Practices of Traditional Medicine in Nepal

Authors

Krishna Kumar Aryal, Meghnath Dhimal, Ashok Pandey, Achyut Raj Pandey, Rajaram Dhungana, Bhupendra Nirajan Khaniya, Ranju Kumari Mehta, Khem Bahadur Karki

Recommended Citation

Aryal KK, Dhimal M, Pandey A, Pandey AR, Dhungana R, Khaniya BN, Mehta RK, Karki KB. Knowledge Diversity and Healing Practices of Traditional Medicine in Nepal. Kathmandu, Nepal: Nepal Health Research Council, 2016

Foreword

I am glad to share a report entitled '*Knowledge Diversity and Healing Practices of Traditional Medicine in Nepal*'. The study was conducted by Nepal Health Research Council as an annual program in the fiscal years (FY) i.e. FY-2070/71, FY-2071/72 and FY- 2072/73. Various forms of traditional medicines and healing practices persist in our society. Even though multiple problems like self-medication, malpractices of traditional medicine, misappropriation, bio-piracy, false labeling and quackery existed in these systems, traditional medicine and its impact is a trendy topic to discuss by policy makers, researcher, Ayurveda personnel and health workers. Without scientific validation of knowledge and practices of traditional medicine, various forms of traditional healing practices and traditional medicine were practiced in our community.

This report allowed us to acquire a better understanding of knowledge and practice diversity about traditional practitioners in Nepal. The study will even boost the preservation, promotion and mainstreaming of the traditional medicines and other practices in the country. The research findings will be a valuable tool for the Government of Nepal, researchers, policymakers and practitioners in order to make effective practices, plans and policies in future.

I would like to appreciate Prof. Dr. Chop Lal Bhusal (Former Chairperson of NHRC), Dr. Rishi Ram Koirala (Former Vice Chairperson of NHRC), Mr. Purusottam Dhakal (Chief, Research Officer/Biostatistician of NHRC), Mr. Bhupendra Nirajan Khaniya (Former Research Officer, Traditional Medicine Unit of NHRC), Dr. Meghnath Dhimal (Research Section of NHRC), Dr. Krishna Aryal (Chief Research Section of NHRC), Dr. Rajaram Dhungana, (Former co-investigator of NHRC) and Mr. Ashok Pandey (Co-investigator of NHRC), who contributed for the completion of the research project. I am also thankful to research advisor, Prof. Dr. Ritu Prasad Gartoulla (IOM, TU) for successfully carrying out the research. I am really indebted to the traditional healers of Nepal, who gave their precious time during the key in-depth interview. In addition, I would also like to thanks the research supervisors, research assistants and the entire Nepal Health Research Council NHRC staffs for their valuable contributions.

Dr. Khem Bahadur Karki
Member Secretary
Nepal Health Research Council

Acknowledgement

Research project entitled '*Knowledge Diversity and Healing Practices of Traditional Medicine in Nepal*' is the compilation report of three consecutive fiscal years. In the fiscal year 2070/71, research entitled '*Situation analysis and documentation of knowledge diversity and resources of traditional systems of medicine in Central Development Region of Nepal*' was conducted. Similarly, in fiscal year 2071/72 research entitled '*Knowledge diversity and resources of traditional healers and healing practices in Western Development Region of Nepal*' was conducted and in fiscal year 2072/73 research entitled '*Situation Analysis of Traditional Health Care Practices in Eastern, Mid-western and Far-western Development Regions of Nepal*' was accomplished. This report would not have been possible without kind support and help of NHRC board members, technical teams, research teams and administrative teams.

I would like to acknowledge the principal investigator (PI) Bhupendra Nirajan Khaniya and the team for successful completion of the research project in the fiscal year 2070/71. I would also like to forward my genuine gratitude towards Dr. Rishi Ram Koirala, Former Vice chairman of NHRC, who encouraged us to initiate this research project during his tenure in NHRC. I am deeply indebted to Dr. Guna Raj Lohani, Former Executive Chief of NHRC for providing us an opportunity to complete the research project. Sincere thanks go to Mr. Purusottam Dhakal (Chief of the Research section/Bio statistician of NHRC for his support.

Likewise, I would also like to express my sincere thanks to the principal investigator (PI) Dr. Krishna Aryal and co-investigator Dr. Meghnath Dhimal, Dr. Rajaram Dhungana and the research team for successful completion of the research project in the fiscal year 2071/72. Similarly, I would also like to thank the research supervisor and research assistant for assisting in the tremendous job during data collection.

Similarly, I would like to thanks the principal investigator (PI) Dr. Meghnath Dhimal and co-investigator Dr. Krishna Aryal and Mr. Ashok Pandey and the research team for successfully carrying out the research project in the fiscal year 2072/73. Also, I would like to show sincere gratitude to the technical advisor, Prof. Dr. Ritu Prasad Gartoulla, IOM, TU, for sharing their pearls of wisdom by providing insight and expertise that greatly assisted the research.

I would like to thanks, Mr. Achyut Raj Pandey, Ms. Jasmine Maskey, Mr. Bihungum Bista, Mrs. Pushpa Thapa Magar, Mrs. Arpana Pandit, Mr. Haridatta Joshi, Mr. Anil Poudyal, Ms. Trishna Acharya, Mr. Sajjan Puri, Ms. Ranju Kumari Mehata and Ms. Asha Choudhary for their support especially for study design, analysis and drafting the proposal and report. Likewise, I would also like to thanks Mr. Bijaya Kumar Jha (Training officer, NHRC); Mr. Subodh Karna (Finance Officer, NHRC), Dr. Krishna Gopal Maharjan (Former Researcher, NHRC) and

research team for facilitating training on those days following the pretesting of research tools. Last but not least, I am really indebted to the traditional healers who shared their knowledge and practices without any hesitation even within short interaction in all five development regions. Also, I would like to thank the entire staffs of Nepal Health Research Council who trusted us in terms of technical, administrative and financial management capacity to undertake the project and supported unconditionally.

Dr. Khem Bahadur Karki
Member Secretary (Executive Chief)
Nepal Health Research Council (NHRC)

Acronyms

AD	: Anno Domini
CAM	: Complementary and Alternative Medicine
CBR	: Community Biodiversity Register
CTEVT	: Council for Technical Education and Vocational Training
DAHC	: District Ayurveda Health Center
DoA	: Department of Ayurveda
EDR	: Eastern Development Region
ENT	: Eye, Nose and Throat
FWDR	: Far Western Development Region
FCHV	: Female Community Health Volunteer
GoN	: Government of Nepal
ICMR	: Indian Council of Medical Research
IDI	: In-depth Interview
IPR	: Intellectual Property Rights
KII	: Key In-depth interview
LWF	: The Lutheran World Federation
LTHP	: Long Term Health Planning
MAP	: Medicinal and Aromatic Plants
ML	: Milli liter
MoHP	: Ministry of Health and Population
MoH	: Ministry of Health
MWDR	: Mid-Western Development Region
NHRC	: Nepal Health Research Council
NAHP	: National Ayurveda Health Policy
NARTC	: National Ayurveda Research and Training Center
NHP	: National Health Policy
OPD	: Out-patient Department
PI	: Principal Investigator
SLC	: School Leaving Certificate
TCM	: Traditional Chinese Medicine
TKDL	: Traditional Knowledge Digital Library
TM	: Traditional Medicine

Table of Contents

Foreword	i
Acknowledgement	ii
Acronyms	iv
Executive Summary	vii
1. INTRODUCTION	1
1.1 Background	1
1.2 Rationale	2
1.3 Objectives	3
1.3.1 General Objectives	3
1.3.2 Specific objectives	3
2. METHODOLOGY	4
2.1 Research Method	4
2.2 Study Variables	4
2.3 Study site	4
2.4 Study population	4
2.5 Sampling method	4
2.6 Sample size	5
2.7 Inclusion criteria	5
2.8 Data collection tool and technique	5
2.9 In depth Interview	6
2.10 Data management and analysis	6
2.11 Analysis	7
3. RESULT	8
3.1 Socio-demographic Information	8
3.2 Source of Knowledge	8
3.3 Training and education on Traditional medicine	9
3.4 Preservation of traditional knowledge	10
3.5 Diversity of traditional healing practices	10
3.6 Cause, diagnosis and treatment of health conditions/diseases	12
3.7 Medicinal plants, minerals and other resource diversity	18

3.8 Major challenges faced by traditional healers	19
4. CONCLUSION	22
Recommendation	23
REFERENCES	24
ANNEXES	26
Documentation of medicinal plants, minerals, animal and sea products, and other resources	26
Annex I: Documentation of plant medicine according to disease name	26
Annex II: Documentation of plant medicine according to disease related system	49
Annex III: Documentation of plant medicine according to name of disease/symptoms	58
Annex IV: Consent	78
Annex V: Key In-depth Interview Guidelines of 2072/73 B.S	79
Annex VI: In-depth Interview (IDI) guidelines of 2071/72 B.S	83
Annex VII: Questionnaire 2070/71 B.S	85
Annex VIII: Catalouge of Photographs	89
Annex IX: Caste grouping	95
Study Team	96

List of table

Table 1: Average numbers of patient visits to traditional healers per day	11
---	----

Executive Summary

Background: Traditional medicine is widely used in treatment, diagnosis, prevention, cure, and management of many health problems. Globally, traditional medicines are easily accessible, assessable, acceptable, available and affordable. Many people wished to cure their diseases by opting alternative medicine. Traditional medicine can be defined as culturally and regionally specific body of knowledge developed by local and indigenous communities over period of time in response to the need of their specific local treatment. Scientists believe that the relationship between human beings and environment contribute to establish a strong foundation for the organization of indigenous knowledge. The primary objectives of this research are to assess the present situation of practices of indigenous medical knowledge and its resources. In addition, the study has also aimed to discover the methods/ technique to manage common ailments by the traditional healers.

Methods: It was cross-sectional study. The research team used both quantitative and qualitative method. For the Central Development Region, both the qualitative and quantitative methods were used. For the Western Development Region, the team used qualitative method to conduct the study between November 2014 and June 2015. Likewise, the team also used qualitative method for Eastern, Midwestern, and Far-western Development Regions for collecting data from September 2015 to June 2016. Demographic information, professional information, knowledge and practices, herbs and herbal compositions etc. were gathered by close-ended questions. Whereas, the name of the diseases those healers are treating, medicinal plants they used, diagnosis process, and treatment process were asked with open-ended questions. The total participants were 139 (ten participants from each districts except Dadeldhura which was 9) i.e. 50 from Western Development Region, 30 from Eastern Development Region, 30 from Mid-western Development Region and 29 from Far-western Development Region. For the Central Region, 30 VDCs were selected by probability proportionate from 19 districts and total sample sizes were 511. Quantitative method was used to measure a certain domain like sex, the age of patient, educational status of respondent in this region. Interviews were analyzed using deductive and inductive content analysis. Information related to knowledge and practice was assessed using semi-structured or predetermined thematic areas and later finalized by the constant comparative method, whereas information related to perception and attitude toward the profession were coded with keyword approach, formed categories and finalized the appropriate theme.

Results: Majority of the traditional healers had the title like *Baba, Baidhya, Baje, Bijuwa, Dhami, Doctorni, Guruma, Guruwa, Hakkim, Lama, Mata, Tantrik, Jadibuti Gyata, Fukfake, Pandit, Lama, Shoka, Jhakri, Jyotishi and Moulana*. Majority of participants answered that they learnt the healing practices from their 'Forefather' and 'Guru'. Very few numbers of participants had

formal education on traditional medicine. The daily footfalls of people having health problems significantly varied according to the time, day, season and 'Tithi Miti' (Lunar calendar date). Traditional healers were prescribed with medications and suggested for worshipping specific gods, chanting mantras and sacrificing animals by different processes like '*Jokhana Herney*', '*Dhyangro Bajaune*', '*Akhet Herne*', etc. Most frequently used medications were ayurvedic medical products, medicinal plants, minerals and certain animal products. Traditional healers were accepting the treatment cost rather than consultation fees. They charged money in case of making '*Buti*' (Amulet). Traditional healers claimed that they were treating different types of diseases like child diseases like diarrhea, bloody diarrhea, dysentery, pneumonia, runche (crying), infection of cord, etc. Female health problems like menstrual irregularities, dysmenorrhea, infertility, family planning problems, pregnancy complications, etc. Similarly, all other types of illnesses and sicknesses like fever, stomach pain, wound, jaundice, psychological issues and sinusitis, epilepsy, bloody diarrhea, dog's bite, poison cases, tuberculosis, leprosy, diarrhea, gastritis, asthma, stone, gastritis, pneumonia, headache, dizziness, limbs ache, paralysis, etc. Traditional healers used more than 200 medicinal plants, minerals, sea, and animal products for treating more than 300 diseases. Traditional healers are facing lots of problem in the society at present. Social problems, family problems, personal problems, financial problems, political problems, decrease in the level of belief on traditional medicine, malpractice, and lack of recognition from the government are some of the problems faced by the traditional healers.

Conclusion: Traditional medicines and healing systems are widely practiced in every community of Nepal. Large numbers of traditional healers are still actively continuing their indigenous and traditional medical knowledge and practices as a family tradition and culture. Understanding of diseases, definition, perception, diagnosis, treatment and use of local resources especially medicinal plants etc. may vary from one ethnicity to another and on the basis of topography. It can be concluded that traditional healers play an important role in their communities. They should be scientifically validated and integrated with traditional healing systems for protecting their intellectual property rights.

1. INTRODUCTION

1.1 Background

Traditional medicine (TM) is a comprehensive term used to refer both to TM systems such as traditional Chinese medicine, Ayurveda, and Arabic Unani medicine, and other various forms of indigenous medicine. TM therapies include medication therapies - if they involve the use of herbal medicines, animal parts, and/or minerals - and non-medication therapies - if they are carried out primarily without the use of medication, as in the case of acupuncture, manual therapies, and spiritual therapies. In countries where the dominant health care system is based on allopathic medicine, or where TM has not been incorporated into the national health care system, TM is often termed 'complementary', 'alternative' or 'non-conventional' medicine(1). Ayurveda, Naturopathy, Homeopathy, Unani and Amchi, Acupuncture are the major traditional systems of medicine in Nepal(2). Among them, Ayurveda, Naturopathy, and Amchi are indigenous whereas other systems such as Homeopathy, Unani and Acupuncture are Complementary and Alternative (adapted from other places of the world)(1). Ayurveda is the most dominant system among the traditional systems in terms of the development of national policies and regulatory systems, research activities, educational institutions, pharmaceutical industries, services providing centers and service coverage throughout the country. Ayurveda, Naturopathy, Homeopathy, Unani, Acupuncture etc. are the systems practiced mostly by institutionally trained- formal academic course or vocational training- human resources. In cases of Ayurveda and Amchi, both academically trained as well as traditional healers are available.

In general, two terms traditional knowledge and indigenous knowledge are overlapping in practices since these are understood as 'local knowledge', 'folk knowledge', etc(3–5). However, World Intellectual Property Rights Organization (WIPO) defines indigenous knowledge as a part of traditional knowledge and not all traditional knowledge are indigenous(6). Likewise, the terms 'knowledge holders' and 'knowledge practitioners' have been defined as two different technical terms by some researchers(7), however, 'traditional knowledge holders refer to all the persons who create, originate, develop, and practice traditional knowledge in a traditional setting and context(8). World Intellectual Property Organization (WIPO) has defined Knowledge holders are those who have knowledge but seldom do practices. Whereas, knowledge practitioners are those who practice their knowledge(1). Even knowledge practitioners are two types: those who limit their practices within their families or relatives, and those who provide services like a professional healer and accept himself/herself as an established traditional healer.

Non-Traditional medicine is widely used in treatment, diagnosis, prevention, cure, and management of many health problems with wide diversity and flexibility; accessibility and affordability(1). There is increasing interest in the traditional medicine globally. Use of traditional medicine for primary health care is extensive in both developed and developing countries. Total 60% of the world population and 80% of the population in developing countries rely on traditional medicine, mostly herbal products for their primary health care needs(1,2,7,9).

In developed countries like Chile 71%, Colombia 40%, Australia, 31%, Belgium 48%, Canada 70%, France 49%, USA 42% and developing countries like Uganda 60%, India 70%, and Ethiopia 90% uses the traditional medicine(1). Many communities are involved in the wild collection, domestication, cultivation, management, storage, prescription of different medicinal plant resources(10). Traditional healers are social identity, cultural heritage, and develop and maintain the community and customary laws(6). It is culturally and regionally specific body of knowledge developed by local and indigenous communities over time in response to the needs of their specific local environment(11). Scientists believe that the relationship between human beings and environment contribute to establish a strong foundation for the organization of indigenous knowledge. Medical knowledge and practices, therefore, reflects diverse beliefs and practices among various traditional healers across the globe. However, the ultimate goal of all traditional healers is to cure ailments and maintain human health(13).

There are significant numbers of traditional healers in almost each community of Nepal who are providing probably the most accessible, reliable and affordable services for the community people(14). Their practices were not only providing the economic benefits but also curing diseases and also preserving cultural as well as natural wealth for the benefit of next generations. Common economic interest (commercial potentialities), equity (equal benefit sharing among all the stakeholders), food security (practices of saving, sharing and selling seeds) and culture (well established cultural wealth), environment (potentialities to contribute to environment conservation) and development (potentialities to contribute to local development) are the important factors why indigenous knowledge needed to be protected at the international level(15,16).

1.2 Rationale

Various misconceptions and false labeling, bio-piracy, misappropriation against the practitioners and practices are still major threats to the integrity of community people and their century-old culture. In such situation, if the state did not show any serious initiation to recognize and record healer, healing practices, and other related resources, it will lead to extinction of such cultural wealth of the country. The new generation in most of the families does not seem willing to continue their family tradition since it does neither generate sustainable income nor offer any career development to retain in this profession(5,17). So the future of traditional healers and healing practices is uncertain. Indigenous knowledge and natural resources are still under the threats of both unethical uses by outsiders as well as bio-piracy without sharing benefits and assuring rights of the knowledge and practices. Neither official agencies have been established nor do any existing legal provisions assure for registration of knowledge and the practitioners.

The WHO Traditional Medicine Strategy Paper (2002-2005) explains that traditional, complementary and alternative medicine attracts the full spectrum of reactions, ranging from uncritical enthusiasm to uninformed skepticism(6,10). Traditional medicine, complementary and alternative (conventional) medicine remains widespread in developing countries. In many

parts of the world, policy-makers, health professionals, and the public are struggling with the question of the safety, effectiveness, quality, availability, preservation and further development of this type of health care. Meanwhile, in many developed countries, complementary and traditional medicine is becoming more popular.

Traditional medicine, complementary and alternative (conventional) medicine remain widespread in developing countries. In many parts of the world, policy-makers, health professionals, and the public are struggling with the question of safety, effectiveness, quality, availability, preservation and further development of this type of health care. Meanwhile, in many developed countries, complementary and traditional medicine is becoming more popular.

1.3 Objectives

1.3.1 General Objectives

The objectives of this research are to assess the present situation of practices of indigenous medical knowledge and its resources and to find out the methods/techniques to manage common ailments by the traditional healers.

1.3.2 Specific objectives

1. To identify different forms of traditional medical knowledge holders/practitioners who are practicing traditional health care practices as a providers.
2. To explore different types of medications practices among traditional healers.
3. To document the indigenous medical knowledge and practice related diversities on traditional medicine.
4. To determine the visitor frequency and trends with different types of treatment methods.

2. METHODOLOGY

2.1 Research method

It was cross-sectional study. The research team used both quantitative and qualitative method. For the Central Development Region, both the qualitative and quantitative method was used. For the Western Development Region, the team used qualitative method to conduct the study between November 2014 and June 2015. Likewise, the team also used qualitative methods for Eastern, Midwestern, and Far-western Development Regions for collecting data between September 2015 and June 2016. Demographic information, professional information, knowledge and practices, herbs and herbal compositions etc. were gathered by close-ended questions. Whereas, the name of the diseases those healers are treating, medicinal plants they used, diagnosis process, and treatment process were asked with open-ended questions.

2.2 Study Variables

2.2.1 Dependent Variable

Practices of traditional medicine

2.2.2 Independent Variables

Socio-demographic information i.e. age, sex, education, profession, settlement, caste and ethnicity, types of healers, source of knowledge, visitors' frequency and trends, healing practices, training and education on traditional medicine, preservation of traditional knowledge, cause, diagnosis and treatment of health condition/diseases, referral of patients, satisfaction of traditional healers, challenges faced by traditional healers, availability and unavailability of medicinal plant and malpractice.

2.3 Study site

The study was conducted by NHRC in Central Development Region of Nepal in the fiscal year 2070/71 and was continued in Western Development Region in the fiscal year 2071/72. Following these two studies, in the fiscal year 2072/73 the study was conducted in remaining three development regions of Nepal namely: Eastern Development Region, Mid-western Development Region and Far-western Development Region of Nepal to assess the situation of traditional medicine knowledge and practices at the regional level.

2.4 Study population

This study was conducted among traditional medical knowledge holders and practitioners i.e. traditional healers of five development region of Nepal.

2.5 Sampling method

Considering the ethnic and geographical distribution, 3 districts from Eastern Development

Region, 3 from Mid-western Development Region, 3 from Far-western Development Region, 5 from Western Development Region and 19 districts from Central Development Region were selected for the study. The actual number of research participants i.e., traditional healers for this study were determined based on the theory of saturation. For identifying the traditional healers, data enumerator, first gathered information from ten randomly selected community leaders (female community health volunteers, local leaders, health professionals, etc.) from the center of the study site. They were requested to make a list of all traditional healers that they knew. Later on, the rank of traditional healers was multiplied by reversed order number and made aggregate. The common top five traditional healers were selected based on top five aggregate numbers.

The total participants were 139 (ten participants from each districts except Dadeldhura which was 9) i.e. 50 from Western Development Region, 30 from Eastern Development Region, 30 from Mid-western Development Region and 29 from Far-western Development Region. For the Central Region, 30 VDCs were selected by probability proportionate from 19 districts and total sample sizes were 511. Quantitative method was used to measure a certain domain like sex, the age of patient, educational status of participants in this region.

2.6 Sample size

Two Village Development Committees (VDCs) from each of the districts were chosen, selecting at least five traditional medicine practitioners per VDC. It has been learnt that normal information were saturated when more than 5 interviews were undertaken within the community of VDC level.

2.7 Inclusion criteria

- Practicing Traditional medicine
- Knowledge-holder of traditional medicine

2.8 Data collection tool and technique

Total 139 key in-depth interviews were conducted at 14 districts- 10 interviews from each district and nine from Dadeldhura. These interviews were basically focused on the medicinal plant, animal and minerals resources, their source, uses, parts used of plant, animal and minerals resources, preparation and administration techniques for treatment and their adverse effect on health. The interviews also concentrated on disease and conditions being treated, the system of diagnosis, the system of treatment, ceremonies associated with treatment, decision pattern for treatment and referral system, perception towards disease and disease causations and attitude towards the profession.

For the Central Region, we used questionnaires, semi-structured interview and observations for the data collection. Questionnaires included both open-ended and close-ended questions depending upon the nature of the information expected to capture.

Discussion was started with the questions like-

- Who are the current indigenous knowledge holders and practitioners in different regions of Nepal?
- Who/What are the primary sources for information on indigenous knowledge?
- What are the source, methods used and other information of minerals and other resource diversity (Local and scientific name of animals and minerals, source, uses, preparation and administration techniques, adverse effect, contraindication, duration of use, ritual and method of collection of the plant) they are currently using?
- What are the taxonomical and other information of medicine plants (local and scientific name of plant, nature of the plants, source, uses of the plants, parts used, preparation and administration techniques, adverse effect, contraindication, interaction of the plant, ritual and method of collection of the plant) they are currently using ?
- What are the indigenous health practices (method of treatment, system of diagnosis, system of treatment, ceremonies associated with treatment, decision pattern for treatment and referral system) among traditional healers?
- What are the major challenges faced by traditional healers (malpractice, unavailability of medicinal plant, government recognition, belief in traditional medicine)?
- What are the method of preservation, transformation and source of indigenous health knowledge?

2.9 In depth Interview

In-depth interviews were conducted in a natural and neutral setting. Special attention was paid on the dress of enumerators to ensure that it confirms to locally prevalent dress code and does not create communication gap. Enumerators paid special attention to maintain neutral gesture. Before that, written consents were taken and asked for appropriate time for the interview. Discussion was initiated in an open space in relaxed manner to encourage participants to express their views openly without any hesitation. Interviews were focused on knowledge, practice, perception, attitudes, arguments and experiences regarding traditional medicine and healing practices. Along with interviews, specimen, video recording and transect walk were also performed for gathering in-depth information.

2.10 Data management and analysis

2.10.1 Qualitative Data

Field notes: Field notes were prepared in the course of interviews. The interviewers noted the things that they heard, saw, observed, experienced during interviews. Then they were utilized to supplement the audio record during analysis.

Transcription process: Interviews were recorded on an audio tape. They were later transcribed in the Nepali language. Every activity and paralinguistic information including interrupted

conversations, agreements, pause, laugh, body movements, non-verbal behaviors etc. were recorded and transcribed so that it could give the complete pictures of discussion. Rigorous efforts were made to preserve the essence of the discussion.

2.10.2 Quantitative data

Collected data were verified and coded daily after completing the data collection activities. The completed questionnaires were thoroughly checked for any inconsistencies and entered into a computer using EPI Data software package. Compiled data file was transferred to statistical software package IBMSPSS 18 version. For security purpose principal investigators was full responsible with the one door data entry mechanism system.

2.11 Analysis

2.11.1. Qualitative data

Interviews were analyzed using deductive and inductive content analysis. Information related to knowledge and practices were assessed using semi-structured or predetermined thematic areas and later finalized by the constant comparative method, whereas information related to perception and attitude toward the profession were coded with keyword approach, formed categories and finalized the appropriate theme.

Researcher independently read the entire transcription and remained neutral to form the codes. Abstract ideas and concepts that emerged during the process were preserved by memo writing and were later discussed with the research team to get more valid and objective output. Photo, video, specimen were also utilized during the analysis process.

2.11.2 Quantitative data

Data was presented using percentages to the data.

3. RESULT

3.1 Socio-demographic Information

Among 139 participants, the largest numbers (64 out of 139) were from upper caste, followed by disadvantaged Janajati (36 out of 139), Dalit (28 out of 139), relative advantaged Janajatis (5 out of 139), disadvantaged non-Dalit Terai caste (1 out of 139) and religious minorities (5 out of 139) (Annex VI: Caste code). The median age of practice was 43 years. More than half of participants were engaging in agriculture. Only one fourth of the participants (36 out of 139) were practicing traditional medicines or healing systems as the main occupation. Almost one-fourth traditional healers were illiterate. The majority of participants had the title like *Baba, Baidhya, Baje, Bijuwa, Dhama, Doctorni, Fukfake, Guruma, Guruwa, Jadibuti gate, Jhakri, Jyotishi, Hakkim, Lama, Malta, Moulana, Pandit, Shoka and Tantrik*. Similarly, among 511 respondents in Central Development Region, 91.6% were male and 8.4% were female. Age of the respondents ranged from 21 years to 100 years. 51.7% were with informal education (learned to read and write themselves without schooling), 35.2% were illiterate, 8.3% were with up to grade 10 and with SLC and above SLC were just 4.9% (n=509). Disadvantaged ethnic group, relatively advantaged ethnic group and upper caste group were the majority of the respondents, where disadvantaged Terai ethnic group and religious minority group were minimal. The majority of the healers were farmers by profession.

3.2 Source of Knowledge

Identification of the source of knowledge is crucial for preserving and transferring traditional healing practices in the community. Learning and continuing the traditional knowledge is challenging to traditional healers. It might also be equally important for authenticating and validating the knowledge in the future. With a view to acquire the information, interviewers asked a semi-structured question related to the source of knowledge. The majority of participants answered that they learned the healing practices from '*Forefather*', '*Guru*', and '*Self learning*'. Self-study, research, practice, observation, experience sharing and reading the book '*Baidhanik Kitab*' were the sources of knowledge for them. Very few traditional healers have formal education (Ayurveda Institution). They believed in the power of God as well as supernatural forces also.

"A beautiful little girl came to my dream and taught me about the traditional healing practices. She used to come time and again in my dream and asked me to treat the patients." Traditional healer, Jhapa

"My father used to practice traditional medicine. When I was young, he taught me the same practices. I have been continuously treating patients after his demise." Traditional healer, Nawalparasi

Some traditional healers learnt the healing practices from various sources like ancestor, traditional healers, and neighbor.

"I learned mantras and worshipping techniques from my father and grandfather in law. Jhurphuke (Blowing mantra) knowledge from Jharphuk (Traditional healers), and uses of herbs; uses of oral and herbal paste and treatment of disease from my neighbor Limbu Baje."
Traditional healer, Ilam

In the case of spiritual healers, they claimed that they obtained the knowledge regarding traditional healing practices through different forms of supernatural forces such as meditation at cremation areas, learnt the lesson in a dream, taught by deity nearby forest or by birth or from guide gift.

"Before 15 years, I used to work as a security guard in a school. I frequently had night duty, and had to stay alone at night. In those dark nights, 'Bir Masan' used to come and drag me out of the room. At that time, they entered my body and started to teach me how to treat a diseased person". Traditional healer, Palpa

"I learnt everything from the blessings of God," Traditional healer, Kapilbastu

3.3 Training and education on Traditional medicine

Very few numbers of participants had formal education in traditional medicine. Most of them had been to India for formal education. More than half of the traditional healers were having more than 20-year experience of healing practices.

"I got my education from Banaras as Ayurveda Ratna." Traditional healer, Nawalaprasi

The majority of participants were getting 7 days orientation training from The Lutheran World Federation (LWF) Nepal with a collaboration of Ministry of Health and Population (MoHP) since 2014 AD.

"I got week long orientation training from Lutheran. They teach us about the importance of referral and advised us to refer the patients to the health centers." Traditional healer, Taplejung

Among them, some traditional healers were not satisfied with the training provided by Lutheran World Federation (LWF) Nepal.

"They just asked us about the referral of patients from our community, but never do follow up."
Traditional healer, Dadeldhura

However, the participants from the Central Development Region revealed that they had participated in training conducted by the Department of Ayurveda and other organizations.

3.4 Preservation of traditional knowledge

However, none of the participants reported that they possessed any classical manuscripts. They showed their serious concern about the way of preserving their knowledge. Very few of the participants were writing a note of their learning and practices and safely preserving it for future use.

"A young person might misuse the traditional knowledge so; I used to share my knowledge with mature person who will be able to preserve it. 3 students from Panchthar districts were practicing now under my supervision." Traditional healer, Ilam

Traditional healers believe that the knowledge gained from ancestors must be respect and preserve through ritual and animal sacrifice. Very few traditional healers advised their family members to write a note of their learning and practices and safely keeping it for future uses.

"My children were not interested in learning the traditional knowledge; they think it is not the best profession." Traditional healer, Banke

3.5 Diversity of traditional healing practices

This section includes the finding mainly related to disease and conditions being treated, the system of diagnosis, the system of treatment, ceremonies associated with treatment, decision pattern for treatment and referral system.

3.5.1 Numbers of people visits to traditional healers

The daily footfalls of people having health problems greatly varied according to the time, day, season and 'Tithi Miti' (Lunar calendar date). Regarding the trends of visitors, traditional healers believed that there is increasing trends of visitors to seek and get the traditional healing services.

"On Sunday and Tuesday, almost 100 patients are visiting me since 6 am to 8 pm. I hardly see any patients on Saturday." Traditional healer, Banke

Average numbers of people visiting traditional healers varied from the season and the pattern of diseases. The seasonal diseases like diarrhea, common cold and zoonotic diseases like a snake bite, poisonous rat, and spider bite will significantly raised the number of people to visit traditional healers.

"Cases of snake bites, poisonous spider biting are mainly recorded in the rainy season from Ashar to Ashoj." Traditional healer, Banke

Table 1: Average numbers of patient visits to traditional healers per day in different region

		Average number of visitors to traditional healers per day in each district															
		Eastern				Mid-western				Far western				Western			
Partici- pants		Jhapa	Ilam	Taple- jung	Banke	Jumla	Sur- khet	Dadeld- hura	Darch- ula	Kailali	Pal- pa	Kaski	Gorkha	Nawal- parasi	Kapil- vastu		
1	5	Occa- sionally	10	10	5	10	2	3	3	5	5	Occa- sionally	10	10	5		
2		Occa- sionally	5	5	3	8	4	9	9	3	5	Occa- sionally	8	25	2		
3		Occa- sionally	1	1	25	Occa- sionally	Occa- sionally	7	7	10	5	6	2	1	5		
4		Occa- sionally	40	7	5	3	13	5	5	Occa- sionally	4	8	2	4	Occa- sionally		
5	4		6	5	15	Occa- sionally	3	4	4	9	3	3	Occa- sionally	Occa- sionally	10		
6		Occa- sionally	3	3	25	Occa- sionally	Occa- sionally	5	5	15	7	9	Occa- sionally	Occa- sionally	10		
7		Occa- sionally	5	Occa- sionally	4	5	5	Occa- sionally	Occa- sionally	Occa- sionally	8	1	2	Occa- sionally	20		
8		Occa- sionally	6	3	Occa- sionally	Occa- sionally	6	5	5	Occa- sionally	2	Occa- sionally	3	5	5		
9	2		8	Occa- sionally		3	8	4	4	Occa- sionally	8	12	10	4	2		
10	25		Occa- sionally	4	Occa- sionally	4	10	1	1	12	10	7	3	Occa- sionally	5		

Regarding the trends of visitors, 32.3% (n=507) believed that it is increasing, whereas 44% believed it is almost same and 22.7% believed it is decreasing in last five years (n=507). Likewise, the distance between the healer's service center to the nearest health service centers (any types, any level) were (60%) less than half an hour walking distance, (24.9%) were 30-60 minutes walking distance and (15%) were more than hour walking distance (n=473). If we compare the distance between the healers' home to the nearest health centers and the decreasing trends of visitors, it shows that as the visiting trend is higher in the shorter distance.

About 12.6% healers said that most of their patients' inflow are from nearby their residents, 19.7% said the patients are from the same VDC where they live, 39.3% said patients from other VDCs and 28.4% said even from other districts and another region seeking solution to solve their health problems (n=507). Likewise in Central Development Region, 88.3% (n=487) traditional healers said that their relationship with another health personnel is sound and 49.3% (n=503) told they share knowledge and practice with each other.

3.5.2 Traditional healing practices in diversity

As mentioned by traditional healers, the patients suffering from different diseases and health problems mostly visited them. That could be anorectal or cardiovascular or nonspecific complain like general body pain and headache. One fourth of traditional healers revealed that the majority of patients visiting them had gastrointestinal related complaints- specifically pain abdomen and gastritis. However, only a few healers showed they are confident to treat these diseases effectively. Similarly, hemorrhoids, gynecological, hepatobiliary, psychological and respiratory problems were also repeatedly reported. The table presented below shows the disparity between traditional healers' specialty and major health conditions and diseases the patients had based on information provided by participantss. For example, though two traditional healers suggested that patients having chest pain also frequently visited with them, none of them had specific medicines or procedures to treat them.

3.6 Cause, diagnosis and treatment of health conditions/diseases

3.6.1 Cause

A range of views and perceptions were reported by traditional healers about the cause, diagnosis, and treatment of health conditions/diseases. Most of the traditional healers blamed unhealthy diets, consumption of alcohol and smoking, unhygienic foods and lifestyle for an occurrence of diseases. Hot and spices, food, smoking, alcohol consumption and contaminated water and food were the most prominently reported answers as the causes of diseases.

"As far as I know hot and spices food cause piles and meat products induce bleeding. It can be identified by the presence of rectal masses, pain during defecation and bleeding per rectum."

Traditional healer, Nawalparasi

"Pinworm (Enterobius vermicularis) is mostly caused by the contaminated food that we consume. After consuming it, patients are in the risk of having abdomen pain and pinworm can be seen in stool." Traditional healer, Palpa

Other causes of disease said by traditional healers were an environmental influence, spiritual belief, negative energy by ghosts, witches, god, and genetic factors, etc.

"The disease may come from air, wind, time, and from the planet. Sometimes it may come from ghost and the other causes were bad luck of individuals and unhygienic consumption of foods." Traditional healer, Ilam

"If somebody died immaturely in the family, we need to do (Karma Kanda) various rituals and sacrificial act. If we did not do any things, his/her soul won't rest in peace. Lateron, those people will cause disease to others." Traditional healer, Jhapa

It shows that supernatural and unseen forces as the main predisposing cause of diseases. They believed in religion as well as other cultural beliefs. Apart from this, traditional healers who were practicing shamanism supposed supernatural and unseen forces as the main predisposing cause of diseases. They believed that negative energy, *Chokhe lagnu*, *Tuna muna lagnu*, *Bir masan* and *Bhut* were the major causes of diseases.

3.6.2 Diagnosis

Traditional healers applied history taking and physical examination like facial expression, examination of eyes, tongues and examining pulse rate, etc. for diagnosing the diseases and assessing the patients' health conditions. The majority of them also considered the self-reported disease or health conditions as the final diagnosis. Inspections, pulse examination, '*Chamal herne*', '*Jokhana Herne*' were also common practices for identifying the disease and its condition. Those traditional healers who believed in the spiritual belief by negative energy like a ghost, witches and God were '*Aakhet herne*', (seeing rice) and '*Jokhana herney*' (spiritual diagnosis while illness is caused by evil spirits) was also common practices for identifying the disease and its condition.

"By the direction given by Mata, I used to look in the mango leaves to identify the health condition/disease, whether he/she has a disease or not." Traditional healer, Jhapa

3.6.3 Consultation fee and treatment fee

Depending on individual practitioner and the region, treatment prices vary. Traditional healers accepted the treatment cost rather than consultation fees. The majority of traditional healers were not charging money for a consultation.

"I do not charge any consultation fee. If I give any traditional medicine, then they used to pay me." Traditional healer, Ilam

More than one-fourth of the respondents revealed that patients were not obliged to pay consultation fee while visiting them. However, they sometime accepted it if patients are satisfied with their treatment and insisted on paying as an honor.

"I don't take any fee from patients. It is just like philanthropic contributions to the people."
Traditional healer, Nawalparasi

In the case of medicine bill, some traditional healers mentioned that patients had to bear the minimum medicine cost. The reason as they mentioned was the expenses they had to pay while buying medicinal plants and medicines.

"Most of the time I take money from the patients. I have to walk to mountains for collecting herbs. It takes many days and expenses are high. So, I cannot sustain my profession if I don't charge them but it is minimum." Traditional healer, Gorkha

Traditional healers charge the money in case of making 'Buti' (Amulet). The money is for preparing the medicine as well as buying alcohol and tobacco products. If patients were satisfied with the treatment, then they will pay me a small amount as an honor. Traditional healers were accepting money as well as other materials. Few traditional healers were accepting the food grains (maize, rice, wheat, etc.), animals (hen, duck, and goat) and materials like clothes from the patients or their family.

3.6.3 Treatment

Traditional healers possessed varieties of skill in treatment methods. Most of them were prescribing medications, and suggesting for worshiping specific gods, chanting mantras and sacrificing animals. Most frequently used medications were Ayurvedic medicines, medicinal plants, minerals and certain animal products.

"Asthma is mainly caused by dust. Patients may feel shortness of breath. For this, I mostly prescribe an oral medicine. First, we should take a ripen Anka (fruit of Calotropis gigantean). Then, black salt and lime powder paste are applied over the fruit and left it for drying. The dried fruit is then kept in a pot and heated until it changes into ash. It can be taken orally, one Lal, twice a day with honey." Traditional healer, Palpa

"Fever and abdominal pain are due to vitiation of Bayu. After proper inspection of the patients, I can identify it easily. Vitiating Bayu can be pacified chanting specific Mantras." Traditional healer, Gorkha

"People usually come with abnormal movements, such as tremors or difficulty walking, seizures

or convulsions. It is because there is something wrong in his/her Graha-dasha. I recommend them to focus on Graha-related religious activities like offering water to Naag or worshipping Peepal tree (Ficus religiosa)." Traditional healer, Kaski District

Traditional healers were giving multi-medications made from plant, animal and minerals-imbued with spiritual significance to their patients. They had the medicines for every diseases from physical and mental illness, social disharmony and spiritual difficulties to potion for protection, love and luck. Most of them were prescribing medications, and suggesting for worshipping specific gods, chanting mantras and sacrificing animals by different processes like '*Jokhana Herney, Dhyangro Bajaune, Akhet Herne*, among others. Most frequently used medications were an Ayurvedic medical product, medicinal plants, minerals and certain animal products.

Traditional healers are treating different types of diseases. They claimed to treat the child health problems like diarrhea, bloody diarrhea, dysentery, pneumonia, fever, stomach pain, unconsciousness, runche (crying), infection of cord, etc. Female health problems like menstrual irregularities, dysmenorrhea, Infertility, family planning problems, the mental problem during pregnancy, miscarriage, jangali moch, pregnancy complications, etc. Similarly, all other types of illnesses and sicknesses like fever, stomach pain, wound, jaundice, psychological issues and sinusitis, epilepsy, bloody diarrhea, dog's bite , poison cases, tuberculosis, leprosy, diarrhoea, gastritis, asthma, stone, gastritis, pneumonia, headache, dizziness, limbs ache, paralysis, etc. More than 300 different diseases, diagnosis and treatment method and medication as reported by traditional healers have been tabulated in Annex I, II and III.

3.6.3.1 Ayurvedic medical product

Some traditional healers have used the Ayurvedic medicine which was manufactured by traditional medicine company. These products were made from plants sourced, minerals, and certain animal products. Some of these products were Seelajeet, pain ill oil, Sisnu powder (Urtica dioica), herbal tea, etc.

3.6.4.2 Medicinal plant source

The majority of the traditional healers have used the plant sources as the traditional medicine. Chiraito (Swertia cheirayita), tulashi (Ocimum santacum), ghodtapre (Centella asiatica), jwanu, haledo (Curcumaan gustifolia), sisno (Urticadioca), lwang (Syzygium aromaticum), aduwa (Zingiber officinale), harro (Terminalia chebula), barro (Terminalia bellirica), amala (Phyllanthus emblica), abhijalo (Tropical chickweed), akaselahara were the most common medicinal plants. Those patients who were suffering from a kidney stone, I used to give them 2 medicines. The root of papaya and the flower of Laligurans were grinded together and were given to them for consuming at least 21 times. A Traditional healer with post '*Guruwa*' from Banke

3.6.4.3 Minerals and plant products

Using the mixture of minerals and plant products were very common among the traditional healers. The minerals like black salt, iron, copper, silajeet, alum, etc. were mixed with plant sources to make the traditional medicine.

"During Ganogola and stomach pain, I used the Black salt with Jyanu (Trachyspermum ammi). I never used the modern allopathic medicine including animal medicine." Traditional healer, Kailali

"If people were ill by carrying heavy loads, I give an instruction to prepare the homemade products. The step of instruction includes- (1) Take the small piece of iron (Fe) (2) Boil the iron piece in water for sometimes (3) Grind the fruit of Okhar (Junglans regia) (4) Put the fruit of Okhar in the iron boiled water (5) Oral intake." Traditional healer, Jumla

3.6.4.5 Herbs and herbal preparation

Majority of healers believed that there is scarcity of human resources to collect herbs from forests. Some of them had herb-based trade too. Majority of healers agreed that they do not have specific ideas about quality management during herbal preparation. Healers said that they evaluate the efficacy of herbal preparation based on the feedback they received from the patients and evaluate themselves based on the improvement of the patients.

3.6.4.4 Minerals and certain animal products

Some traditional healers were recommending certain animal products like the bone of tiger, the bile of bear, tortoise meat, the meat of deer, umbilical of rhino, the abdomen of crab, the feather of a peacock, etc. as a medicine.

3.6.5 Referral

Majority of traditional healer said that they mostly referred the cases that need to be referred for further treatment. They referred the case to the nearest health centers like a hospital, health posts, and allopathic clinics according to the severity of the cases. If patients are not improving, these traditional healers are refereeing such cases to referral centers. In some cases, some traditional healers referred the patients to another traditional healer too. They were cautious to treat cancer, complicated delivery cases, mental problems mainly epilepsy, cardiac disorders, severe injury, leprosy, TB, very high fever, dental and eye problems. Traditional healers mentioned that they do not have basic education about the laboratory tests; they usually referred to the pathology tests for the patients during the time of treatment.

"I usually, filter and treat the people according to their needs. Occasionally, mental patients visited me, I advised them to visit the Allopathic or Ayurveda medicine for treatment." Traditional healer, Surkhet

"I normally do not treat the patients with epilepsy. I do not have enough knowledge how to treat and which medicine will be effective for this disease." Traditional healer, Nawalparsi

3.6.6 Satisfaction

Traditional healers tried to understand the patients' decision making and support for particular therapeutic modalities. Most of the traditional healers responded that they were satisfied with their professions. Even though the majority of participants were not practicing traditional medicine as the main occupation and it was not the major income source, the reasons behind practicing the profession was an overwhelming positive response towards the traditional medicine and the good recognition and reputation in the community.

So, most of the traditional healers responded that they were satisfied with their professions. They said that there is still high demand of traditional health care practices. Popularity, respect, well recognition and reputation in the community were the different factors which encouraged them to continue their traditional health care practices. While traditional healers got feedback from their clients, they suggested strengthening their service, efficacy, and fees of treatment and medicine practices.

"When a highly educated person come to meet me and asks for suggestions. I feel proud."

Traditional healer, Jhapa

"I am satisfied. I liked to continue the work till my last days of my life. It gives me the recognition and establishes my prestige in the society. I never worked for any economical gain". Traditional healer, Jumla

The majority of research participants were not practicing traditional medicine as their major occupation.

3.6.7 Continuation to next generation

Intergenerational transmission of traditional knowledge is the first step for its preservation. Most of the traditional healers expressed their feeling to preserve the traditional knowledge for conserving the herbs, promote the practice and uses of herbs, gained people's trust and preserve the traditions, customs, values and mores of the community.

They cast the doubt that their practice might disappear if it remained unpreserved. However, six traditional healers were teaching and handing over their knowledge to their closed relatives. Nevertheless, one traditional healer from Eastern Development Region was secretly teaching and handing over his knowledge to three students, who were far away from their houses. He believed that, if the students were from far, the community people did not know about the producing of new traditional healers.

"I am not fully satisfied with my practice. If I fully devoted my time, there will be problem for

hand to mouth in my family. Farming is the main source of income for us.....New generation does not like it. Neither do they like farming. They prefer to move to the city or abroad for easy income." Traditional healer, Palpa

3.7 Medicinal plants, minerals and other resource diversity

Participants were interviewed about the resource they were using in the treatment of diseases. Semi-structure questionnaires were administered related to plant, animal and minerals resources, their sources, uses, preparation and administration techniques and adverse effects.

The sources of medicine for the majority of interviewed traditional healers were plants, sea and animals products, and minerals. They are practicing shamanism and suggested their clients to cite Mantras while praying or worshipping a god or goddess and sacrifice animals like chickens, duck, he or she-goats, etc.

Some of the traditional healers were using *pharmaceutical based Ayurveda medicine, which was produced by them or bought from wholesalers. Some traditional healers* said that they are bringing the traditional medicine from Himalayan and hilly parts of Nepal as well as from India and other countries too. Very few traditional healers had home-gardens for cultivation and as a source for some medicinal plants.

All healers used both dry and fresh plant parts for the preparation of remedies. Crushing, grinding, powdering, squeezing and pounding were indicated as the methods of preparations of herbal medicine by traditional healers. Those traditional healers who have used the plants, animals, and minerals as the traditional medicine were stored in the form of powder or dried and cut into pieces within a closed container. Time and duration of storage varied among the healers and depended on the type of traditional medicine. The doses of the medicine were measured by counting the piece or using cup, spoon, glass, pinch, and lid of the container. It was determined by the age of the patient, physical status of the patient, severity of the disease and the experience of an individual healer.

All most all participants reported that they frequently used medicinal plants. Some revealed that they were also prescribing pharmaceutical based Ayurvedic medicine. Occasionally, some traditional healers were recommending certain animal products like tortoise meat, crab, snail as a medicine. Healers who were practicing shamanism would like to suggest their clients to cite '*Mantras*' while praying or worshiping god or goddess and sacrifice animal.

"I generally suggest person with a bone fracture to use Gangato (Crab). We take a crab, make it paste and used with curd per piece per day, it will be very useful in healing of bone fracture early...Take an egg of Huttitaun (Lapwing) and paste with an equal amount of wheat flour and left it for drying . Then, ¼ part of it should be mixed with equal part of fruit pulp of Rajbriksya (Cassia fistula). This medicine is very effective for constipation." Traditional healer, Nawalparasi

"I use Mantras, prays and herbs for treating the patients. I blow the Mantras to herbs, food, and others Buti to make it powerful and effective. I do not suggest sacrificing animal; instead, I take pumpkin, coconut and perform ritual at the bank of stream or river or MASAN Ghat (where the ghost lives) for pacifying LAGU (affected by supernatural forces)." Traditional healer, Kaski

3.8 Major challenges faced by traditional healers

Traditional healers are facing problems like social problems, family problems, personal problems, financial problems, political problems, insufficient to generate enough income, as well as lack of government recognition . Similarly, decreases in the level of belief in traditional medicine, malpractice, need hard working as well as criticism were challenges faced by traditional healers. Few traditional healers responded traditional healers were discriminated and mistreated by community people as well as other health workers.

3.8.1 Unavailability of medicinal plant

The majority of the participants were anxious about the scarcity of medicinal plants. The problem is seen mainly because of the unregulated collection, seasonal variations, and increased export. This has resulted in unavailability of many medicinal plants. They either had to use pharmaceutical based Ayurvedic products or buy a medicinal plant from vendors.

"It is very difficult to collect medicinal plants. We have to take approved from an authority of Village Development Committee and local Forestry Office. I do not have a license. Generally, contractors take all the medicinal plant. We only get the leftover." Traditional healer, Gorkha

The majority of traditional healers mentioned that medical plants were not easily found in the village, they have to go to the hill and mountains to search them. Even in the hills and mountains during the winter season's medical plants are not easily found.

"I do face challenges of lack of medical plants because I need to go in the community forest on the top of the hills during rainy seasons." Traditional healer, Dadeldhura

3.8.2 Insufficient to generate enough income

The majority of traditional healers were practicing tradition medicine as sideline occupation. Most of them complained that they were not able to generate enough income to sustain their life as the result they were compelled to rely on farming for a livelihood.

"Our profession has high uncertainty and also low income generating. I am continuing the profession to serve people. It gives me satisfaction." Traditional healer, Nawalparasi

The traditional healers indicated a lack of financial stability results into poor service delivery

were the main challenges.

"In my absence, some people criticize and assault me by calling Bitch to my family members."

Traditional healer, Jumla

Few traditional healers also shared their challenges like lack of experience to tackle people, lack of required materials, social rumors of '*Tuna Muna*', etc.

3.8.3 Decrease in level of belief in traditional medicine

Another important aspect that was brought up mostly by Shamans was lessening in the level of belief among young generation. That was related to unwillingness of young generation to continue the practice. That was also linked with the reduction in a number of patients visit.

"Nowadays people stop respecting traditional healer and also doubt over our practices. They are mainly the young generation." Traditional healer, Kapilvastu

Some traditional healers reported the problems that young generations do not believe in their traditional medicine practices.

"I need to be clever; people can be arrest if something went wrong with clients. I had the history of being arrested." Traditional healer, Jhapa

3.8.4 Malpractice

The majority of traditional healers said that many traditional healers were using pharmaceutical based Ayurvedic products on the motive to earn money. Likewise, there is no specific treatment procedures on treating clients, mixing, adulteration and misidentification of traditional medicine by new traditional healers are some of other malpractices. Malpractice was frequently reported observed in traditional medicines as reported by participants. Most of them blamed others for conducting unethical and substandard practice. They also assumed that malpractice was the main cause of increasing disbelief on traditional medicines.

"People are practicing traditional medicine without any knowledge. They only have a motive to earn money. They should be punished." Traditional healer, Palpa

3.8.5 Need hard working

Majority of the traditional healers reported some types of conflict during their lifetime. Many participants stated that practicing traditional medicine required hard work and dedication. They have to spend more time in preparing medicines and practicing other ritual activities. They first faced the difficulty in diagnosing the disease properly, then, in arranging the medicines and other ingredients. Traditional healers who are also spiritual healers reported that they spent more times on praying, worshiping gods and goddess and lighting the light and candle as well

as sprinkling water.

"We may not have everything at all time that required treating a patient. It will be quite difficult to arrange the things as it takes a long time." Traditional healer, Gorkha

Traditional healers who were collecting and producing medicinal plant themselves expressed that they sometimes faced difficulty in identifying the medicinal plants as well. As medicine and other treatment act slowly, they also opined that traditional medicine was not as effective in acute condition as in chronic.

"I prepare medicine myself. It needs lots of devotion and time. From my extensive experiences what I found that some Ayurvedic medicine work comparatively slow but it has a good result in a long run." Traditional healer, Palpa

3.8.6 No government recognition

The majority of traditional healers were not aware of the knowledge regarding the government laws on registration regarding traditional medicine. The participants spoke about the authentication of their practice. Most of them were worried that the government was not paying enough attention for promoting and protecting the traditional medicines. Some suggested that there should be a regulatory body and council where they could register and validate their practice.

"I heard Nepal Ayurveda Medical Council had a provision to register traditional healer. But, when we went there; they replied me that the provision has been suspended indefinitely. It would be better if you could help me to get registered." Traditional healer, Palpa

"Sometimes I face attitudes from community people. If I was registered with any governmental organization, I would have shown them my attitude too." Traditional healer, Surkhet

4. CONCLUSION

Traditional medicines and healing systems are widely practiced in every community of Nepal. Large numbers of traditional healers are still actively continuing their indigenous and traditional medical knowledge and practices as a family tradition and continuation of their culture. Understanding of diseases, definition, perception, diagnosis, treatment and use of local resources especially medicinal plants etc. may vary in different ethnicity and geography. Traditional healers have been utilizing various medicinal plants, mineral, animal products and other resources for treating diseases. Tradition healers are mainly treating diseases related to gastrointestinal, respiratory, anorectal, gynecological and psychological domains. The large influx of visitors indicates that the services provided by traditional might have a greater impact on the people living in a low-resource/income setting. Patients seemed to be benefited by the services provided without any charge or at minimum cost.

Traditional healers used more than 200 medicinal plants, minerals, sea, and animal products for treating more than 300 diseases. However, lacks of preservation, scientific validation, and the government recognition have debilitated the practices and practitioners. In the same way, unavailability of resources, insufficient income generation, and not being exposed to vocational training has hindered in continuation and promotion of practices. Likewise, lack of government support, lack of interest to continue to the new generation as it neither assure income nor career development in future, humiliation in the name of modern science and technology are the other factors that are hindering continuation of healing in practices in the communities.

Therefore, in order to develop and promote the traditional healing practices, the empirical practices persist in our society should be scientifically validated and integrated into health system. Similarly, documented knowledge, practices and resources should be preserved and utilized for bio-prospecting and protecting protection of intellectual property rights. Likewise, promulgation of plan and policies focusing on traditional healers should be rectified for motivating and promoting them. It can be concluded that traditional healers are playing an important role in their communities. Therefore, in order to register the traditional healers, the government should take an initiation to formulate plan and policies focusing on traditional healers.

Recommendations

1. Since these studies were focused on the documentation of knowledge, practices, and resources, that information should be assessed by researches and selected cases should be processed for further research with scientific intervention.
2. Identification of traditional healers is one of the major challenges faced while conducting researches on indigenous healing practices. Therefore, the definition of traditional healers, identification criteria, and the scope should be clearly mentioned.
3. Any kinds of researches, study and other activities related to traditional medicine should be recorded by NHRC for developing strong networks with researchers and organizations (GO, I/NGOs, etc.)

REFERENCES

1. WHO. Traditional Medicine Strategy. Geneva; 2002.
2. Koirala RR, Khaniya BN, Singh SP, Aryal KK, Bhusal CL. Quality and effectiveness of service provision of traditional medicine based health service centres in Kathmandu, Nepal. *J Nepal Health Res Counc* [Internet]. 2013;11(2):177–81. Available from: <http://www.ncbi.nlm.nih.gov/pubmed/24362607>
3. Subedi M. Illness Causation and Interpretation in a Newar Town. *Dhaulagiri J Sociol Anthropol*. 2011;5.
4. Hansan S. Traditional Knowledge and Intellectual Property: A Handbook on Issues and Options for Traditional Knowledge Holders in Protecting their Intellectual Property and Maintaining Biological Diversity. Washington DC: AAAS; 2003. 85 p.
5. Peltzer K. Utilization and practice of Traditional/Complementary/Alternative Medicine (TM/CAM) in South Africa. *Afr j Trad CAM*. 2009;6(2):175–85.
6. WIPO. Intellectual Property and Traditional Knowledge. In: World Intellectual Property Organization [Internet]. Switzerland, Geneva: WIPO Publication; 2001. Available from: www.wipo.org.
7. Kunwar RM, Nepal BK, Kshhetri HB, Rai SK, Bussmann RW. Ethnomedicine in Himalaya: a case study from Dolpa, Humla, Jumla and Mustang districts of Nepal. *J Ethnobiol Ethnomed*. 2006;2:27.
8. WHO. Traditional medicine. World Health Organisation. 2003;1(1):14–7.
9. Bussmann RW. The Globalization of Traditional Medicine in Northern Peru: From Shamanism to Molecules. *Evid Based Complement Alternat Med* [Internet]. 2013;2013:291903. Available from: <http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=3888705&tool=pmcentrez&rendertype=abstract>
10. Abbott R. Documenting Traditional Medical Knowledge [Internet]. 2014. Available from: http://www.wipo.int/export/sites/www/tk/en/resources/pdf/medical_tk.pdf
11. Gartaula R. Therapy pattern of conventional medicine with other alternative medications. 1st ed. Maharajung, Kathmandu: RECID/Nepal; 1998.
12. Durie M. Understanding health and illness: Research at the interface between science and indigenous knowledge. *Int J Epidemiol* [Internet]. 2004;33(5):1138–43. Available from: <http://www.ije.oupjournals.org/cgi/doi/10.1093/ije/dyh250>
13. Kala CP. Health traditions of Buddhist community and role of amchis in trans-Himalayan region of India. *Curr Sci*. 89(8):1331–1138.
14. Bhattarai S, Chaudhary RP, Taylor RSL. Ethnomedicinal plants used by the people of Manang district, central Nepal. *J Ethnobiol Ethnomed* [Internet]. 2006 Jan [cited 2015 Sep 14];2:41. Available from: <http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=1618386&tool=pmcentrez&rendertype=abstract>
15. Adhikary MK, Shakya DM, Kayastha M, Baral SR SM. Medicinal Plants of Nepal

- (Revised) Kathmandu. Department of Plant Resources (Government of Nepal, Ministry of Forest and Soil Conservation); 2007.
16. Deb S, Sharma BK. Traditional Healing Practices in North East India. 2015;2(October 2012):324–32.
 17. Joshi KK JS. Genetic heritage of medicinal and aromatic plants of Nepla Himalayas. First. Buddha Academic Publishers and Distributers Pvt. Ltd. Kathmandu, Nepal; 2011.

ANNEXES

1. Documentation of medicinal plants, minerals, animal and sea products, and other resources
2. Consent with IDI guidelines and questionnaire of 3 fiscal years
3. Photographs

Documentation of medicinal plants, minerals, animal and sea products, and other resources

Annex I: Documentation of plant medicine according to disease name

SN	Name Of Disease	Plant used	Scientific Name	Diagnosis	Parts Used	Preparation method
1	Aago Le Polako (Burn)	Ghiu kumari	<i>Aloe vera</i>		Leave, Leaf Juice	Applied juice over the wound
2	Aago Le Polako (Burn)	Potato	<i>Solanum tuberosum</i>	Symptoms	Tubers	Make a paste and use
3	Aago Le Polako (Burn)	Tatelo	<i>Oroxylum indicum</i>	Observation	Barks, Seeds	Powdered the seeds or bark, make a paste and apply
4	Aaun (Dysentery)	Abijalo	<i>Drymaria diandra Blume</i>	Symptoms		Make a paste and drink with water
5	Aaun (Dysentery)	Combined (Thulo ausadhi, Kalo nigro)	<i>Combined (Astilbe rivularis, Dryoathyrium boryanum)</i>		Root	Grinding in the stone and given
6	Aaun (Dysentery)	Dhairo	<i>Woodfordia fruticosa</i>		Flowers	Flower- cooked in water and intake
7	Aaun (Dysentery)	Kali nogro	<i>Dryoathyrium boryanum</i>	Symptoms	Stem	Clean and make a paste and eat
8	Aaun (Dysentery)	Nirmasi	<i>Parnassia nubicola Wall</i>	Frequently feaces	Roots	Cleaning by water, grinding in the stone, and intake with water
9	Aaun (Dysentery)	Sano dhangero, Rati amlaki	Not found	Symptoms	Flowers, Barks	Make a paste and swallow with water
10	Abdominal Pain	Guava	<i>Psidium guajava</i>		Leaf bud	prepare paste of 2-4 leaf bud and take with water
11	Abdominal Pain	Mahuwa			Stem	Small piece (small finger size) stem is taken to prepare paste and the paste is taken orally
12	Abortion	Mahuwa			Root	
13	Abortion	Bimiro	<i>Citrus medica</i>		Root	
14	Acidity, Gastritis, Pain In Stomach	Nirmsai	"		Root	
15	Alimentary Canal Pain	Bojho	<i>Acorus calamus</i>	Symptoms	Root	Chewing and eating

16	Analgesic (Muscular And Joint Pain)	Sarpagandha 4	<i>Rauwolfia serpentina</i>		Root	rubbing root of Sarpagandha (<i>Rauwolfia serpentina</i>) in water for sometimes and apply
17	Arthritis (Joint Pain)	Bikhma	<i>Aconitum ferox</i>	Joint pain	Leaves	Boiled in water and drink
18	Arthritis (Joint Pain)	Bhote sanjivani	<i>Selaginella bryopteris</i>		Root	Make a paste and apply where pain is
19	Arthritis (Joint Pain)	Bhuichampa,	<i>Kaempferia rotunda</i>		Root	Make a paste and apply where pain is
20	Asthma	Combined (Rato kamle, Muhunge ghans)	Not found, <i>Nelumbium nucifera</i>	Occasional body temperature raise	Root	The mixture is grinded and intake with water
21	Asthma	Combined (Pipla, Jaifal, Marich)	Combined (<i>Piper longum</i> , <i>Myristica fragrans</i> Houtt., <i>Capsicum</i>)	Symptoms	Leaves And Fruits	Mix, make powder and drink with water
22	Asthma	Holy basil	<i>Ocimum tenuiflorum</i>		Leaves	Leaf extract
23	Asthma	Amba	<i>Psidium guajava</i>		Fruit, Leaf, Bark	Fresh leaves of guava, Tulsi (<i>Ocimum santacum</i>), lemon and munnaka is added in 4 liter of water and prepare decoction. This decoction is taken orally.
24	Asthma, Cough, Fever	Rato pate			Leaves	decoction prepared from leaves is taken orally
25	Bachcha (Chhadne, Diarrhea, Sato Jane) Child Problem			Loss of appetite, Vomiting		Lighting with blowing the mantra
26	Back Pain			Symptoms and observation		Massage, Put the hot salt and massage
27	Back Pain	Guthe jhar	<i>Not found</i>	Observation, symptoms	Whole Plant	Paste
28	Baulahune (Mental Problem)	Jatamansi	<i>Nardostachys grandiflora</i> DC	Symptoms		This plants along with Bis-maha, Devguru, Sarpa guru and Maha-guru is given with mantra blown
29	Begar (Defect)	Abhijalo	<i>Drymaria diandra</i> Blume	Stomach Pain and swelling	Whole Plant	A paste is prepared and bandaged with Nepali lokta paper
30	Begar (Defect)	Chuwa	Not found	Symptoms	Flower	Floweres are grinded and intake with water
31	Begar (Defect)	Combined (Juge lahara, suke jhar)	Combined (<i>Clematis buchananiana</i> DC, Not found)	Stomach Pain and swelling	Bark	Juice
32	Begar (Defect)	Juge lahara	<i>Clematis buchananiana</i> DC	Stomach Pain and swelling		Grinding, making juice and given to patient

33	Begar (Defect)	Nirmasi	<i>Parnassia nubicola</i> Wall.	Symptoms	Root, Fruit	Mixture of root powder is given
34	Begar (Defect)	Tarbare (Tatelo)	<i>Oryza sativa</i>	Symptoms	Seeds	
35	Bhut Lagako (Ghost)	Tulashi	<i>Ocimum sanctum</i>	Symptoms		Mantra is blown in Tulsi and given to eat
36	Bhut Lagako (Ghost)	Lwang	<i>Syzygium aromaticum</i>	Observing and asking		An amulet is given, Mantra is blowing in Lwang and givento eat
37	Bhut Lagako (Ghost)	Chamal (Rice)	<i>Oryza sativa</i>	Symptoms		Mantra is blown in rice and given
38	Bhut Lagako (Ghost)	Besar	<i>Curcuma angustifolia</i> Roxb.	Observing		These herbs are boiled in water with common salt and given to drink
39	Bhut Lagako (Ghost)	Mirchaiya	Not found	Symptoms		An amulet is given
40	Bleeding	Batulpate lahara	<i>Stephania glandulifera</i> Miers.	Observation	Leaf	Those plant parts are grinded with Sugar and given to the patients
41	Bleeding	badal pate	<i>Cissampelus pareira</i>		Leaf	Apply leaf paste in cut injury
42	Blood Pressure	Neem	<i>Azadirachta indica</i>	Reports from laboratory		A composition is prepared by using around 30 medicinal plants including those and given to the patients
43	Blood Pressure	Rudrakshya	<i>Elaeocarpus sphaericus</i> (Gaerth.) K. Schum.		Bark	Bark juice
44	Blood Pressure	Tite karela	<i>Momordica charantia</i> L.	Symptoms		
45	Blood Pressure	Lemongrass	<i>Cymbopogon Citrullus</i>	Symptoms		Mantra is blown to lemon grass oil and massage
46	Boksi Lagema (Bitch)	Lwang	<i>Syzygium aromaticum</i>		Flower	Mantra is blown and given to patient
47	Bone Fracture	Hadchur	<i>Viscum album</i>		Stem, Root	paste is applied in fractured area and apply bandage to Immobilize
48	Bone Fracture	Jharmingro			Stone	
49	Bone Fracture, Dislodge	Mustard	<i>Sinapis alba</i> L.	By the description of patients	Flower	Massage with mustard flower
50	Bone Fracture, Dislodge	Combined (Poiyun, Nundhiki, Baaj, Koiralo, Sisno)	Combined (<i>Betula alnoides</i> Buch, <i>Portulaca oleracea</i> L., <i>Bauhinia</i> , Not found <i>purpurea</i> L., <i>Urtica dioica</i> L.)		Bark, Root And Leave	Grinding all the plants, Making paste by cooking them, Making straight the facture part and bandage
51	Bone Fracture, Dislodge	Combined (Machhino, Kafal)	Combined (Not found, <i>Myrica esculenta</i>)	Seeing, asking and observing	Bark	Making paste by grinding and cooking them and apply in facture part

52	Bone Fracture, Dislodge	Combined (Hadchur, Ban suntala, Latte chaiya, Saldeng, Bojho)	<i>Combined (Viscum articulatum Burm., Not found, Not found, F., Acorus calamus</i>	By the description of patient	Bark And Root	Making paste by grinding and cooking them and apply in facture part
53	Bone Fracture, Dislodge	Combined (Khreuto, Padam chalnu	<i>Rheum webbianum Royle</i>		Dhulo	Not all information disclosed
54	Bone Fracture, Dislodge	Combined (Harchirno, Dhangero, Saaj)	<i>Combined (Not found, Woodfordia fruticosa (L.) Kurz, Terminalia alata Heyne)</i>		Bark	Making paste by grinding and cooking them and apply in facture part
55	Bone Fracture, Dislodge	Gudar lahara	<i>Cissampelos pareira L.</i>		Roots	Making the paste
56	Bone Fracture, Dislodge	Hadjor	<i>Cissus quadrangularis</i>	Symptoms	Leaf And Root	Leaves are boiled and drink. Besides, 3-4 a kind of Chiplekira (Sara Holcombe) also can be eaten
57	Bone Fracture, Dislodge	Sim jhar and other plants	<i>Rotala rotundifolia</i>	Observation		Seven different plants were used and bandaged
58	Bone Fracture, Dislodge	Lemongrass	<i>Cymbopogon Citrullus</i>	Symptoms		Mantra is blown to lemoingrass oil and massage
59	Bone Fracture, Dislodge	Lwang	<i>Syzygium aromaticum</i>		Flower	Mantra is blown and given to patient
60	Bone Fracture, Dislodge	Mustard	<i>Sinapis alba L.</i>	By the description of patients	Flower	Massage with mustard flower
61	Bone Fracture, Dislodge	Sisno	<i>Urtica dioica L.</i>	Observation	Root	Paste of sisno is bandaged and roasted crabs are eaten
62	Bone Fracture, Dislodge	Koiralo	<i>Bauhinia purpurea L.</i>		Bark	Grinding and make the juice and given
63	Bone Fracture, Muscle Pain	Shilajit	<i>Asphaltum panjabanium</i>			5-10 grams of shilajit is boiled with 1 litre of water and taken orally
64	Bone Fracture, Muscle Pain	Sikari laharo	<i>Peripioca calophylla</i>		Whole Plant	Sikari laharo, Kacho Simrik, Jaifal, Honey, Sauf and Chamsur is crushed and mixed and taken orally
65	Burn, Insect Bite	Gumma	"		Leaf	leaf paste and juice is applied locally
66	Burning Micturation	Ghodtapre	<i>Centella asiatica</i>		Leaf	Fresh leaf paste and juice extracted from it is taken orally
67	Chadkeko (Vomiting)	Hadjor	<i>Viscum album</i>	Symptoms		Paste made of this plant is used as a bandage
68	Chest Pain	Ghodtapre	<i>Centella asiatica</i>	By the description of patients	Root	Grinding and given

69	Chest Pain	Chiraito	<i>Swertia chirayita</i>	Seeing, Asking and Pulse seeing		
70	Cholera (Haija)	Babari	<i>Mentha arvensis</i>		Whole Plants	Whole plant is cooked and given to cholera patients
71	Cholera (Haija)	Jwano	<i>Trachyspermum ammi</i>	Symptoms	Seed	Juice of Jwano is given
72	Coldness	Pippali	<i>Piper longum</i>		Whole Plant	
73	Cough	Ashuro	<i>Justicia adhatoda</i>		Leaf	Decoction prepared from leaves of asur (<i>Justicia adhatoda</i>) plant
74	Cough	Babul	<i>Acacia arabica</i>		Bark	using bark as cough lozenge
75	Cough And Cold	Aduwa	<i>Zingiber Officinale</i>	Symptoms	Rhizome	Roast in oven and intake, cook in the water and taken
76	Cough And Cold	Chiraito	<i>Swertia chirayita</i>	Seeing and asking	Root	Grinding and given
77	Cough And Cold	Harro	<i>Terminalia chebula</i>	Symptoms	Fruit, Bark	Fruits are grinded and taken, Grinding and taking the juice
78	Cough And Cold	Holy basil	<i>Ocimum tenuiflorum</i>		Leaves	Leaf extract
79	Cough And Cold	Salt, turmeric, zinger, Jwano, jimbu (Combined)	<i>Curcuma longa, Zingiber officinale, Trachyspermum ammi, Allium hysistum (Combined)</i>		Various Parts	Cooked with water and drink the syrup
80	Cough And Cold	Tulsi	<i>Ocimum sanctum</i>	Symptoms (Cough, Sneezing, Loss of appetite)		Blowing Mantra, Boil leaf in water and drink
81	Cough And Cold	Timur	<i>Zanthoxylum armatum</i>		Fruits	Roast in oven and intake, cook in the water and taken
82	Cough, GI Problem	Suddha navasadar	<i>Ammonium chorite (NH₂Cl)</i>			
83	Cough, Rhinitis, Sinusitis	Tulsi (<i>Ocimum santacum</i>)	<i>Ocimum santacum</i>		Whole Plant	Few leaves of tulsi (<i>Ocimum santacum</i>) is boiled in a litre of water until 250 ml of water remains. This decoction is taken orally
84	Cut Injuries	Banmara jhar	<i>Eupatorium adenophorum</i>		Leaf	Grinding the Terminal bud of Banmara jhar and apply
85	Cut Injuries	Chilaune	<i>Schima wallichii</i>		Bark	Ash and Bark are mixed and apply
86	Cut Injuries	Halhale	<i>Elephantopus scaber</i>			Grinding and apply the juice, pisab lagaune (Urine apply)
87	Cut Injuries	Kutki	<i>Picrorhiza scorphulariiflora Pennell</i>		Juice (Milk)	Secretion of plant juice
88	Cut Injuries	Panch aule	<i>Dactylorhiza hatagirea</i>			Grinding and apply
89	Cut Injuries	Salaka jhar	<i>Aeschynomene aspera</i>	Observing		Grinding and apply

90	Cut Injuries	Sarpa guru	Not found	Bleeding	Leaf	Grinding and putting the juice
91	Cut Injuries	Tintale Badgo	Not found		Root	Grinding the root and apply
92	Cut Injuries	Tori fule pahale jhar	<i>Capsella bursa-pastoris</i>			Grinding and apply
93	Cut Injuries	Paha bhyaguto (Frog)	<i>Anura, Rana tigrina</i>	Symptoms		Paha bhyaguto (Frog) is burnt and ash use
94	Dant Kirale Khayeko (Dental Caries)	Lwang, Dumsi	<i>Syzygium aromaticum, Erethizon Dorsaum</i>	By patient description		Bolwing the Mantra in Lwang and given, Mantra is blown in throne of Dumsi and put the Lwang in mouth
95	Dhatu Rog (Sti)	Simal	<i>Schefflera impressa</i>	Symptoms	Root	Juice is prepared and given
96	Dhatu Rog (Sti)	Shilajeet	<i>Asphaltum panjabanium</i>	By patient description		Drink with milk
97	Diabetes	Parijat	<i>Erythrina stricta Roxb.</i>	Dry mouth, Micturation	Flower, Bark	Flowers soaked in water then drink the water
98	Diabetes	Pango			Fruit Pulp	taking fruit pulp with karanja
99	Diabetes, Fever	Kukhuri kaath			Bark, Leaf	
100	Diarrhea	Ashuro	<i>Justacia adhatoda</i>		Root	
101	Diarrhoea	Amala	<i>Phyllanthus emblica</i>	Symptoms	Bark	Grinding and 1/2 cup of bark juice is taken
102	Diarrhoea	Betlauri	<i>Costus speciosus</i>	Symptoms		Inner part of the flower is put in the mouth and suck
103	Diarrhoea	Ghodtapre	<i>Centella asiatica</i>	Observation	Leaf, Root	Grind and make a juice to take
104	Diarrhoea	Kafal	<i>Myrica esculenta</i>	Symptoms	Bark	
105	Diarrhoea	Kalo haledo	<i>Curcuma caesia</i>	Observation	Rhizome	These four herbs with cow-ghae are mixed and given to the patients with blown mantra
106	Diarrhoea	Rudra ghans	Not found			Grinding and given according to the age of patients
107	Diarrhoea	Sanjivani/saty jeevan jhar	<i>Selaginella bryopteris</i>		Whole Plant	Cooked and eat
108	Diarrhoea	Thulo ausadhi	<i>Astiibe rivularis Bunch</i>		Root	Grinding in the stone and given
109	Diarrhoea	Thulo okhati, kalo nigro	<i>Astiibe rivularis Bunch, Dryoanthyrrium boryanum</i>		Roots	Paste with water
110	Diarrhoea	Tulashi	<i>Ocimum sanctum</i>	By the description of patients		Drinking tulsi water
111	Diarrhoea	Daadim	<i>Punica granatum</i>		Flower, Fruit	
112	Diarrhoea	Shaal	<i>Shorea robusta</i>		Heartwood	
113	Diarrhoea, Dysentery	Simal / Mocharasa	<i>Salmalia malbarica</i>		Latex	latex is dissolved in water and taken orally
114	Diarrhoea, Dysentery	Vakamli				fruit is grinded and mixed with curd. This is taken orally

115	Diarrhoea, Vomiting, Abdominal Pain	Mango	<i>Magnifera indica</i>		Root, Bark, Leaf, Fruit	
116	Disa Nakhuleko (Constipation)	Ukhu (Kalo), Unyu	<i>Saccharum officinarum, Leucostegia nodosa</i>	By the description of patients	Root	Mixture of Ukhu, unyu jara and soap water
117	Dog Bite	Sisno	<i>Urtica dioica</i>	By description of patients	Root	Grinding and apply in the affected part
118	Dosh	Chiraito	<i>Swertia chirayita</i>	Symptoms	Roots	Powder, in take with water
119	Dosh	Neem, Asuro	<i>Azadirachta indica, Justicia adhatoda</i>	Symptoms	Leaves	Leaf extract
120	Dosh	Titepati	<i>Artemisia vulgaris</i>	Pulse and tounge seeing	Leaf	Grinding, decoction and take
121	Dosh, Kukhat (Typhoid)	God tapre	<i>Centella asiatica</i>	Jwaro bigreko (Typhoid)	Leaf	Juice is prepared and given
122	Dosh, Kukhat (Typhoid)	Lanka sani jhar	Not found	Pulse seeing		Juice is prepared and given
123	Dysentry	Bankhirro	<i>Holarrhena antidysentrica</i>		Bark, Seed	
124	Dysentry, Diarrhoea	Dhayero	<i>woodfordia fruticos</i>		Flower	flower of dhairo (Woodfordia fruticosa) is dried and crushed. This powder is used with curd.
125	Epilepsy	Indreni lahara	<i>Citrullus colosynthesis Schred</i>			Mantra is blown with this herb
126	Epilepsy	Onion	<i>Allium cepa</i>			Smell the onion
127	Epilepsy	Sunpati	<i>Rhododendron lepidotum</i>	Mukhbata finj aaune (Frothing at the mouth), dant kitne (clenching teeth) ankha chimlane (Closing eye)		An amulet is prepares with this plant and wear
128	Epilepsy	Syangyung, Kasturi	Not found, <i>Moschus chrysogaster leucogaster</i>	Symptoms		These two plants are used along with Kasturi's bina and prepared a drug and use with mantra
129	Epilepsy			Mental, Scratching the body		Grinding in the stone and given
130	Epilepsy	Lwang	<i>Syzygium aromaticum</i>	Observation, Symptoms		An amulet is given, Mantra is blown and given
131	Erectile Dysfunction	Simal	<i>Bombx cebia</i>		Roots, Sap (Resin), Flower	The roots are dired and grinded along with Mucuna prurita (Kauso) seeds and powdered and mix with jaggery (Mistri)
132	Eye Pain	Pachaula	<i>Dactylorhiza hotagiera</i>		Root	
133	Eye Problem (Fulo Pareko)	Purani lahara	Not found	Observation		Mantra is blown and given, advise to wear amulet

134	Eyeball Pain	Chautara	<i>Berberis asiatica</i>		Bark	using the bark juice as eye drop
135	Fever	Abijalo	<i>Drymaria diandra Blume</i>	Observation		Syrup prepared by the mixture these two plants is given
136	Fever	Amilo	Not found	Seeing pulse	Root	Grinding and drink with water
137	Fever	Auralo	Not found		Leaves	Shoot tip (apical bud) is grind and given with water
138	Fever	Bel	<i>Aegle marmelos</i>	Body temperature raise	Fruit Bark	Fruit bark is beaten in water and the water is drunk
139	Fever	Besar	<i>Curcuma angustifolia Roxb.</i>	Symptoms		These herbs are boiled in water along with blk-salt and given
140	Fever	Bhringraaj		Symptoms and observation	Flowers, Leaf	Intake powder with water
141	Fever	Bojho	<i>Acorus calamus</i>	Symptoms	Roots	Chewing
142	Fever	Chiraito	<i>Swertia chirayita</i>	Body temperature raise, check the pulse, Bad odour of mouth, Tongue burnt, observation	Leaf, Root	Boil in water and drink, Make powder and drink with water
143	Fever	Chitu	Not found	Symptoms	Root	
144	Fever	Godtapre	<i>Centella asiatica</i>	Symptoms	Root	Make a paste and drink with water
145	Fever	Ghodtapre and Ghande ghar	<i>Centella asiatica and Artemisia</i>	Symptoms	Whole Plant, Leavers	Making paste by beating and take with water
146	Fever	Koiralo	<i>Bauhinia purpurea L.</i>	Symptoms		Make a paste in swallow with water
147	Fever	Kutki	<i>Picrorhiza scrophulariiflora Pennell</i>		Roots	Grinding and making the powder and drink with water
148	Fever	Lwang	<i>Syzygium aromaticum</i>	Symptoms		Mantra is blown in Lwang and given
149	Fever	Neem	<i>Azadirachta indica</i>	Body hot, Burning hand and legs	Stem	Cleaning and making paste by beating and take with water
150	Fever	Sisno	<i>Urtica dioica</i>		Root	Cook in the water and given
151	Fever	Tulashi	<i>Ocimum sanctum</i>	Pulse checking	Leaf	Boil in water and drink
152	Fever	Cheeraito	<i>Swertia cheirayita</i>		Whole Plant	whole plant is crushed and its paste is taken orally
153	Fever	Kaalo mushali	<i>Ocimum tenuiflorum</i>		Leaves	
154	Fever	Satuwa	<i>Paris polyphyllia</i>		Root	
155	Fever, Khukhat (Typhoid)	Chiraito	<i>Swertia chirayita</i>	Seeing mouth and pulse, Headache for long time		Making paste by beating and take with water
156	Fever, Khukhat (Typhoid)	Ghodtapre	<i>Centella asiatica</i>		Whole Plant (Leaf, Roots)	Juice is prepared and given, Root paste with water in take

157	Fever, Khukhat (Typhoid)	Ghodtapre, Lunde (Combined)	<i>Centella asiatica, Amaranthus viridis L.</i>		Roots	
158	Fever, Khukhat (Typhoid)	Lanka sani jhar	<i>Mirabilis jalapa</i>	Pulse seeing		Juice is prepared and given
159	Fever, Khukhat (Typhoid)	Malagiri	<i>Pratia nummularia</i>	Smell of Mouth is bad	Dhup (Smoke)	Grinding, Cooking given
160	Fever, Khukhat (Typhoid)	Marigold	<i>Tagetes apetala</i>	Yellowish Tongue, bad smelling mouth	Flower	Juice of marigold flower is given
161	Fever, Loss Of Appetite	Dhubini	<i>Mussaenda macrophylla</i>		Bark, Root	
162	Gano	Paahadi haadchur				Kalo besar, bhuichampa, Sikari laharo, Pahadi harchur, rukha harchur all these are grinded to make pastes to apply locally
163	Gano Gola, Gastritis	Amba	<i>Psidium guajava</i>	Symptoms		
164	Gano Gola, Gastritis	Bakaino	<i>Melia composita</i>	Symptoms	Bark Or Root	Floweres are grinded and intake with wather
165	Gano Gola, Gastritis	Ban mula	Not found	By description of patients	Root	Grinding and intake
166	Gano Gola, Gastritis	Bedange, Jwano	<i>Astilbe rivularis Buch, Trachyspermum ammi (Combined)</i>	Gastrointestinal reflux		Mixture of Jwano and Bedange plant is cooked in the coal and make maize size piece and given
167	Gano Gola, Gastritis	Chillo batulpate	<i>Cissampelos pareira L.</i>		Lahara (Vine)	Grinding and mixed with buffalo-ghee and given
168	Gano Gola, Gastritis	Gujagano		Grawl (Pet karaune), Gastrointestinal reflux (dakar aaune)	Fruit	Grinding and given to the patients with water
169	Gano Gola, Gastritis	Indrajeet		As informed by visitors	Root	Grind and given
170	Gano Gola, Gastritis	Methi	<i>Trigonella foenum-graecum</i>		Seed	Seeds are boiled and given after cool
171	Gano Gola, Gastritis	Mulapati	<i>Sonchus wightianus DC.</i>	Symptoms	Roots	Chewing
172	Gano Gola, Gastritis	Sim jhar	<i>Rotala rotundifolia</i>	Seeing the pulse		Grinding and intake
173	Gano Gola, Gastritis	Thulo ausadhi	<i>Astilbe rivularis Buch</i>	Dakar aaune (Gastrointestinal reflux), Bloatting	Bark	
174	Gano Gola, Gastritis	Rukho	Not found	Dakar aaune, (Gastrointestinal reflux), Burning sensation stomach	Bark	Bark is grinded, keep in water and drink

175	Gastritis	Halhale	<i>Elephantopus scaber L.</i>	Burning sensation stomach, dakar aune (Gastrointestinal reflux)	Root	Intake the root of Halhale
176	Gastritis	Koiralo	<i>Bauhinia purpurea L.</i>		Flower	Grinding in the stone and given
177	Gastritis	Mula pate	<i>Sonchus wightianus DC.</i>	Symptoms	Roots	Chewing
178	Gastritis	Titepati	<i>Artemisia indica Wild.</i>	Symptoms	Shoot Tips	Syrup in warm-water
179	Gastritis	Sim jhar	<i>Rotala rotundifolia</i>	By the description of patients		Grinding and intake
180	Gastritis	Ranisinka	<i>Adiantum philippence</i>		Leaves	paste prepared from fresh leaves is taken orally
181	Gastritis	Yaiselu			Fruit Leaves	
182	Ghau (Wound)	Panchaule	<i>Dactylorhiza hatagirea</i>		Bark	Grinding and apply
183	Ghau (Wound)	Ghadkaro				Make a paste and use
184	Gingivitis	Karavir	<i>Nerium indicum</i>		Leaf	some leaves and 5 pieces of rice is crushed and paste is prepared to apply locally in cheeks
185	Gynecological Problems	Ashok	<i>Saraca asocaa</i>		Leaves	Few leaves of ashok (<i>Terminalia asoca</i>) plan tis boiled in a 4 litre of water and cooked until 1 litre of water remains and drink it after filtering.
186	Haija (Cholera)	Jwano	<i>Trachyspermum ammi</i>	Symptoms	Seed	Juice of Jwano is given
187	Hawa Lageko (Air Infection)	Jire khursani	<i>Capsicum microcarpum</i>	Observation		Grinding and massage
188	Headache, Fever	Chiraito	<i>Swertia chirayita</i>		Leaf	A paste is prepared and mantra blown
189	Headache, Fever	Pongbar Jhar (Lek ko)	Not found		Lahara (Vine)	Grinding and apply
190	Headache, Fever	Seti laharo	Not found		Root	Root of Seti laharo is grind, wrap in the cloth and smell
191	Headache, Fever	Thulo okhati	<i>Astilbe rivularis Buch</i>	By the description of patient		
192	Headache, Fever	Timur, Nase jhar, Titepati (Combined)	<i>Zanthoxylum alatum, Hemiphragma hetero phyllum wall. Artemisia vulgaris</i>		Seeds, Leaves, Roots	
193	Headache, Fever	Timur	<i>Zanthoxylum alatum</i>		Seeds	Intake

194	Headache, Hypertension	Jamuna	<i>Syzygium aeromaticum</i>		Leaf, Fruit	powder prepared from the fruit pulp and the ripe fruit is taken orally.
195	Heart Pain	Abhijaalo	<i>Drymaria diandra Blume</i>			
196	High BP	Sukumel	<i>Elettaria subulatum</i>	By the description of patient		Grinding and intake
197	Hotness	Kurilo	<i>Bauhinia variegata</i>		Root	Root powder is used with sufficient amount of water
198	Hypertension	Dubo	<i>Cyanodon dactylon</i>			walk with naked leg in dubo (<i>Cynodon dactylon</i>) ground
199	Hypertension	Jatamasi	<i>Nardostachys jatamansi</i>		Root	powder prepared from Root of jatamasi is taken in the dose of 2 gm orally.
200	Hypertension	Kutki	<i>Picrorhiza krura</i>		Whole Plant	
201	Hypertension	Sarpagandha	<i>Rauwolfia serpentina</i>		Root	leaving small pieces of Sarpagandha (<i>Rauwolfia serpentina</i>) in a water for whole night and drinking it in morning
202	Hypertension, Brain Tonic, Insomnia	Toprejhar	"			
203	Indigestion	Ghodtapre	"			
204	Indigestion, Vomiting, Diarrhoea	Dhania	<i>Coriandrum sativum</i>		Seed, Leaf	few seeds of dhania (<i>Coriandrum sativum</i>) is put in a glass of water and drunk after filtering
205	Infertility	Sisam	<i>Dalbergia sisoo</i>		Leaf	pasteis prepared from young leaves and taken orally early in the morning
206	Infertility	Ashokkaristha	<i>Saraca asoca</i>	By the description of patients		
207	Infertility	Gaulochan	Not found	By the description of patients		Plant-parts are coked in cow-milk with blowing mantra and then given to the woman
208	Infertility	Kasturi	<i>Abelmoschus moschatus Medik</i>	By the description of patients		An amulet is prepared by using these plant-parts and given to use to women.
209	Infertility	Kalo haledo	<i>Curcuma caesia Roxb.</i>	By the description of patients		Grind make back and forward and given
210	Infertility	Kapur	<i>Cinnamomum Camphora</i>	By the description of patients		An amulent is prepared by Bandarko bone (Monkey bone) and Gidda ko bone (Rhino bone) along with these herbs and given
211	Infertility	Kauchho	<i>Mucuna nigricans</i>		Root	The mixture is grinded and intake with water

212	Infertility	Mango	<i>Mangifera indica</i>	By the description of patients		A story is tell under a mango tree
213	Infertility	Tori, Besar	<i>Sinapis alba L., Curcuma angustifolia Roxb.</i>			With water 2 drops of oil and besar is given
214	Infertility			By the description of patients		A composition of seven different herbs is blown by a mantra and given
215	Infertility, Mental Disorder	Sivalingi	<i>Diplocyclos palmatus</i>		Seed, Whole Plant, Root	
216	Intestinal Worms	Titepati	<i>Artemisia vulgaris</i>	Symptoms	Root	Drink with warm water at bed time
217	Irregular Menstruation	Ashok	<i>Saraca asocaa</i>		Bark	Few bark of ashok (<i>Terminalia asoca</i>) plant is cooked in a litre of milk and few apamarga root is added in it. Then the prepared paste is taken orally
218	Jaundice	Akasebeli	<i>Porana grandiflora</i>	Yellowish nail, eye and urine		
219	Jaundice	Ukhu	<i>Saccharum officinarum</i>	Observation		Sugarcane juice is given and recommended frequent bath
220	Jaundice	Combined (Akasebeli, Jarela, Pahelo lahara, Pahele jhar)	<i>Combined (Porana grandiflora, Not found, Senecio scandens, Not found)</i>	Seeing eye, nail, etc	Lahara (Vine)	Grinding and filtering in the cloth and eating
221	Jaundice	Combined (Jarela, Pahele lahara, Pahele jhar)	<i>Combined (Not found, Senecio scandens, Not found)</i>	Seeing eye, nail, etc		Mixed, grind and given
222	Jaundice	Ukhu (Kalo)	<i>Saccharum officinarum</i>	Seeing eye, nail, etc		
223	Jaundice	Combined (Chiraito, Kalo haledo, Pahele)	<i>Combined (Swertia chirayita, Curcuma caesia Roxb., Not found)</i>		Root	
224	Jaundice	Combined (Akasebeli, Ukhu (Kalo))	<i>Combined (Porana grandiflora, Saccharum officinarum)</i>	Eyes and nail		Intake
225	Jaundice	Unknown		Yellowish eye and body		Herbs nearby house is collected and given
226	Jaundice	Combined (Ukhu (Kalo), Kakro, Pharsi)	<i>Combined (Saccharum officinarum, Cucumis sativus, Cucurbita pepo)</i>	Observing nail and eyes		Mixed with the curd of buffalo and given

227	Jaundice	Combined (Ukhu, Kakra)	<i>Combined (Saccharum officinarum, Cucurbita pepo)</i>			Combined (Ukhu (Sugarcane), bhaisiko mohi, kankra) given for eating
228	Jaundice	Combined (Akasebeli, Pahaele jhar, Kalo haledo)	<i>Combined (Porana grandiflora, Not found, Curcuma caesia Roxb.)</i>	Nail and eye observation		Make the juice and given
229	Jaundice	Combined (Akasebeli, Ukhu, Bikhma, Ghodtapre)	<i>Combined (Porana grandiflora, Saccharum officinarum, Aconitum ferox, Centella asiatica)</i>	Nail and eye observation	Laharo (Vine)	
230	Jaundice	Ghodtapre	<i>Centella asiatica</i>		Whole Plant	
231	Jaundice	Aakashbeli	<i>Cassytha filiformis</i>		Leaf	whole aakashbeli (<i>Cuscuta reflexa</i>) plant is crushed to prepare juice and taken with gurjo (<i>Tinospora cardifolia</i>) and kimbu
232	Jaundice	Aakashbeli	<i>Cassytha filiformis</i>		Stem	
233	Jaundice	Bijysaal	<i>Pterocarpus marsapium</i>		Heartwood	Small piece of heart wood is kept in one glass of water and leave it for whole night. Then it is drunk in morning.
234	Jaundice	Bandanja			Fruit	fruit paste
235	Jaundice	Dubo	<i>Cyanodon dactylon</i>		Whole Plant	drink fresh expressed juice
236	Jaundice	Dronapuspi	<i>leucas cephalotes</i>		Leaf	Using expressed juice of Dronapuspi
237	Jaundice	Kamal	<i>Nelumbo nucifera</i>		Seed	
238	Jaundice	Naagbeli	<i>Lycopodium clavatum</i>		Whole Plant	
239	Jaundice	Parijat	<i>Nyctanthes arbortristis</i>		Panchanga, Leaves	powder or decoction of leaves
240	Jaundice	Paati	<i>Artemisia capillaris</i>		Whole Plant	
241	Jaundice	Toree	<i>Brassica campestris</i>		Root	Root of tori plant is used to treat jaundice
242	Jaundice, Dizziness, Headache	Galaichi	<i>Plumeria rubra</i>		Root, Rootbark	
243	Jaundice, Gastritis, Mental Disorder	Gano Gurjo	<i>Astilbe rivularis</i>		Rhizome	
244	Jhagadalu Bacha	Kutki	<i>Picrorhiza kurroa</i>			An amulet it prepared by these plants along with mrigako garva, mantareko akchhata etc

245	Jiu Bigreko	Batulpate lahara, Battisa, Jimbu, Thulo okhati (Combined)	<i>Stephania pareira</i> , Not found, <i>Allium hyposistum</i> Stearn, Not found (Combined)	Based on pain	Bark	Combined and given
246	Jiu Bigreko	Batulpate lahara, Battisa, Jammuko bokra, Thulo okhati (Combined)	<i>Stephania elegans</i> , Not found, <i>Syzygium cumini</i> , <i>Astilbe rivularis</i> Buch (Combined)	As informed by visitors		Mixed and intake
247	Joint Pain	Bhuichampa	<i>Leptodermis lanceolata</i> Wall.		Root	Make a paste and apply where pain is
248	Joint Pain	kariyasi			Rhizome	
249	Juka Pareko (Worm Infestation)	Bakaino	<i>Melia azedarach</i> L.	Stomach pain, Seeing worm in faeces	Fruit	Grinding and intake
250	Juka Pareko (Worm Infestation)	Gurjo	<i>Tinospora cordifolia</i>		Stem	
251	Juka Pareko (Worm Infestation)	Siru	<i>Imperata cylindrica</i>	Worm seen in stool	Root	Mixture of ash and root of siru are mixed and make a juice to given
252	Kan Pakeko (Ear Infection)	Kanpate jhar	<i>Inula rubricaulis</i>	Symptoms		
253	Kando Bijheko	Abhijaalo	<i>Drymaria diandra</i> Blume	Observation	Leaves	Paste
254	Khatira (Blister)	Neem	<i>Azadirachta indica</i>	Observation	Leaves, Bark	Make a paste and use
255	Knee Pain	Shilajeet	<i>Asphaltum panjabanium</i>	Symptoms		Cook in ghee and eat
256	Kukhat, Dosh	Ban kerau	Not found	Symptoms	Root	Make a paste and drink with water
257	Kukhat, Dosh	Bikhma and Ghodtapre	<i>Aconitum ferox</i> and <i>Centella asiatica</i>	Checking pulse and seeing the mouth		Grinding and filtering in the cloth and eating
258	Kukhat, Dosh	Chiraito	<i>Swertia chirayita</i>			Grinding the Chiraito, make the juice and given
259	Kukhat, Dosh	Ghodtapre, Gangato	<i>Centella asiatica</i> , <i>Brachyura</i>	Seeing mouth, seeing pulse		Simsarka kira, Gangato are mixed with those herbs and the composition is given to the patients
260	Kukhat, Dosh	Lunde and sayapatri	<i>Amaranthus spinosus</i> and <i>Tagetes erecta</i> L.	Observing the pulse	Root	Make the ash of Root of Lunde and stool of cow, Make the round Red mud, burned and put into the water, flower of sayapatri is grind. Make the proportion and take
261	Kukhat, Dosh	Sayapatri	<i>Tagetes erecta</i> L.	Jokhana herne (a verse)		Flower of Sayapatri is grind and make the juice and intake
262	Leucorrhoea	Ashok	<i>Saraca asocaa</i>			

263	Leucorrhoea	Bakaino	<i>Melia azadiracta</i>		Heartwood, Seed	the heart wood powder is mixed with equal amount of seed pulp of Tamarindus indica and melia azadiracta and 3 times its weight of jaggery
264	Leucorrhoea	Simi	<i>Phaseolus vulgaris</i>		Roots, Sap (Resin), Flower	1 cm size root, 3 black peper or 3 barley is crushed to prepare powder and the powder is taken orally
265	Leucorrhoes	Chandan	<i>Santalum album</i>		Heartwood	the heart wood powder is mixed with equal amount of seed pulp of Tamarindus indica and melia azadiracta and 3 times its weight of jaggery
266	Low Back Pain	Bedyā			Leaf	2 teaspoonful Bedyā juice, 2 teaspoonful Arka (calotropis procera) milk and 200 ml of Nurani tail (Ayurvedic oil) is mixed and massage the affected site
267	Lulo (Weak)	Jire khursani	<i>Capsicum microcarpum</i>	Symptoms	Fruits	
268	Luto (Scabies)	Kage kirolai	Not found			Apply the Kage kirolai at the area of scabies
269	Mahila Swasthya Sambandhi (Women Health)	Chhir kakoli	Not found	By the description of patient		Cooked with the milk and given
270	Mahila Swasthya Sambandhi (Women Health)	Lwang	<i>Syzygium aromaticum</i>	By the description of patient		
271	Malnutrition Condition In Child	Kamal	<i>Nelumbo nucifera</i>		Seed	Kamal seeds are soaked in water and taken orally
272	Malnutrition	Syangyung, Bojho	Not found, <i>Acorus calamus</i> (Combined)	Symptoms		These two plants are used along with Kasturi's bina and prepared a drug and use with mantra
273	Marasmus	Lwang	<i>Syzygium aromaticum</i>	Symptoms		Mantra blown and given
274	Menstrual Disorder	Majitho	<i>Rubia cardifolia</i>		Stem	
275	Menstrual Disorder	Vote khayer	<i>Senegalia catechu</i>		Root	
276	Menstruation Disorders	Ghiukumari	<i>Aloe vera</i>	Unusual menstruation cycle (Samaya ma mahinavari nahune)	Leaf Juice	Grinding and filtering in the cloth and eating

277	Menstruation Disorders	Combined (Kalo haledo, Sarsiun, Kagati)	<i>Combined (Curcuma caesia Roxb., Sinapis alba L., Citrus limon)</i>	By description of patients	Rhizome	Combined and given
278	Menstruation Disorders	Kalo haledo	<i>Curcuma caesia Roxb.</i>	Symptoms, by description of patients		Mantra blown and given, Honey, cow-ghee, blood of chicken are mixed with the herbs and given to the patients
279	Menstruation Disorders	Sajan			Bark	Grinding and filtering in the cloth and eating
280	Menstruation Disorders	Combined (Kalo haledo, Kagati, til)	<i>Combined (Curcuma caesia Roxb., Sesamum indicum, Citrus limon)</i>			Combined and given
281	Menstruation Disorders	Combined (kagati, Kalo haledo, Lwang, Sukmel, Barha, Masala)	<i>Combined (Citrus limon, Curcuma caesia Roxb., Syzygium aromaticum, Elettaria cardamomum, Sinapis alba L., Not found, Citrus limon)</i>	Symptoms, by description of patients		
282	Mental Disorder	Sida			Root	
283	Miscarriage	Pipal	<i>Ficus religiosa</i>		Bark	This plants along with Nilifar, Misri are mixed with cow milk and given to drink
284	Musculoskeletal Disorder, Fracture					Apply stem paste on affected site.
285	Mutu Dukheko (Heart Pain)	Kimbu	<i>Morus serrata Roxb.</i>	By description of patients	Bark	Grinding the bark and given
286	Mutu Dukheko (Heart Pain)	Pangmar	Not found	By the description of patient	Root	Grinding and make the juice and given
287	N/C	Aulo	<i>Cyathula tomentosa</i>	By the description of patient	Flower	Mantra blown and given
288	N/C	Combined (Arol ko ful, Gauochan, Keshar, Kasturi)	<i>Combined (Prunus persica, Crocus sativus L., Abelmoschus mochatatus Medik)</i>	By the description of patient	Flower And Others	Mixed and grind the Arol ko ful, gauochan, Keshar, Kasturi etc and intake
289	N/C	Gaulocahn, keshar, kusturi	<i>Crocus sativus L., Abelmoschus mochatatus Medik</i>	By the description of patient		Boiled in water and rat/drink
290	N/C	Lohaban, Keshar (Combined)	Not found, <i>Crocus sativus L (Combined)</i>	Observing and the description of patient		Along with those three herbs, bhalu ko kesh, giddako hadi, gohi ko kan, hattiko dara, bagh ko haddi are mixed and an amulet is prepared, blown with mantra and given

291	N/C	Lwang	<i>Syzygium aromaticum</i>	By the description of patient		Blown Mantra in Lwang and given, Blown Mantra in Lwang and given with cow milk, Blown lwang along with Oral ko eggs is given
292	N/C	Kasturi	<i>Abelmoschus mochatatus Medik</i>	Symptoms		Kasturi, gai ko dudh (Milk of cow)
293	N/C			By the description of patient		Seven different herbs are grinded and given (names did not discoursed)
294	N/C			By the description of patient		A composition of 7 different medicinal plants is boiled and given to the patients with blowing mantra
295	Nagar Lageko	Nagbeli	<i>Lycopodium clavatum L.</i>	Burn of body, shila hanne		
296	Nagar Lageko	Panch aule	<i>Dactylorhiza hatagirea</i>	Symptoms		
297	Nagar Lageko	Haledo	<i>Curcuma angustifolia Roxb.</i>	Asking and seeing	Root	A mixture is prepared with bikhmaha and given
298	Najar Lageko (Serpent Deity)	Chamal (Rice)	<i>Oryza sativa</i>	Symptoms		Mantra is blown with rice and given to the patients
299	Najar Lageko (Serpent Deity)	Lwang	<i>Syzygium aromaticum</i>	Symptoms		Mantra blown in Lwang and given
300	Najar Lageko (Serpent Deity)	Pahele jhar	<i>Corydalis chaerophylla DC.</i>	Loss of appetite, Jokhana herne		Intake without touching the fire in Sunday and Tuesday, Grinding and make a juice, Mantra is blown
301	Najar Lageko (Serpent Deity)	Pongbar	Not found	Loss of appetite, Jokhana herne		Mixed and given
302	Najar Lageko (Serpent Deity)	Pahelo jhar	<i>Corydalis chaerophylla DC.</i>	Loss of appetite, observing pulse		Intake without touching the fire in Sunday and Tuesday
303	Najar Lageko (Serpent Deity)	Sungur kande	<i>Argemone maxicana L.</i>	Jokhana herne (a verse)		Vomiting starts when these herbs are given and cure the disease
304	Paralysis	Dhayero	<i>woodfordia fruticos</i>		Throne	Throne of dhairo (<i>Woodfordia fruticosa</i>) is used to puncture in the affected part.
305	Paralysis	Gurjo	<i>Tinospora cordifolia</i>		Stem	stem powder is taken orally
306	Paralysis	Srikhanda	<i>Santalum album</i>		Wood	
307	Pet Dukheko (Stomach Pain)	Besar, Jwano	<i>Curcuma angustifolia Roxb., Trachyspermum ammi</i>	By description of Patients		Kalo nun (Salt), besar and jwanu are mixed in water and given
308	Pet Dukheko (Stomach Pain)	Jwano, Aduwa	<i>Trachyspermum ammi, Zingiber Officinale</i>	By description of Patients		These herbs are boiled in water along with black-salt and given to the patients

309	Pet Dukheko (Stomach Pain)	Jwano	<i>Trachyspermum ammi</i>	By observation		Mantra is blown in Jwano, nun pani and given
310	Pet Dukheko (Stomach Pain)	Lwang, hing, Chamal, Kapur, Bamshalochan, Gaulocahn (Combined)	<i>Syzygium aromaticum</i> , <i>Ferula assa-foetida</i> , <i>Oryza sativa</i> , Not found, <i>Cinnamomum camphora</i> (Combined)			An amulet is prepared using these things and hang on.
311	Petko Juka (Worm)	Gurjo	<i>Tinospora cordifolia</i>			
312	Piles	Thulo okhati, Pakhanved, Hadchur, Hadjor, Choktajor	<i>Astilbe rivularis</i> Buch., <i>Berginia ciliate</i> Stern	Laboratory report		
313	Pimples, Itching, Scabis	Chautara	<i>Berberis asiatica</i>		Stem Bark	Yellow stem bark is crushed mixed in water and make a paste that applied externally on pimples, itches, and scabies
314	Pinas (Sinusitis)	Vix ko pat (Mentha?)		By the description of patients	Leaf	Make the juice of the leaf and put in the nose
315	Pinas (Sinusitis)	Seti laharo	Not found		Root	Grind the root of Seti laharo and rapped in the cloth and put in the nose
316	Pipaha (Pipala)	Haledo	<i>Curcuma angustifolia</i>			Mantra blown in the Juice of Haledoko and intake
317	Pisab Bata Ragat Jaane (Bleeding During Urination)	Batulpate	<i>Cissampelos pareira</i> L.		Lahara (Vine)	Grinding and make the juice, waith for 1 hour and given to patients
318	Pisab Polne (Burn Urine)	Abhijaalo	<i>Drymaria diandra</i> Blume		Whole Plant	
319	Pisab Rokiyema	Kande lunde	<i>Amaranthus spinosus</i>		Root	Root is grind and intake with water
320	Pitta Bigreko	Basuli syaula		Body burn		
321	Pneumonia	Chiraito	<i>Swertia chirayita</i>	Bad odour of mouth		
322	Pneumonia	Combined (Dula jhar, Lal geda falne jhar, Malingo (gulio), Sugure kag)	Combined (Not found, Not found, <i>Thamnocalamus spathiflorus</i> Muno, <i>Argemoe maxicana</i>)	By the description of patients	Whole Plant	Grind all the plants and rapped in the cloth and given

323	Pneumonia	Combined (Ghodtapre, Sugure kando, Kalo haledo, Chiraito, Neem)	<i>Combined (Centella asiatica, Argemoe maxicana L., Curcuma caesia Roxb., Swertia chirayita, Azadirachta indica</i>	Fever, weakness, crying	Whole Plant	Grind all the plants and rapped in the cloth and given
324	Pneumonia	Holy basil	<i>Ocimum tenuiflorum</i>	Extreme weak	Leaves	Syrup is prepared by boiling leaves and given
325	Pneumonia	Malagiri, Aiselu	<i>Cinnamomum glanduliferum, Rubus ellipticus Smith</i>		Dhup, Root	Combining and cooking and given
326	Pneumonia	Tulashi, Jai, Goyala (Combined)	<i>Ocimum tenuiflorum, Jasminum humile L., (Combined)</i>		Munta (Shoot Tip)	Cooked and eat
327	Pneumonia	Gadeula, gangata	<i>Lumbricina, Brachyura</i>	Fever with chills and rigor		Contrast therapy, Make the juice and take
328	Pneumonia	Pippali	<i>Piper longum</i>		Fruit	
329	Poleko (Burn)	Ghyukumari	<i>Aloe vera</i>	Red skin, Blisters	Leaf, Leaf Juice	Leaf juice along with Bhedako ghu is applied, Juice is applied
330	Poleko (Burn)	Golveda and Ghyukumari	<i>Solanum lycopersicum and Aloe vera</i>			Mixed, grinding the Golveda, kukhurako ful, ghyukumari and apply
331	Poleko (Burn)	Kalchheki				Grinding and make a Pisera lep lagaune
332	Poleko (Burn)	Titepati, Tintale Badgo	<i>Corchorus capsularis</i>	By observation		Mixed and apply
333	Ragatmasi (Dysentry)	Raajibir	Not found	Symptoms	Fruits	Powder, in take with water
334	Raktaj Gulma	Lagrin			Root	paste prepared from the root of lapardang is applied over the uterus
335	Rati Pisab Ferne (Bedwetting)	Kaalo maas	Not found		Seeds	Put under the bed, and eat 108 seeds by rasting
336	Renal Calculi	Ajamoda	<i>Caraum roxbourghianum</i>		Seed	
337	Renal Calculi	Pakhenbhed	<i>Bergnia lingulata</i>		Leaves	
338	Renal Calculi	Sayajari			Root	
339	Roundworm	Kampillak	<i>Mallous phillippinensis</i>		Fruitpowder	Powder prepared from the fruit is taken orally.
340	Roundworm	Kafal	<i>Myrica esculanta</i>		Root	
341	Runche (Kwashiorkor)	Kalo chitu	Not found		Root	Grinding the root and given
342	Runche (Kwashiorkor)	Lwang	<i>Syzygium aromaticum,</i>	Symptoms		Mantra blown in Lwang and given

343	Runche (Kwashiorkor)	Tulashi	<i>Ocimum tenuiflorum</i>	Symptoms		Mantra blown and given
344	Runche (Kwashiorkor)	Gokan, aiseluko mada (Combined)	Not found, <i>Rubus ellipticus Smith (Combined)</i>	Symptoms		
345	Sinusitis	Abhijalo	<i>Drymaria cordata</i>		Leaf, Whole Plant	leaves of rudilo (Pogostemon benghalensis), kyauno, avijalo (<i>Drymaria cordata</i>) and Simal (<i>Salmalia malabarica</i>) is added in a litre of water
346	Sinusitis	Abhijalo	<i>Drymaria cordata</i>		Whole Plant	
347	Sinusitis	Dubo	<i>Cyanodon dactylon</i>		Whole Plant	use expressed juice as nasal drop
348	Sinusitis	Kyauno			Bark	leaves of rudilo, kyauno, avijalo and Simal (<i>Salmalia malabarica</i>) is added in a liter of water
349	Snake Bite	Gulmiso		By the description of patients		Grinding and apply
350	Snake Bite	Sarpagandha	<i>Rauwolfia serpentina</i>	By the description of patients	Flower, Whole Plant	Make a paste and apply externally, Mantra blown in flower and given
351	Snake Bite	Unyu	<i>Adiantum pedatum</i>	Observing	Root	Grinding the root of Unyu and make the paste and apply, blown mantra in (Siru) and tied
352	Snake Bite	Isarawal				using locally in affected part
353	Snakebite	Nirmasi	<i>Delphinium denudatum</i>		Root	local application of root paste
354	Sprain	Besar	<i>Curcuma angustifolia roxb.</i>	Observation		Mixture of Besar pani (water), Salt and Ash are cooked and apply in the Sprain parts and tie with Nepali paper
355	Sprain	Bhui champpa	<i>Leptodermis lanceolata Wall.</i>			Make a paste and applied. Hit gently with hot water and nigalo (Family of Bamboo) for circulation of blood
356	Sprain	Ghyukumari	<i>Aloe Vera</i>		Leaf Juice	Mixture of Ghyukumari leaf, kerosene, salt are applied
357	Sprain	Harchirno			Bark	Grinding and cooking and make the paste and apply and Kutera pakayera ledo banai bhachiyeko thhauma lahayera kapro badhne
358	Sprain	Nundhiki	<i>Osyris wightiana Wall.</i>	Suniyeko hunchha (Swelling)	Root	Mixed and anointing the paste

359	Sprain	Poiyun	<i>Prunus cerasoides D. Don</i>		Bark	Hot compression with salt water, Grinding and boil all the ingredients until the solution become thick and sticky. anointing the paste and stretching and make the straight and splinting
360	Stomachache	Ban timur	<i>Zanthoxylum armatum DC</i>		Fed	Cooked in the gaggery and given
361	Stomachache	Besar	<i>Curcuma angustifolia roxb.</i>	By the description of patients, symptoms		Mixed with salt and water and given, These herbs are boiled in water along with black-salt and given
362	Stomachache	Ghantamalli	Not found		Root, Leaf	With this herb, yogurt and honey is mixed and given
363	Stomachache	Holy basil	<i>Ocimum tenuiflorum</i>	Symptoms	Leaves	Cooked and drink with warm water
364	Stomachache	Jwano, Lwang	<i>Trachyspermum ammi (L.) Hahl., Syzygium aromaticum</i>	By the description of patients		Jwano and Lwang are given with Kalo-nun after blowing mantra and also Bibhuti applied
365	Stomachache	Tulashi	<i>Ocimum tenuiflorum</i>	By the description of patients		
366	Stomachache	Nirmasi	<i>Parnassia nubicola Wall.</i>	Symptoms	Roots	Make a paste
367	Stomachache	Siru	<i>Imperata cylindrica</i>		Roots	Root extract, make a juice and given
368	Sugar (Diabetes)	Jware ghans	Not found	By the description of patients		
369	Sugar (Diabetes)	Sisno, 20 different plants (Not mentioned)	<i>Urtica dioica L.</i>	Reports from laboratory		A composition of 20 different plants including sisno is prepared and given to the patients
370	Sukenas (Dublayeko) (Kwashiorakor)	Gai ko milk (Cow Milk)	<i>Bos taurus</i>			Cow milk with mantra
371	Sukenas (Dublayeko) (Kwashiorakor)	Kalo chitu	Not found		Root	Grind the root and given
372	Sukenas (Dublayeko) (Kwashiorakor)	Kurilo	<i>Asparagus racemosus Willd.</i>	Observation	Rhizome	Rhizomes boiled and given to the patients
373	Sukenas (Dublayeko) (Kwashiorakor)	Kutki	<i>Picrorhiza kurroa</i>	By seeing		Grind and given
374	Sutki Bhayeko Bela/ Bachcha Bhayeko Bela (During Pregnancy)	Pakhanved, Thulo ausadhi	<i>Bergenia ciliata</i>	As informed by visitors	Stem	Mixed with warm-milk
375	Synax	Abinas	<i>Diospyros tomentosa Roxb.</i>	Observation	Leaf	Grinding, keeping in a cloth and smell

376	Synax	Simali	<i>Vitex negundo L.</i>	Burning feeling in nose	Leaf	Juice is given to the patients if mantra is not applied
377	Synax	Simjhar	<i>Rotala rotundifolia</i>			If mantra does not work, the dried herbs is burnt and smoke inhale through nose
378	Synax	Padamchalno, Kanchirano	Rheum webbianum Royle, Not found	Symptoms		Keep juice in nose
379	Synax	Nas jhar	Not found	Symptoms	Stems	Inhale smoke through nose
380	Synax	Dubo	<i>Cynodon dactylon</i>		Whole Plant	Just move the leave around nose that make hachhyun
381	Tarseko / Sato Gayeko (Unconsciousness)				Leaves	Trapped the shoot tip by teeth
382	Tarseko / Sato Gayeko (Unconsciousness)			Pulse rate raise, Runche (Marasmus)		Ash is blown with mantra and apply
383	Tarseko / Sato Gayeko (Unconsciousness)			Akhat herera (A kind of Praying by healers)		An amulet is prepare by using those thing and wear with mantra blown
384	Throat Pain	Kabari	Not found			Chanting Mantra
385	Tonsil	Majhi fal	Not found	Pain in inner neck and swelling in outer parts	Fruit	Kept in between teeth
386	Tonsilitis	Yastimadhu	<i>Glycyrrhiza glabra</i>		Fruit, Root	Yesthimadhu nd Bojo are grinded to make powder and dissolved in water to lozenge
387	Tooth Ache				Leaves	Extract
388	Tooth Ache				Fruits	Grinded fruit is taken in mouth and swallow with saliva (small quantity - masko geda jati)
389	Tooth Ache	Dhursul			Leaves	Trapped the shoot tip by teeth
390	Tooth Ache, Snake Bite, Earache	Pachati	<i>Rauwolfia serpentina</i>		Seed	
391	Toothache	Babul	<i>Acacia arabica</i>		Bark	brusing the tooth with babul (Acacia nilotica) stick
392	Toothache	Timur	<i>Zanthoxylum aromaticum</i>		Fruit	Fruit powder is key in teeth
393	Toothpaste	Khursani	<i>capsicum annum</i>		Seed	
394	Typhoid	Godtapre	<i>Cemella asiatica</i>		Root	Grinding the root and take with water
395	Typhoid	Ghod tapre, Lunde	<i>Cemella asiatica, Amaranthus spinosus L.</i>		Roots	Root paste taken with water
396	Typhoid	Malagiri	<i>Pratia nummularia</i>	Bad odor of mouth	Dhup (Smoke)	Cooked and make the juice and given
397	Typhoid	Dahikamlo			Root, Fruit	

398	Ughauli	Rudrakshya and different animals i.e. Tiger, Kasturi, Peacock,	<i>Elaeocarpus sphaericus K., Panthera tigris, Moschus, Pavo cristatus</i>	Seeing half eye, fever, feeling sleepy		Combined (Baghko junga (whiskers of Panthera tigris), kasturiko bina (Moschus), mayurko pwakh (Wing of Pavo cristatus), tamako ghau (Ore of copper), rudrakshya fool ko dhulo (Flowers of Elaeocarpus sphaericus K) wrapped in the Nepali paper for wear the amulet
399	Urinary Disorder, Diabetes	Shilajit	<i>Asphaltum panjabanium</i>			
400	Urinary Disorders	Akasebeli	<i>Cuscuta reflexa Roxb.</i>	By the description of patients	Root	mixed, grind and given
401	Urinary Problem	Gokshur	<i>Tribulus terrestris</i>		Fruit, Root	
402	Uterine Bleeding	Pakhenbhed	<i>Bergnia lingulata</i>		Root	
403	Vitiligo	Shankha				Inner part of shell is dried with sun light and it is rubbed in affected part
404	Vomiting	Chuwa	Not found	Observation	Flower	
405	Vomiting	Tulashi	<i>Ocimum tenuiflorum</i>	Observation	Leaf	
406	Vomiting	Kagati	<i>Citrus limon</i>		Fruit Juice	Gayatri mantra blown and given
407	Vomiting	Bongmar	Not found			A juice prepared by grinding the composition then given with chanting a mantra
408	Vomiting	Betlauri	<i>Costus speciosus</i>		Fruit	Put in the mouth and suck the inner part of fruits
409	Vomiting	Besar	<i>Curcuma angustifolia roxb.</i>			Chanting the mantra in Besar and Salt and given
410	Women-Diseases	Jwano	<i>Trachyspermum ammi (L.) Hahl.</i>	Symptoms		A soup is prepared with ghee and given
411	Women-Diseases	Black turmeric	<i>Curcuma caesia Roxb.</i>			These plants along with butter black Kalchuna (a bird) are mixed and given to women
412	Worm (Children)	Bhui Kafal	Not found	Symptoms		Fruits are eaten with water
413	Wound	Shilajeet	<i>Asphaltum panjabanium</i>	Symptoms		Cook in ghee and eat
414	Wound	Paha bhyaguto	<i>Rana tigrina</i>	Symptoms	Whole Body	Burn and use the ash
415	Wound	Kutki	<i>Picrorhiza scrophulariiflora Pennell</i>		Juice (Milk)	Apply juice
416	Wound	Leu jhar	Not found	Observation		

417	Wound	Apamarga	<i>Achyranthus aspera</i>		Leaves	Leaf crushed and mixed with cow ghee is used in deep cuts and wounds
418	Wound	Dhurselo			Young Leaf	applying in affected part with paste

Annex II: Documentation of plant medicine according to disease related system

Related system	Cause	Diagnosis method	Treatment method	Treatment process	Dose
Ano rectal		Self-reported	Oral	Seed of Indrajau and root of Suran	
Ano rectal	Red chilies + species food	Self-reported, sign and symptoms	Oral	Pedar bark of size-1.5 cm x 1.5 cm x 0.5 cm is dried and grinded to make powder. This is mixed with powder of 3 black pepper or 3 barley. This mixture is taken orally	
Ano rectal	Dietary factor	History	Oral	Bile, blood and skull of tortise if taken with Avayarista treats haemorrhoids	
Ano rectal	Constipation, Straining during defecation	Bleeding during defecation, anal mass	Oral	Dudhakoriya is dried and grinded to prepare powder. This powder is taken orally	1 teaspoonful twice a day bf with cold water
Cardio-vascular	Dietary	Fluctuation of pulse	Oral intake	Nirmasi (<i>Delphinium denudatum</i>) leaves and young leaf of BAR tree are grinded to make paste and taken with honey	
Cardio-vascular		Self-reported	Oral intake	Sarpagandha (<i>Rawolfia serpentina</i>) and somlata are taken orally	
Cardio-vascular		Self-reported	Oral intake	Small piece chirayito (<i>Swertia cheraita</i>) (<i>Swertia chirayita</i>) and sarpagandha (<i>Rawolfia serpentina</i>) are left with a glass of water and leave for whole night and drink that water in the morning	
Cardio-vascular			Oral intake	Put some pieces of NEPALI TAMA in a glass of water and leaving for whole night and drink that water in the morning.	Using same water early in the morning
Cardio-vascular		Self-reported	Oral intake	Take 2-3 leaves of neem (<i>Azadirachta indica</i>) daily orally	2leaves once a day
Cardio-vascular	Hereditary	Self-reported	Oral intake	Leaving rudraksha (<i>Elaeocarpus ganitrus</i>) in water for whole night and drinking same water in the morning cures cardiovascular disease.	
Cardio-vascular	Spicy food	Self-reported	Oral intake	Scrub the Sarpagnadha (<i>Rawolfia serpentina</i>) root and take orally in the dose of 1-2 gms	1 teaspoonful X once a day X two days
CNS			Mantra	Chanting mantra	

Dental			Mantra	Chanting mantra	
Dental		Self-reported	Local	Using paste of Sarpagandha (<i>Rawolfia serpentina</i>) in gum	
Endocrinology	Consumption of excessive surgery or sweet food	Ants seen in urine, weakness, dizziness and tremor	Oral	Oral intake of Karanja (<i>Pongamia pinnata</i>) seed	2 seeds od for 3 days
Endocrinology			Oral	Nido churna is taken oally	
Endocrinology	Dietary		Oral	Barley bread with bitter guard	
ENT	Hot	Inspection	Nasal drop	Ushira juice is used as nasal drop to control nasal bleeding	
ENT		Inspection	Nasal drop	Dubo (<i>Cynodon dactylon</i>) juice is used as nasal drop to control nasal bleeding	
ENT	Internal ear abscess	Guess	Ear drop	2 pieces of garlic, 2 pieces of chillies and oil is mixed and cooked. Then filter it as keep safely in air tight bootle. If there is earache without pus discharge then pour this in ear.	2 drops SOS
ENT	Wound in ear	Self-report			
ENT			Ear drop	Paste of Sarpagandha (<i>Rawolfia serpentina</i>) seed and oil is mixed and used as eardrop	
ENT		Inspection	Lozenge	Yesthimadhu (<i>Glycyrrhiza glabra</i>) and bojo (<i>Acrus calamus</i>) is boiled in water and the water is used to gargle	
ENT		Inspection	Oral	Oral intake of Tulsi (<i>Ocimum sanctum</i>) leaves and Black peper (<i>Piper nigrum</i>) treats tonsilitis	
Gastro intestinal	Dietary	Pain, dietary	Oral intake	Seeds of Chitu (<i>Plumbago zylanicum</i>) is dried and grinded to make powder. The powder is taken orally in the dose of 5gms orally.	
Gastro intestinal	Dietary	Sign and symptoms	Oral intake	Seeds of Indrajau (<i>Holarrhena antidysentrica</i>) are grinded to make powder and the powder is taken orally with curd or water.	
Gastro intestinal	Dietary	Sign and symptoms	Oral intake	Kampillak (<i>Mallotus philippinensis</i>) powder is taken orally	
Gastro intestinal	Dietary	Sign and symptoms	Mantra		
Gastro intestinal	Vaayu	Sign and symptoms	Mantra		
Gastro intestinal	Dietary	Self-reported	Oral intake	Expressed juice of Ashuro (<i>Justicia adhatoda</i>)	

Gastro intestinal	Dietary	Self-reported	Oral intake	Bael (<i>Aegle marmelos</i>), Amala (<i>Emblica officinalis</i>), Barro (<i>Terminalia bellirica</i>), Harro (<i>Terminalia chebula</i>), Batulepate (<i>Cissampelos pareira</i>), Ranisinki (<i>Adiantum philippense</i>), Sisnuko (<i>Urtica dioica</i>) Munta and Hing (<i>Ferula narthex</i>) are mixed together and taken orally	
Gastro intestinal				Rhino urine	
Gastro intestinal	Mud eating habit			Kampillak (<i>Mallotus philippinensis</i>) powder is taken orally	
Gastro intestinal			Oral intake	Dry bark of Pomegranate (<i>Punicum granatum</i>) and dry flower of Dhayero (<i>Woodfordia fruticosa</i>)	
Gastro intestinal	Worms	Inspection	Oral intake	3 grams Turmeric powder (<i>Curcuma longa</i>) and 3 gms salt is boiled in a litre of water to prepare decoction	80 ml twice a day
Gastro intestinal	Contaminated food	Pin worm in stool	Oral intake	10 gm of Ash is mixed with 200 ml water left for whole night. It is taken in the next morning after filtering	
Gastro intestinal	Unhygienic food			Expressed juice of of Titepati (<i>Artemisia vulgaris</i>) root is taken orally	
Gastro intestinal	Unhygienic food			Hard cover of ripe mango (<i>Mangifera indica</i>) is removed and the seed pulp is dried and grinded to make powder. This powder is taken orally in the dose of 3gms to cure pinworms.	1/4 of seed once a day
Gastro intestinal				Jwano (<i>Trachyspermum ammi</i>) 200 gm, Bayera (<i>Ziziphus nummularia</i>) 200 gm, Harro (<i>Terminalia chebula</i>) 20 gm, black salt 50 gm is mixed with 3 pieces dried Amala (<i>Emblica officinalis</i>) and grinded well to prepare powder. This powder is taken orally.	1 1/2 teaspoonful twice a day with luke warm water for fifteen days (new patients)
Gastro intestinal	Cold food	Flatus, indigestion	Oral	Jwano (<i>Trachyspermum ammi</i>) 200 gm, Bayera (<i>Ziziphus nummularia</i>) 200 gm, Harro (<i>Terminalia chebula</i>) 20 gm, black salt 50 gm is mixed with 3 pieces dried Amala (<i>Emblica officinalis</i>) is grinded well to prepare powder. This powder is taken orally.	Some
Gastro intestinal	Irregular diet	Acid eruption	Oral	Jwano (<i>Trachyspermum ammi</i>) 200 gm, Bayera (<i>Ziziphus nummularia</i>) 200 gm, Harro (<i>Terminalia chebula</i>) 20 gm, black salt 50 gm is mixed with 3 pieces dried Amala (<i>Emblica officinalis</i>) and grinded well to prepare powder. This powder is taken orally.	1 teaspoonful twice a day for 15 days

Gastro intestinal	Constipation	Sign and symptoms	Oral	Paste prepared from Harro (<i>Terminalia chebula</i>), Barro (<i>Terminalia bellirica</i>), Methi (<i>Trigonella foenum graecum</i>), Jwano (<i>Trachyspermum ammi</i>), Black salt, Seed of Kamal and Bamsalochan is taken orally	1 teaspoonful x twice a day x before meal
Gastro intestinal	Contaminated food	Sign and symptoms	Oral	Sauf 100 gm, Harro (<i>Terminalia chebula</i>) 100 gm, Black salt 100 gm, hing 20 gm powder is mixed and taken orally.	1 teaspoonful twice a day for 15 days
Gastro intestinal	Contaminated food	Sign and symptoms	Oral	One Amala (<i>Emblica officinalis</i>) daily	
General		Sign AND symptoms	Oral	Decoction of Chirayito (<i>Swertia chirayita</i>) and Bijho (<i>Acrus calamus</i>)	
General	Supernatural force	Sign and symptoms	Oral	Paste of Barkhejari root orally	
General	Bhut lag-yako			Kath is used orally.	
General	Bhut lag-yako	Increased temperature of body		Decoction of black Tulsi (<i>Ocimum santacum</i>) leaves, Jwano, hing and black salt is taken orally	Two times a day
General	Najar lagyera	Increased temperature of body		Giving medicine after chanting mantras	
General	Mosquito bite	Increased temperature of body		New leaf and shoot tip is crushed to prepare paste and mix with water. Then insert hot iron in it and drink.	Twice a day in empty stomach
General	Lagyera		Mantra	Worship	
General	Weakness		Massage	Massaging later aspect of neck around sternocledomastoid	
General			Oral	Bharmi (<i>Bacopa monari</i>) leaves, Cow ghee, Karpur and Gujarati Elaichi are grinded well and the juice is used as nasal drop	
General	Injury		Oral	Sarpagandha (<i>Rawolfia serpentina</i>) root is washed and a piece of root is dipped in a glass of whole night and drink the water in next day morning	Once daily in empty stomach
General	Exertion		Oral	Decoction of Tulsi (<i>Ocimum santacum</i>) + Suger	
General			Oral	Root of Shiru, Kush, Titepati (<i>Artemisia vulgaris</i>), sahasrajari and chirayito (<i>Swertia cheraita</i>), flower of Parijat (<i>Nyctanthes arbortristis</i>) and Bhringaraj (<i>Eclipta alba</i>) are taken separately and grinded to make powder. These all are mixed in equal amount and taken orally.	
Gynecological		Self-reported		Resin of Ashok (<i>Saraca asoca</i>) is used orally.	3-5 grams x twice a day

Gynecological		Self-reported		Whole Kapas (<i>Gossypium arboreum</i>) plant is taken and it is boiled in water to prepare decoction. This decoction is taken orally to treat gynecological problems.	80 ml twice a day
Gynecological		Self-reported		1/2 teaspoonful of cow ghee is inserted in incised banana and left for whole night and the banana is taken orally next day. This treats leucorrhoea.	1 dose x once a day x 11 days
Gynecological	Witch craft due to supernatural power	Self-reported	Mantra	Worship god by chanting mantra	
Gynecological		Self-reported	Oral	Rhizome of banana, 5 gms suger, 3 gms black salt, 3 gms Hing (<i>Ferula narthex</i>) 2 glass rice water is mixed and cooked and taken orally.	1 glass twice a day
Gynecological		Black blood	Oral intake	Dry root of sponge guard (<i>Luffa aegyptiaca</i>) is mixed with Barley and Black peper (<i>Piper longum</i>) and it is grinded to prepare powder.	This powder is taken orally twice a day before meal for 15 days
Gynecological	Excessive sex	Whitish discharge	Oral	Machaiya flower is taking orally with water.	
Gynecological			Local application	Applying lagrin root paste on lower abdomen	
Gynecological		Self-reported	Oral intake	7 Shivalingi beej (<i>Bryonia laciniosa</i>) and an egg coat are mixed and grinded. The powder is taken with rhino skin and banana orally.	
Gynecological		Dietary factor	Oral intake	Root of beans (<i>Phaseolus vulgari</i>) is grinded to make paste. This paste is mixed with powder of black peper (<i>Piper longum</i>) and barley and tablet is made from the mixed paste. This tablet is taken orally	
Gynecological	Stress	History	Oral intake	Asokarista (Ready made medicine)	
Gynecological	Stress		Oral	Young leaves of Sisau (<i>Dalbergia sissoo</i>) is mixed with sugar and taken orally with water.	
Gynecological			Local	Neem (<i>Azadiracta indica</i>) bark, fitkiri (alum), Lajjawati (<i>Mimosa pudica</i>) are mixed with mouse fat and the paste is used as vaginal tampon to treat uterine prolapse	
Gynecological			Oral	White chandan powder is taken oral with rice wash water	
Gynecological			Oral	Bael (<i>Aegle marmelos</i>) bark and Pipal (<i>Ficus religiosa</i>) bark is grinded to express juice. This juice is mixed with rasa sindur and taken orally with water.	

Gynecological			Local application	Taksaagar is taken and rubbed. Then apply the paste locally.	
Gynecological			Oral	Bimiro (<i>Citrus medica</i>) root and Mahua (<i>Madhuca longifolia</i>) root is mixed in equal proportion and taken orally.	With honey
Gynecological		Pain, black blood	Oral intake	Root of banana is mixed with black pepper (<i>Piper longum</i>) powder and barley. It is taken before meal with water	
Haematological		Inspection, self	Local	First wash the area with soap and water and tie rope up and down of affected part and cauterize the area with fire. Apply colocasia milk, jharmungo and Nirmasi (<i>Delphinium denudatum</i>) paste locally	
Haematological		Inspection, self	Oral	3 leaves of Neem (<i>Azadiracta indica</i>), 3 seeds of marich and 3 leaves of nirgundi are grinded to make paste. This paste is taken orally.	
Hepatobiliary				Paste of bandal fruit	1 teaspoonful twice a day for 5 days
Hepatobiliary	Vaayu tatwa	Self-reported	Oral intake	Leaves of Chini laharako is taken orally	3 leaves orally
Hepatobiliary	Excessive alcohol consumption			Aakeshbeli (<i>Cassytha filiformis</i>) juice	
Hepatobiliary	Polluted water		Oral	Expressed juice of silsila jhar	
Hepatobiliary		Yellowish discoloration of eyes, urine and tongue	Local application	Put half mustard oil filled bowl over head and using Dubo (<i>Cynodon dactylon</i>) for stirring and start chanting mantra. This mantra removes jaundice from the body and oil become dark	
Hepatobiliary		Sign and symptoms	Oral intake	Decoction of Ghumpati (<i>Leucas cephalotes</i>)	
Musculoskeletal	Same	Same	Same	Same	
Musculoskeletal		Sign, self-report	Oral	Shikhari plant	
Musculoskeletal		Sign, self-report	Oral	Oral intake of Sataavari (<i>Asparagus racemosus</i>) with Milk	
Musculoskeletal	Improper position	Sign, self-report	Mantra	Worship	
Musculoskeletal	Improper posture		Traction	Aligning the bone, muscle and nerve	
Neurology	Nerve compression pain		Oral	Decoction of Nirgundi (<i>Vitex nigrundo</i>) if taken orally treats sciatica.	80 ml x twice a day x 15 days

Neurology	Ban hanera, weakness sign		Oral	Powder prepared by grinding whole Baarulo (<i>Hernet horse</i>) and its comb is taken orally in the dose of 3gms twice a day for a week.	3 gms twice a day for 7 days
Neurology			Oral	Bharmi (<i>Bacopa monari</i>) and sarpagandha (<i>Rawalfia serpentina</i>) are taken orally	
Neurology			Oral	Gurjo (<i>Tinospors cardifolia</i>), Dhayaro (<i>Woodfidia fructicosa</i>) Red Srinkhanda (<i>Santalum album</i>) and other 40 herbs are mixed and taken orally.	
Neurology	Graha dasha		Oral	Bael (<i>Aegle marmelos</i>) bark powder with water	
Oral and Dental			Oral	Oral intake of tortoise skull powder	
Oral and Dental		Inspection	Local application	5 leave of Karavir (<i>Nerium indicum</i>) and few amount of rice is grinded to make paste and the paste is applied locally in cheeks.	
Oral and Dental		Inspection	Tooth paste	Toothpaste prepared from Neem (<i>Azadirachta indica</i>) bark powder, Fitkiri (Alum), Nawasadar, Geru (red mud from oven) and Pippermint is used to brush teeth.	
Other	Diet	Inspection	Oral	Oral intake of Dronapuspi (<i>Lecucac cephalotes</i>)	
Other	Injury, infection	Inspection	Local application	Paste of young leaves of rato pate is applied locally	
Other	Injury, infection	Inspection	Local application	Apply the paste of Apamarga (<i>Achyranthus aspera</i>) in affected site.	
Other	Infection	Inspection	Local application	Apply Neem (<i>Azadiracta indica</i>) bark paste locally	
Other	Injury, infection	Inspection	Local application	Applying Bhringaraj (<i>Eclipta alba</i>) juice in affected part	
Other	Negative energy	Inspection	Oral	Oral intake of the rhizome of Matti Banana	
Other	Injury, infection	Inspection	Hot bath	10 liter of water is heated mixing Khayer bark, hing, and black salt. Then take bath with same water	
Other		Inspection	Local application	Local application of aloe vera	
Other			Oral	Oral intake infusion of Pudina regularly	Daily
Other			Oral	Satuwa and Nirmasi (<i>Delphinium denudatum</i>) are mixed in equal amount and fresh juice is extracted grinding them. This swarasa (juice) is taken orally.	
Psychological	Graha	Janmakundali	Worship	Diyo, Kalash, Ganesh are worship with all required ingredients	

Psycho-logical	Vaayu		Mantra		
Psycho-logical	Masaan	Pulse examination	Mantra	Chanting mantra, shaking bodies and worship god	
Psycho-logical	Fear		Buti	Using NARO (made from ox leather)	
Psycho-logical	Bhut resaay-era	Pulse examination	Mantra	Worshipping gods	
Psycho-logical		Self-reported	Mantra	Verbatim	
Psycho-logical	Verbatim	Talk like mad		Verbatim	
Psycho-logical	Verbatim			Verbatim	
Psycho-logical	Using Mantra for TUNA, MUNA	Inspection	Mantra	Using Mantra for TUNA, MUNA	
Psycho-logical			Mantra	Worship	
Respi-ratory	Cold	Sign and symptoms	Oral	5 leaves of Asuro (<i>Justacia adhatoda</i>) and 7 leaves of tulsi (<i>Ocimum santacum</i>) is boiled in 1 litre of water and it is boiled till 1/4th water remain.	
Respi-ratory	Dust, cold	Self-reported	Oral	Ashwagandha (<i>Withania somnifera</i>) is mixed with gandhak (sulpher) and pure cupper and all the mixture is kept in mud pot and heat is given to prepare bhasma (residue after incineration). This bhasma is used as honey to cure asthma.	
Respi-ratory	Dust, smoke		Oral	Few leaves of Asuro (<i>Justacia adhatoda</i>) are grinded and the fresh juice is given.	
Respi-ratory	Cold	Inspection	Mantra	Fresh ginger (<i>Zingiber officinale</i>) is grinded to make paste. This paste is applied in chest chanting mantra. This cures pneumonia.	
Respi-ratory		Sign and symptoms, chest pain	Local applica-tion	Karpura (<i>Cinnamomum camphora</i>) 500 gm is mixed with 200gm cow ghee and shringa bhasma. Then the paste is applied locally on chest, nose and armpit.	
Respi-ratory		Sign and symptoms	Oral intake of drugs	In the fresh leaf of arka (<i>Calatropis procera</i>) black saltand chuna (<i>Calcium carbonate</i>) is applied and it is dried in shadow. Then the leaf is kept in mud pot to prepare bhasma (residue after incin-eration). This bhasma is taken 2 gm orally with honey to cure the disease.	

Respi-ratory	Cold	Chest pain	Oral intake of drugs	Pippali (<i>Piper longum</i>) is grinded to make paste. This paste is taken with likewarm water to cure the disease.	
Respi-ratory		Chest pain	Local applica-tion	Karpura (<i>Cinnamomum campho-ra</i>) 500 gm is mixed with 200gm cow ghee, and shringa bhasma. Then the paste is applied locally on chest, nose and armpit.	
Respi-ratory	Dietary	Inspection	Nasal spray	Bark of Kafal (<i>Myrica esculenta</i>) and Jamun is dried and powder is prepared. This powder is used as nesal spray to cure the disease.	
Respi-ratory		Self-reported	Oral intake of drugs	7 leave of Tulsi (<i>Ocimum santacum</i>) plant and 5 gm Jeera (<i>Cuminum cyminum</i>) is boiled in 1 litre water and the hot infusion is given orally after filtering.	
Respi-ratory	Self-reported		Oral	5 leaves of Guava (<i>Psidium guajava</i>), 7 leaves of tulsi, 5 leaves of lemon and 5 gm black salt is boiled in 1 litre water till it becomes 1/4 of original volume and the filtered -hot decoction is given to patient.	
Respi-ratory		Sign and symptoms	Oral intake	3 gms powder of black pepper (<i>Piper nigrum</i>) is given with honey.	
Respi-ratory	Cold	Sign and symptoms	Nasal drop	Honey is used as nasal drop	
Respi-ratory	Dietary	Self-reported	Mantra		
Skeletal			Plastering	Traction. Then apply Eranda (<i>Ric-inus communis</i>) oil. Again apply eranda seed paste over it and covering with Erand leaves. Then applying dry cloth over it.	
Skeletal		Self-reported	Local applica-tion	Local application of bhringaraj (<i>Eclipta alba</i>)paste	
Skeletal			Plastering	Paste prepared from Padamchal, onion and Imlı leaves is applied locally and cover with erand leaves	
Skeletal		Inspection	Local	Apply Hadhur (<i>Viscum album</i>) paste on the affected area and apply bandage to immobilize the part	
Skeletal		Inspection	Oral	Oral intake of mixture of Cow ghee, Honey, Shikhari lahara, Harchur (<i>Viscum album</i>), kancho simrik	
Skeletal		Palpation	Traction	Aligning a bone or bones by a gentle and steady pulling action.	
Skin	Infection	Itching	Local applica-tion	Apply Cow's milk and Lemon juice in affected part at night and wash it in morning apply in morning	
Skin		Whitish patch	Local applica-tion	Apply Sankha (<i>Conch shell</i>) powder in skin	

Urinary system	Spicy food	Video x-ray	Oral	Expressed juice of patthar chhatta leaf	
Urinary system	Negative energy	X-ray	Mantra	7 knots are made in 5 fts long white thread while chanting mantra. And the thread is tied in lumbar region.	
Urinary system			Oral intake	Neem (<i>Azadiracta indica</i>) and Gurjo (<i>Tinospors cardifolia</i>) should be planted together. When gurjo (<i>Tinospors cardifolia</i>) climbs in Neem (<i>Azadiracta indica</i>) tree, Gurjo (<i>Tinospors cardifolia</i>)'s leaves starts to be yellowish. These yellowish leaves are plucked and dried in shadow. And power is prepared from the leaves and prepares tablet using honey.	2 tablet twice a day
Urinary system	Insufficient water intake self-reported		Oral	Root of sayajari plant and seed of cucumber orally	Twice a day with water
Urinary system	Hot and sour food		Oral	Root paste of Amrit buti orally	
Urinary system			Oral	2 piece of a Lemon and 1 Kaudi (<i>Marine shell</i>) are dipped in a glass of water for 24 hours	
Urinary system	Insufficient water	Self-reported	Oral	200 gm Amala (<i>Emblica officinalis</i>) and 200 gm Misrhi (Sugar) are left in a copper pot for whole night in a litre of water. Drink the water early in the morning	
Urinary system			Oral	Expressed juice of <i>Centalla asiatica</i>	

Annex III: Documentation of plant medicine according to name of disease/symptoms

S.N	Name of disease/symptoms	Name of Plant/Animals and others	Scientific Name	Part use	Preparation methods	Usage source (Unit)	Methods used	Dose Used	Timing of use	Duration
1	1st stage cancer	Yarshagumba + Panch Aaunle + Sea Product	Ophiocordyceps sinensis + Dactylorhiza hotagiera	Whole plant	Mixed and grinding	Powder	Mixed in the water and intake	1 Spoon	2 times a day (morning and night)	6 months
2	Abdomen fleteuncy, vomiting,	Jwano And Black Salt	Trachyspermum ammi and mineral		Grinding it to make a powder and then mixing it with a water to make goli	Goli (Tablet)	Oral intake	3 or 4	3 times	4 or 5 days
3	Abdominal fullness	Red Salt, Bayajari, Gulchat-teyethulo Chiti	Not found	Root			Cooking	2 Times	Before meal	7-8 days

4	Allergy	Okhara	<i>Junglans regia</i>	Fruit	Grinding	Liquid	Apply		Whenever necessary	
5	Allergy, eye problem	Dhursur + Titepati	<i>Colebrookea oppositifolia</i> + <i>Schima wallichii</i>	Leaves + twigs	Mixing	Juice	Apply in the body, cleaning the eye	As per Needed	Any time	Till recovery
6	Appetite	Bikhma	<i>Aconitum ferox</i>	Root	Grinding in the water	Liquid	Oral intake	1/2 Spoon	1 times a day	
7	Appetite/stomach pain	Pipal + Ghee Of Cow	<i>Ficus religiosa</i>	Ghee + Fuel wood	Fuel wood of people burn and ash is mixed with ghee	Suspension	Apply in the stomach, hand and legs		Any time	60 days
8	Arthritis	Dasmul	Not found	Root			Oral intake	3-6 Grams	2 times a day	2 years
9	Arthritis	Tiger	<i>Panthera tigris</i>	Bone	Grinding and mixing with water	Liquid	Oral intake	1 spoon	1 time a day	1 month
10	Asthma	Barro	<i>Terminalia bellirica</i>	Bark	Milling and making the powder	Powder	Mixed in the water and intake	1 Spoon	2 times a day (morning and night)	
11	Asthma	Fox	<i>Vulpes vulpes</i>	Lung	Mixed in the water		Mixed in the water and intake	Pinch at a time	2 times a day (morning and night)	7 days
12	Asthma	Dumsi	<i>Erethizon Dorsaum</i>	Laadi	Drying	Powder	Intake with lukewarm water	1 spoon of tea	Morning and evening in the empty stomach	
13	Asthma	Ghogodo	Not found	Meat			Prepare meat and its soup	3 times	2-3 piece meat	
14	Asthma	Dumsi	<i>Erethizon Dorsaum</i>	Stomach	Boil the stomach of Dumsi with water and take					
15	At the time of delivery of pregnant mother	Lau Chichira	Not found	Root	Cutting and making it into pieces	Stem	Wrapping		At the time of delivery	
16	Attack from ghost	Kasturi	<i>Moschus chrysogaster</i>	Hair	Cutting and prepared	Ampulet	Tied in neck	1 piece	Whenever necessary	Till the time of recovery
17	Bachha tapeko	Harro	<i>Terminalia chebula</i>	Leaves	Grinding the leaves and squeezing juice		Mixing the juice in the water and apply in the neck	Need based	Before sunrise	3days
18	Back pain	Dalle Kuro	<i>Triumfetta pilosa</i>	Root	Putting Dalle Kuro in the river water by chanting mantra	Suspension	Oral intake with water		3 times a day	
19	Bath	Guma	<i>Leucas indica</i>	Meat	Cooking	cooked meat				
20	Bayugola	Basuli	<i>Dichroa febrifuga</i>	Root		dallo	Intake		Morning and evening	

21	Begar	Buto	Not found	Root	Prepare by grinding	Powder	Oral intake	1 Spoon	One time	
22	Big cutting wound	Sikharibeli	Not found	Root	Grinding of root	Juice	Apply on the wounded part			
23	Bish pakeko (poisoning)	Lampateye	<i>Duabanga grandiflora</i>	Flower and fruit (kosha)	Drying +grinding	flower phosa	Use the powder form only no water		2 times	7-8 days
24	Blooding	Chilaune	<i>Schima wallichii</i>	Root and bark	Grinding the mixture	Juice	Make the juice	2,3 Spoon	3 times a day	
25	Body pain	Pakhanbhed	<i>Bergnia lingu-lata</i>	Root	Mixed in the water and intake like a water		Intake like a tea			
26	Body pain	Shilajeet	<i>Asphaltum panjabanium</i>		Boiled in water and drink	Liquid	Boiled in water and drink			
27	Bone break	Sikari Lahara	Not found	Root	Grinding	Powder	Make the powder and apply	Need based	Need based	Need based
28	Bone facture and dislodge	Combined (Kanchirno, Ghodtapre)	Combined (Kanchirno, Ghodtapre)	Root and leaf	Paste made of this plant is used as a bandage	Juice				
29	Bone facture and dislodge	Combined (Bhote Sanglo, Kanchirano, Salt And Ash)	Not found	Bark	Making paste by cooking them and bandage with Nepali lokta paper	Juice				
30	Bone fracture	Chicken+ Rice	<i>Gallus gallus domesticus + Oryza sativa</i>	Egg or Blood	Grinding or Mixing					Till the time of recovery
31	Bone fracture	Gangato	<i>Brachyura</i>	whole-body	make paste of crab and mix it with curd or suger for taste					
32	Bone pain	Kachoor	<i>Curcuma zedoaria</i>	Root	Grinding and putting in the water and intake	Juice	Oral intake	1 Glass	Morning and evening	
33	Bone pain	Bedlauri	<i>Costus speciosus</i>	Leaves/ Root	Cutting/Grinding	Powder	Mixing it with water and oral intake	1 Or 2 Spoon	Morning and in the evening	1-2 day/week
34	Bone pain	Unyu + Neem + Lampate	<i>Dryopteris cochleata + Azadirachta indica + Daubanga grandiflora</i>	Leaves	Steam				Morning and evening	
35	Breaking of hand	Pahelo Lahara, Mauwa, Arari	<i>Senecio scandens + Engelhardia spicata + Not found</i>	Lahera + Bark	Mixing the Lahera and intake	Juice	Cooking and tied as the bandage form		Any time	7 days

36	Burned	Bhagro + Cow Ghee + Dhapheko Boso	Not found + <i>Bos primigenious</i> ghee + Not found	Fat	Grinding, no water used, dapheko boso pyokh le lagaune don't touch with hands	thick liquid	Use feather foe applying		3 times	10-15 days
37	Burning	Gheukumari	<i>Aloe vera</i>	Flower, leaves	Pricking the leaves	Juice	Apply in the burn part		Whenever necessary	
38	Burning parts of children	Thaira	Not found	Bark		Liquid	Apply			
39	Burning stomach	Bedlauri + Sugar	<i>Costus speciosus</i>	Stem	Mixing and grinding		Oral intake	2 Bark	3 times a days	5 days
40	Burning stomach	Bikhma	<i>Aconitum ferox</i>	Whole plant	Make the piece, piece		Oral intake	1 Piece	Morning	3 days
41	Burning urination, stomach-ache	Saalkhote	Not found	Juice	Mixing 1 spoon of juice with curd	Powder	Oral intake	1 Spoon	Morning in the empty stomach	
42	Burning urine	Bedlauri	<i>Costus speciosus</i>	Stem	Cutting	Liquid	Oral intake			
43	Burning urine, stomach problem	Salkhoto	Not found	Bark	Powder put in the curd	Liquid	Oral intake	1 Spoon	Morning in empty stomach	
44	Cancer	Shikarilaharo, Masupinda	Not found	Bark	Grinding	Juice				3 years
45	Cancer	Laut Salla	Not found	Leaves	Grinding	Juice	Apply or oral intake			
46	Cancer	Bhote Salaharu	Not found	Leaves	Grinding	Juice	Applying or eating			
47	Cancer	Lautsalla + Jau + Okhar	Not found + <i>Hordeum distichum</i> + <i>Juglans regia</i>	Leaves + wheat + fruit	Drying the leaves and mix them		Mixing all the ingredients and have it	10 Pint to 20pint	One in every morning for 3 years	2-3 years
48	Cancer (uterus, stomach, chest)	Deer, Beer	<i>Moschus chrysogaster</i> , <i>Ursidae</i>		A compositional is prepared with bina of kasturi (Deer) and pitta of bhalu (Beer) and given to the patients					
49	Chest pain	Dattiwan	<i>Achyranthes aspera</i>	Bark	Mixing and grinding	Juice	Applying and oral intake also	5-10 Grams	In morning empty stomach	10-15 days
50	Cheudako ghuet pareko	Haluvabed	<i>Diospyros virginiana</i>	Bark + Root + Leaves	Drying and making the powder by grinding leaves	Powder or Liquid	Mixing with the water and the juice to be applied in the affected parts		2 times a day/3times a day	15 days

51	Child problem	Kabutlo + Trotorise	<i>Geochelone elegans</i>	Leave + bone	Mixing and grinding	Powder	Mixing in the little water	1 year child 1/2 glass and for 5 year child 1 glass	1 time a day	
52	Child problems	Bile Of Beer + Feather Of Peacock + Bone Of Tiger + Totrise	<i>Saccharomyces cerevisiae</i> + <i>Pavo Cristatus</i> + <i>Geochelone elegans</i>	Mixed	Bile of beers + feather of peacock + bone of Tiger + totrise mixed and Make the Ampulet by mixing whole things	powder	in the neck			
53	Child problems (fever, cough, diarrhea, vomiting etc)	Shilajeet	<i>Asphaltum panjabanum</i>							
54	Child temperature	Cyuri	<i>Aesandra butyracea</i>	Leaves	Grinding	Juice	Bathing	Mix In 1-2 Liter Water stir it and take A Bath	Morning	
55	Cholera	Asuro	<i>Justicia adhatoda</i>	Whole plant	Grinding	Juice	Oral intake		Whenever necessary	
56	Common cold	Abhijalo	<i>Drymaria cordata</i>	Whole plant	Take the vapor of green leaves	Herbs	Vapor intake		Whenever necessary	Fresh
57	Common cold	Ruwa Saag	<i>Gossypium arboreum</i>	Root	Grinding		Intake		Morning and evening	
58	Common cold and fever	Gucheye Chau + Kutki	<i>Morchella esculenta</i> + <i>Picrorhiza scrophulariiflora</i>		Root	Grinding	Powder	Oral Intake		
59	Complicated wound	Chadmaruwa	<i>Not found</i>		Mixing and grinding and put in the hot water	Suspension	Apply in the wounded part, Apply in the mouth of wound	1 Spoon	Any time	
60	Constipation	Harro + Amla + Barro + Jwanu + Fitkari + Kapoor + Bire Nun	<i>Terminalia chebula</i> + <i>Phyllanthus emblica</i> + <i>Terminalia bellirica</i> + <i>Fitkari</i> + <i>Cinnamomum camphora</i> + Salt	Mixed	Milling and making the powder	Powder	Mixed in the water and intake	1 Spoon	3 times a day (morning, day and night)	5 days
61	Constipation	Tilpatti, Gokhero	<i>Tribulus terrestris</i>		Milling and making the powder		Mixed in the water and intake	1 Spoon	3 times a day (morning, day and night)	

62	Constipation	Kalokuro	<i>Bidens pilosa</i>		Grinding	Powder	Intake with water	50 Gram	1 times a day in empty stomach	
63	Constipation	Huttitau Ko Egg	<i>Vanellus indicus</i>	egg	Mix the egg contains with flour and dry it. 1/4 th of the mixture is again mixed with equal parts of Fruit pulp of Ra-jbrikshya and Bilaune. Then it is taken orally.					
64	Cough	Janga/Hari		Fruit	Burning	piece	Holding in the mouth			
65	Cut/burned wound	Haledo	<i>Curcuma angustifolia</i>	Fruit	Grinding	leddo	Applying it in the wound			
66	Cutting	Panchaunle	<i>Dactylorhiza hatagirea</i>	Whole plant	Grinding and make the powder		Apply powder		Anytime	Till recovery
67	Cutting with bleeding	Padam Chalnu	<i>Rheum webbianum</i>		Grinding and apply		Injured part		As per needed	
68	Cutting wound	Ana + Katewa + Banmara + Buhari Jhar	<i>Not found</i>	Whole plant	Grinding	Herbs	Apply by rigriously		Anytime	Till recovery
69	Dara mirgi (epilepsy)	Onion Juice+Ghee	<i>Allium cepa</i>		Grinding		Intake the onion juice			3to 4 days
70	Dental caries	Hing	<i>Asafoetida</i>							
71	Diabetes	Jamun	<i>Syzygium cumini</i>	Bark	Grinding	powder	Intake		Morning and evening	
72	Diabetes	Titepati	<i>Artemisia indica</i>	Titepati	Grinding	Juice	Intake juice			
73	Diarrhea	Dadri	<i>Not found</i>	Root	Grinding	Suspension	Mixed in the water and intake		Morning and evening	2 to 3 days
74	Diarrhea	Dudhe Lahara	<i>Hedyotis scandens</i>	Root	Grinding and make the powder	Powder	Oral intake	1 Spoon	3 times a day, morning, afternoon and night	
75	Diarrhea	Dudhe Lahara	<i>Hedyotis scandens</i>	Root	Crushing	powder	Oral intake	1 Spoon	Morning daytime and evening	
76	Diarrhea of children	Pahale	<i>Corydalis chaerophylla</i>	Root	Mixing and make the juice	Juice	Oral intake with water		2 times a day	
77	Diarrhea(children)	Pahale	<i>Corydalis chaerophylla</i>	Root	Grinding it and squeezing it to make a juice	Juice	Intake with water		2 times a day	

78	Diar-rhea/dys-entery	Abijalo, Honey	<i>Drymaria cor-data</i> + Honey	Lahera	Mixing the Lahera and intake	Suspension			Anytime	3 days
79	Diar-rhea/vom-iting	Mungraulla	Not found	Root	Grinding	Juice	Oral intake		3 times a day, morning, afternoon and night	3 days
80	Diar-rhea/vom-iting	Timur	<i>Zanthoxylum armatum</i>	Stem	Grinding in the water	Juice	Oral intake with water			
81	Dog bite	Lo Chichira	Not found	Leaves		Intake				
82	Domestic animal poisoning	Satuwa, + Betheye + Saag	<i>Paris polyphylla</i> + <i>Chenopodium</i>	Root	Mixing satuwa in milk + cleaning soap water		In 1 glass of milk mixed satuwa and give to pets	2-3 Spoon	Morning and evening	
83	Dysentery	Bhotekhayer	Not found	Plant juice			Intake with curd			
84	Dysentery	Okhar	<i>Juglans regia</i>	Bark of fruit	Grinding and eating	Powder	Oral intake	As per Needed		
85	Ear problem	Sil Timur	<i>Lindera neesiana</i>	Bark	Grinding and make the powder	Powder	Apply	1		
86	Epilepsy	Dhatur	Not found	Flower				3 Times		
87	Epilepsy	Deer + Sisham	<i>Odocoileus virginianus</i> + <i>Dalbergia sissoo</i>		Muscle + Bark	Grinding and making the juice	Juice + Muscle	Intake with water		2 times a day, till recovery
88	Epilepsy	Rhinoceros	<i>Rhinoceros unicornis</i>	Umbilical	Make the BUTI by mixing whole things	Tied in the neck		Buti (Am-pulet)		
89	Evil eye	Combined (Different Animals) Snake, Eagle	<i>Combined (Serpentes, Haliaeetus leucocephalus)</i>		An amulet of mixture of sarpako tauko, (Snake head), Gharudko chuchcho and ghoral ko masu (Meat) is prepared and given to the patients	Amulet				
90	Eye infection	Raktachandan	<i>Santalum album</i>	Stem	Rubbing in the stone with water		Putting it in the eyes	1-2 Drops	Morning and evening	3days
91	Eye problems (bitots spot)	Hadjhor	<i>Cissus quadrangularis</i>	Leaves	Grinding of leaves and apply in the eye		Apply in the eye	1-1 Drop	Any time	3 days
92	Eyes, joint pain, nerves pain	Jaiphal+Pipal-a+Harro+Bar-ro+Black Peper	<i>Jasminum humile</i> + <i>Ficus religiosa</i> + <i>Terminalia chebula</i> + <i>Terminalia bellirica</i> + <i>Piper nigrum</i>		Grinding and make a powder	Powder	Eating		Morning and day-time	

93	Fever	Jau+Mirch	Not found		1/2 jau+1/2 mirch grinding		Using a clean cloth massing with the prepared in gredi-entsand drinking remaining substitute		3-4 times a day	
94	Fever (children)	Combined (Kachhuwako Haad, Mriga-ko Garva, Kasturiko Bina)	<i>Combined (Tetradinidae, Cervidae, Moschus chrysogaster)</i>		Cooked the mixture and in take 2-4 drops	Liquid				
95	Fever, wound	Neem	<i>Azadirachta indica</i>	Leaves	Intake of soup of leaves and bath with the watery neem leaves	Soup	Oral intake + bath			
96	Gano	Buto	Not found	Root	Prepare by grinding	Juice	Oral intake		Morning	
97	Gano	Bhojpatra	<i>Betula utilis</i>	Leaves			Warm the leaves in a dish	1 Time		
98	Gano gola	Ganegurjo	<i>Astilbe rivularis Buch</i>	Root	Grinding	Powder	Oral intake			
99	Gano gola	Guruj	<i>Tinospora sinensis</i>	Root	Grinding the root	Suspension	Intake with water			
100	Gastric	Silajeet	<i>Asphaltum panjabanium</i>	Silajeet						
101	Gastric/ganogola	Yokta Jor	Not found	Lahera	Stem	Liquid	By grinding		Whenever necessary	
102	Gastritis	Pipla + Silajeet+Bojho	<i>Piper longum + Silajeet + Acorus calamus</i>	Fruit + root	Mixed in the water and Vaporized. The vaporized water is collected and intake (Proceed and prepared like a Mo. Mo.)	Liquid	Oral intake	1 Spoon	Whenever necessary	
103	Gastritis	Ainselu	<i>Rubus ellipticus Smith</i>	Root	Fried		Oral intake			
104	Gastritis	Harro + Barro + Amla (Black Salt + Fitkari + Ardha Kapoor + Jyanmara)	<i>Terminalia chebula + Terminalia bellirica + Phyllanthus emblica + Fitkari + Cinnamomum camphora + Capsicum frutescens</i>	Mixed	Milling	Powder	Mixed in the water and intake			
105	Gastritis	Pipal + Bar	<i>Ficus religiosa + Ficus benghalensis</i>	Fruit + Leaves	Mixing and grinding	Juice	Oral intake	1 Spoon	Morning	Till recovery

106	Gastritis	Mula	<i>Raphanus sativus</i>	Fruit	Grinding the fruit	Suspension	Intake with water		Morning and evening in the empty stomach	
107	Gastritis	Buto	Not found	Root	Prepare by grinding	Powder	Oral intake	Half Spoon	Morning daytime and evening	
108	Gastritis	Changmaru-wa + Bikhma + Ashok, Akha Tarul, Moidal	<i>Aconitum ferox</i> + <i>Saraca asoca</i> + <i>Xeromphis spinosa</i>	All the bark	Mixing and Grinding and take with water		Oral intake of juice with chanting mantra	100 gm	Any time once a day	15 days
109	Gastritis	Jaiphal + Harro+ Barro + Jwano + Black Salt + Honey + Aamala	<i>Jasminum humile</i> + <i>Terminalia chebula</i> + <i>Terminalia bellirica</i> + <i>Trachyspermum ammi</i> + <i>Black salt</i> + <i>Honey</i> + <i>Phyllanthus emblica</i>	Fruit	Grinding + Drying	Powder	Intake with Lukewarm water			
110	Gastritis	Gheukumari	<i>Aloe vera</i>	Fruit	Grinding	Juice	Eating		Empty stomach	1 week
111	Gastritis	Botoliya	Not found	Lahara	Grinding	Suspension	Oral intake			2-3 days
112	Gastritis	Himali Jadibuti Chiya	Mixed traditional medicine		Boiling 1spoon tea leaves in water		Use in the form of tea	1 Spoon	1 span	3-6 months
113	Gastritis	Jharemare, Bayajari, K-achur			Mix kachur (maat pisaune)					
114	Ghost, hawa lageko	Bhojpatra + Ghost Kesh	<i>Betula utilis</i> + Not found		Mantra Phukera and jantar lekhne					
115	Gola	Buto	Not found	Root	Prepare by grinding	Powder	Oral intake	Half Spoon	Morning and evening	3 months
116	Hand and leg sprain	Bhuichampa	<i>Leptodermis lanceolata</i>	Whole plant	Grinding and make the juice	Liquid	Oral intake			
117	Hand and leg sprain	Pok Chalnu, Sukya	Not found	Root	Rubbing with lukewarm water and applying it		1 week for two times		Morning and night	Can't be used later
118	Harsa (dental caries)	Lampuchre Chas	Not found	Meat	Cooking	Cooked meat				
119	Harsa (dental caries)	Anar	<i>Punica granatum</i>	Bark	Grinding		Intake with curd		2-3 times	
120	Headache	Chiraito	<i>Swertia chirayita</i>	Leaves	Leaves of Charetio is boils in water	Liquid	Make the liquid and drink like a water			
121	Headache	Pafele	<i>Corydalis chaerophylla</i>	Lahera	Grinding	Liquid	Oral intake	1 Spoon	3 days	

122	Headache	Chiraito	<i>Swertia chirayita</i>	Whole plant	Eating the whole part		Chewing	1 Piece	2 times a day (morning and night)	5 days
123	Headache	Kudki	Not found		Grinding and make the juice	Juice				
124	Headache	Kudki, Neem-khat	Not found	Whole leaves	Cutting and cooking	Juice	Oral intake	1 Tea glass for adult, 2 spoon for Children	3 times a days	Till recovery
125	Headache	Cheraito + Neem + Dubo + Bikhma + Honey	<i>Swertia chirayita</i> + <i>Azadirachta indica</i> + <i>Cynodon dactylon</i> + <i>Aconitum ferox</i>	Honey + Root + Leaves	Cheraito and Neem is cooked with honey and make the tablet form		Make the tablet		2 dose a day	2 days
126	Headache	Khar	<i>Themeda triandra</i>	Leaves	Grinding	Juice	Apply in the body, Sleep in the bed of Khar leaves	Need Based	Need based	2 to 3 days
127	Headache	Madre	<i>Glinicida sepium</i>	Milk	Madar ko jali chirera	Liquid	Apply on the pain area	4to 5 Drops	1 time	1 day
128	Headache	Simpate, Paat	Not found	Root	Grinding to make a powder	Powder	Put in the cold water and then wrap that cloth in head	3 Times Per Day		
129	Headache/stomach pain	Ghodtapre	<i>Centella asiatica</i>	Leaves	Grinding and make the juice		Cutting and intake of juice	1 Spoon		
130	Heart pain/stomach pain	Badalpate	<i>Cissampelus pareira</i>	Leave	Grinding	Suspension	Chewing and eating		3 times a day	
131	Heart/brain stimulator	Amala + Gokhero	<i>Phyllanthus emblica</i>		Amla 100 gm + Gokhero 50 gm		Mixed in the water and intake	1 Spoon	2 times a day (morning and night)	
132	High blood pressure	Pattharchatta + Gheukumari	<i>Aloe vera</i>	Leave	Grinding	Suspension	Oral intake with water		3 times a day, before eating	
133	High blood pressure/fever	Chiraito	<i>Swertia chirayita</i>	Whole plant	Boil and Mixed in the water	Liquid	Oral intake			
134	Hypertension	Chiraito	<i>Swertia chirayita</i>	Whole plant	Eating the whole part		Chewing	2 Piece	Before sleep at night	6 months
135	Hypertension	Parijat	<i>Nyctanthes arbor-tristis</i>	Leaves	Take 2,3 leaves	Leaves	Oral intake	2,3 Pieces Of Leaves	Till controlled	Fresh
136	Increasing appetite	Ambar	<i>Ammannia baccifera L.</i>	Stem	Crushing	Suspension	Oral intake	Little Bit	Morning and evening	
137	Indigestion	Chit + Totala + Ayap	<i>Oroxylum indicum</i> + <i>Mangifera indica</i>	Root + Bark	Mixing and grinding		Oral intake		3 times a days	Till recovery

138	Infertility	Til, Chicken	<i>Sesamum indicum, Gallus gallus domesticus</i>		Kalo kuhurako ragat (Blood of Red Chicken), maha along with these herbs is mixed with cow ghee then mantra blown and given to patients					
139	Irregular menstruation	Bhudphir	Not found	Root	Grinding	Juice	Oral intake			3-4 days
140	Irregular menstruation	Gheukumari	<i>Aloe vera</i>	Inner part	Alo vera inner part		Mixed the water with aloe vera		Early in the morning in the empty stomach	1 week
141	Jaundice	Akashebeli	<i>Cassiytha filiformis</i>	Lahera	Grinding and make a liquid	Liquid	Make the liquid and drink like a water	Till Recovery Of Wound	2 times after eating (b.d.s)	
142	Jaundice	Loha Bhasma, Muga Bhasma, Bojo, Pipla, Lajjyabati Jhar	Not found + Not found + <i>Acorus calamus + Ficus religiosa + Mimosa pudica</i>	Mixed	Grinding of all the Loha bhasma (200 gm+ Muga bhasma 200 gm+Bojho 100 gm+Pipla ko root 50 gm and make the syrup	Syrup	Oral intake	3 Times	3 days	
143	Jaundice	Mahaguru	<i>Gossypium arboreum</i>	Root	Grinding	Tablet form	Oral intake	1/2 Spoon	2 times a day (morning and night)	7 days
144	Jaundice	Saharstramuli	Not found	Root	Cutting and make the juice		Dissolved in the water and intake	100 gm	Morning and evening	3 days
145	Jaundice	Cuva	<i>Phlogacanthus thyrsoflorus</i>	Bark	Grinding		Mixed in the water and intake	1 Bowl	1 times a day	
146	Jaundice	Binajiri Lahara + Jyamare Ukhu	Not found	Stem + lahera	Grinding and make the juice		Oral intake	3 Spoon	3 times a days	Till recovery
147	Jaundice	Indrajau + Totala + Mango + Ban Gheuraula	<i>Holarrheha pubescens + not found + Mangifera indica + Trichosanthes anguina</i>	Root	Grinding		Oral intake	2,3 Drops	Any time	1,2 times
148	Jaundice	Akashebeli	<i>Cassiytha filiformis</i>	Stem	Grinding	Suspension	Oral intake after bath	1 Spoon	In empty stomach	
149	Jaundice	Bar	<i>Limosa lapponica</i>	Root	Root is mixed in a water	Liquid	Oral intake + bathing	Half Bowl		
150	Jaundice	Akashveli	<i>Porana grandiflora</i>	Whole plant	Mixing with the water for a juice	Liquid	Oral intake	1 Or Half spoon		

151	Jaundice	Simal	<i>Schefflera impressa</i>	twigs, bark	Mixing with the water for inhaling juice and mixing it with oil and putting in a body	Liquid	Oral intake			
152	Jaundice	Apamarg	<i>Achyranthes aspera L.</i>	Root	If the root is big then its juice should be taken	Solid+ Liquid	Oral intake		2 to 3 time	1 day
153	Jaundice	Cino	<i>Panicum miliaceum</i>		Mix it with the water and prepare	Powder			Day time	
154	Jaundice	Buto	Not found	Root	Prepare by grinding	Juice	Oral intake	Half Glass	Morning daytime and evening	3 months
155	Jaundice	Biral Kanu+Mantra		Jhar		Juice			Morning and evening	
156	Jaundice	Pakhan Vet, Dhniya, Carrot, Radish	<i>Bergnia lingulata</i> + Not found + <i>Daucus carota</i> + <i>Raphanus sativus</i>	Root, seed	1kg pakhan vetma mixing dhaniya		Mixing it with honey	Little Bit, 1 Spoon	Morning	1 year
157	Jaundice	Pilo, Babar(Amar Babar)	Not found	Juice	Massaging using its juice					
158	Jaundice	Panch Aule, Musk Deer, Rhino, Tiger And Others	<i>Dactylorhiza hatagirea</i> , <i>Moschus</i> , <i>Rhinocerotidae</i> , <i>Panthera tigris</i>	Leaf	A composition is prepared along with meat of Musk deer, rhino nose and tiger bone and given to patients, A composition is prepared with Dhungre kira and Mrigale khane nun then given to the patients					
159	Kalo khoki (blood in cough)	Ursha	Not found	Leaves	Cooking in taama dish			1dhakkan	Evening	1month
160	Kapat pareko	Tortorise	<i>Geochelone Elegans</i>	bone	Rubbing	taddi	Rubbing and oral intake	2-3 times	Empty stomach	
161	Khana	Dampho	Not found	Leaves and Root			Add in vegetables			
162	Kidney stone	Simpat + Pakhan Bhed	<i>Bergenia ciliata</i>	Stem	Trimming the stem	piece	Oral intake	Little Bit	Morning and evening	5 days
163	Kidney stone	Tite Karela	<i>Momodica charantia</i>	Leave	Grinding of leaves	Juice	50 gram juice of leave + curd of cow	150 Gram	3 times a day	3 weeks

164	Kidney stone, burning urine	Barhamase	<i>Catharanthus roseus</i>	Leaves	Take 2,3 leaves	Leaves	Oral intake	2,3 Pieces of Leaves		Fresh
165	Kukhat, dosh	Eggs Of Pigeon	<i>Columba livia domestica</i>	Egg	Direct eat, Fresh eggs of Pigeon is given					
166	Kwashiorkor	Chadmaruwa	Not found							
167	Kwashiorkor	Chadmaruwa, Rhino + Tiger + Aksher, + Anka	<i>Rhinoceros unicornis</i> + <i>Panthera tigris</i>		Chadmaruwa, Umbilical of Rhino + Bone of Tiger + Aksher, Anka were mixed all the medicine and make the buti		Make the Amulet and tied on the neck	Amulet	Tied in the early morning	3 years
168	Laskeko (scratching)	Dakhmela	<i>Vitis vinifera</i>	Bark	Grinding	Ledo	Apply and wrap it with a cloth			
169	Leg problems	Ragat Macho + Machino + Achya Charo	Not found	Root	Grinding admixing	Suspension	Apply	Little Bit	Morning or night	1 week
170	Legs parted	Simi	<i>Dolichos lablab</i>	Leaves	Crushing	Juice	Apply		Night	
171	Loss of appetite	Majaino	<i>Malva verticillata</i>	Root + leave	Grinding	Powder	Mixing in the water		3 times a day, after eating	
172	Menstrual disorder, back pain, burning of eye	Jamun	<i>Syzygium cumini</i>	Bark	Boiling in 1 tea cup water	Liquid	Oral intake	1 Spoon	In morning only	15 days
173	Menstrual problem on female and blood seen in the urine of male	Laliguras + Niguro	<i>Rhododendron arboreum</i> + <i>Dryopteris cochleata</i>	Flower + Whole plant	Grinding	juice			1 glass	1 day
174	Menstrual problems	Rato Gujaragan	Not found	Lahera	Grinding and apply	Liquid	Oral intake			
175	Menstrual problems	Sarmaguru	Not found	Root	Grinding	Tablet form	Oral intake	1/2 Spoon	2 times a day (morning and night)	10-15 days
176	Menstrual problems	Sindure	<i>Bixa orellana</i>		Mixed in the water	Powder	Oral intake	1 Spoon	2 times a day (morning and night)	3 days
177	Menstrual problems	Dubo + Rice	<i>Cynodon dactylon</i> + <i>Oryza sativa</i>	Drying and grinding	Mixing and Grinding and take with water	Liquid	Oral intake		Empty stomach	4th days of menstruation to till 3 months
178	Menstrual problems	Naagbeli	<i>Lycopodium clavatum L.</i>	Root	Clean with the water, dried in the sun ray and make the powder	Powder	Mixed with the honey and intake in luke boil water	1 Spoon	8 months of pregnant women to 1 months of delivery	

179	Menstrual problems	Bhangrela	<i>Eclipta prostrata (L.) L.</i>	Leaves	Grinding		Oral intake	2 Times	Morning and night	7 days
180	Menstruation, back pain, burning eyes	Jamun	<i>Syzygium cumini</i>	Juice	Boiling in 1 tea cup water	Juice	Oral intake	1 Spoon	Only in the morning for 15 days	15 days
181	Mirgi	Deer + Sisam	<i>Odocoileus virginianus</i> + <i>Dalbergia sissoo</i>		Meat or Bark	Grinding and squeezing a juice	Juice and meat	Juice to be intake with water		2 times a day
182	Moch	Mulbuti + Dubo	<i>Cynodon dactylon</i>	Leaves (Duboko patti)	Making and wearing the Ampulet		Jantar lagaune		Sunday, Tuesday and Friday	Every month
183	Mosquito (blood and urine)	Frog + Jau Wheat	<i>Rana temporaria</i> + <i>Hordeum vulgare</i>				Mix the frog in wheat and consume	1 frog, wheat not limited	Once at anytime	
184	Nervous system problems	Hadchur	<i>Viscum articulatum</i>	Whole plant	Grinding		Suspension	Tea Glass	Morning and evening	3 days
185	Pain area	Gandamadini	<i>Costus hemisphaerica</i>	Leaves	Grinding the leaves		Apply on the pain area		2 to 3 times	1 day
186	Paralysis	Mixture Of 55 Different Slippery Materials I.E. Ladies Finger, Shimal, Mauwa, Sneel	<i>Abelmoschus esculentus</i> + <i>Schefflera impressa</i> + <i>Engelhardia spicata</i>	Bark	Collect the bark and milling together		Make the juice		1 glass	6 months
187	Paralysis	Kachur + Raw Honey + Cow Ghee M+ Mantra	Not found + <i>Bos primigenious</i> ghee					Apply cow ghee, mix the raw honey and kachur and have it		
188	Pid/phodi	Pankyu	<i>Begonia rubella</i>	Leaves	Grinding	ledo	Applying			2-3 days
189	Pilo (abscess)	Kalicheuri	Not found	Bark	Grinding	Ledo	Apply		Morning and evening	4 to 5 days
190	Pilo khatira (abscess)	Bel + Jaramare	<i>Aegle marmelos</i>	Dana	Rubbing it before intake				Till the time of recovery	
191	Pneumonia	Tulshi, Saypatri	<i>Ocimum tenuiflorum</i> + <i>Tagetes erecta</i>	Tulsi (whole plant + Saypatri flower)	200 gm Tulsi+100 gm Saypatri mixed in the one liter of water and boil	Syrup	Oral intake	1 Glass	3 days	
192	Pneumonia	Parijat + Goteli + Lajime	<i>Nyctanthes arbor-tristis</i> + Not found	Root	Cleaning and Grinding	Juice	Oral intake	1 Spoon	3 times a day	
193	Pneumonia	Abhijalo	<i>Drymaria cordata</i>	Root	Grinding and make the juice	Juice	Oral intake		Anytime	
194	Pneumonia	Ukhu + Kimbu + Frog	<i>Saccharum officinarum</i> + <i>Morus nigra</i>	Root	Grinding		Oral intake	2,3 Drops	Any time	1,2 times

195	Pneumonia	Gheraunla	<i>Trichosanthes anguina</i>	Bark + Root	Bark and root is grinded and filtered	Juice	1,1 spoon for child and old people	1 Spoon	3 ties a day	
196	Pneumonia	Pangir	<i>Erythrina stricta</i>	Dana	Grinding	Ledo	Eating/Chewing	2 Spoon	Morning, evening and daytime	10 to 30 days
197	Poisoning	Arahar	Not found	Leaves	Crushing	Juice	Oral Intake	Little Bit	Morning and evening	
198	Poisoning	Satuwa	<i>Paris polyphylla</i>	Root	Crushing	Ledo			Morning daytime and evening	½ (half)
199	Poisoning	Punnima		Leaves	Grinding	Ledo	Applying			2-4 days
200	Poisoning	Pangar+Rittha	<i>Erythrina stricta</i> + <i>Sapindus mikorossi</i>	Beans + leaves	Grinding	Powder	Eating			
201	Pregnancy (sutkeri) pain	Chirayeta	<i>Swertia cheirayita</i>	Tips	Grinding it to make a powder	Powder	Mixing the powder and intake with water		2times a day till the time of recovery	
202	Pregnancy (sutkeri) pain	Baduke	Not found	Root	Either grinding and make a powder or make a juice	Juice or powder	Intake with water		2 times a day	1 day
203	Problem on stool and urination	Elephant	<i>Loxodonta africana cyclotis</i>	Teeth	Rubbing and make the juice		Disolved in water and intake	1 spoon		Till recovery
204	Rabid dog bite	Khamari + Dhaturu + Chiuke Jhar	<i>Gmelina arborea</i> + <i>Datura stramonium</i> + <i>Dichrocephala benthami</i>	Bark + Fruit	Mixing		Apply gently		2 times a day	5 days
205	Rabies	Bismara	<i>Aconitum chaomanthum</i>	Leaves	Mixing	Juice	Apply			
206	Rabies	Bisma Herbs	<i>Aconitum ferox</i>	Leaves	Mixing	Juice	Apply	Little Bit	Morning and evening	
207	Rabies	Jogiphool	<i>Cissus repens</i>	Stem + flower	Grind them together		Drink it with water	1 Spoon	Morning in an empty stomach	1 day
208	Recurrents of pain of breaking legs	Kalikut	Not found	Root	Grinding in the water	Juice	Cut the muscle on the paining part and putting the juice			
209	Respiratory problems	Tulsi	<i>Ocimum tenuiflorum</i>	Leaves	Grinding and make the juice	Juice	Oral intake	5-6 Grams	2 times a day	
210	Ring worm	Neem	<i>Azadirachta indica</i>	Leaves	Grinding the leaves	Suspension	Bathing or oral intake		Morning and evening	

211	Saain (name of local disease)	Bojho	<i>Acorus calamus</i>	Root	If to be consumed then rubbing it in the water, Rubbing it in ghee to be applied		2-3 times after meal	1-2 Times till The Time of Recovery	After meal	Can't be reused
212	Sato gayeko (unconsciousness)	Deer, Tiger, Rhino, Snake, Malsarpho, Kasturi	<i>Cervidae, Panthera tigris, Rhinocerotidae, Serpentes, Moschus</i>		An amulet prepared by deer's garrva, tiger's skin (Skin), rhino's skin, snake's kanchuli (Skin), malsapro, kasturi etc is used					
213	Sato gayeko (unconsciousness)	Tiger, Cat	<i>Panthera tigris, Felis catus</i>		Make an amulet of Skin of tiger, Bone of cat, Placenta of black cat and tied					
214	Selya, belya, pila (name of local disease)	Poison, Kapro	Not found	Lahari	Rubbing	Liquid	Oral intake			2-4 days
215	Sinusitis	Ghodtapre	<i>Centella asiatica</i>	Leaves	Take 2,3 leaves	Leaves	Grinding till the juice is came and put in the nose	1 Drop		Fresh
216	Sinusitis	Til	<i>Sesamum orientale</i>	Leaves	Grinding of leaves	Leaves	Dissolved in the water and intake	1 Drop	When ever necessary	1 time
217	Snake bite	Chichindo (Black)	<i>Trichosanthes anguina</i>	Tip	Grinding		Apply gently		3 times a days	Till recovery
218	Snake bite	Buti	Not found	Root	Chanting Mantra		Tied by bandage by applying		In Tuesday only	7 months
219	Snake bite	Bayar	<i>Zizyphus mauritiana Lam.</i>	Barer	Grinding the leaves	Liquid	Applying on the wounded part		2 times	1 day
220	Snake bite	Indrayani	<i>Vitex negundo</i>	Root	Grinding	Ledo	Smelling	1 Spoon	Morning and evening	Till the time of recovery
221	Snake bite	Siru+ Rithwa	<i>Imperata cylindrica</i>	Leaves + fruit	Grinding and crushing	Ledo	Eating +applying	21 Times	Before meal of the evening	
222	Snake bite	Naagbeli	<i>Lycopodium clavatum L.</i>	Lahara	Rubbing	Powder	Apply			
223	Snake bite	Basuli	<i>Dichroa febrifuga Lour.</i>	Leaves	Marser	juice	Applying			
224	Snake bite	Basuli	<i>Dichroa febrifuga Lour.</i>	Leaves	Crushing	Juice	Oral intake		After bite	
225	Snake bite	Maha	<i>Apis mellifera</i>	Maha	Apply in the biting part		Apply gently	little bit	Chanting Mantra	

226	Snake/ mosquito bite	Kanari	Not found	Fruit	Squeezing	juice	Apply on the affect- ed area	1 Spoon	Morning and eve- ning	4 days
227	Spider bite	Maha	<i>Apis mellifera</i>	Maha	Apply in the bitting part		Apply gently	little bit	Chanting Mantra	
228	Sprain of leg	Anadhi Dhan + Khayar	<i>Oryza sativa</i> + <i>Acacia catechu</i>	Powder	Cooking	Juice	Tied by bandage by apply- ing	Need Based	Need based	Need based
229	Stomach ache	Kurilo	<i>Asparagus officinalis</i>	Root	Grinding and make a liquid	Liquid	Oral intake	1 Spoon		
230	Stomach gola	Jwain + Blacksalt + Seasalt + Ayar + Hing + Ghee	Minerals + <i>Asafoetida</i> + Ghee		Grinding and making it a churan		In 1 glass of water mixing 1 spoon of it	20 gm Jwain 5 gm Black Salt 25 gm bayar Harro	After meal	
231	Stomach pain	Kirate Bish	Not found	Bark, fruit	Grinding and make the juice					
232	Stomach pain	Petmari	Not found	Root	Grinding	Powder	Oral intake			1 week
233	Stomach pain	Cyuri	<i>Aesandra butyracea</i>	Bark	Grinding of bark	juice	Oral in- take with water		Sunday and Tuesday	
234	Stomach pain	Satuwa	<i>Paris polyphylla</i>	Grain	Drying in the sun and make the powder	Powder	Mixing in the luke boil water		2 times a day	
235	Stomach pain	Arjun	<i>Terminalia arjuna</i>	Stem	Rubbing		Oral in- take with water	Little bit	Morning and night	21 days
236	Stomach pain , dizziness	Aaithuwa	Not found	Stem	Grinding		Mixing it with water and oral intake	Small Stem	Morning + night	21 days
237	Stomach pain + dysentery	Amba + Sal + Mauva	<i>Psidium gua- java</i> + <i>Shorea robusta Gaertn.</i> + <i>Engelhardia spicata Lsch.</i>	Leaves, bark	Grinding in water		Suspen- sion	Tea Glass	1 times a day	3 days
238	Stomach pain, gano, gastric, gola	Bajkhote + Sal Khote And Jamun	<i>Shorea robusta Gaertn.</i> and <i>Syzygium cumini</i>	Bark of all plants	Making the juice	Juice	Oral intake	1 Spoon	2 times a day morn- ing and evening	
239	Stomach pain, ganogola, gastritis	Saal + Jamun + Bajkhote	<i>Shorea robusta Gaertn</i> + <i>Syzyg- ium cumini</i>	Bark	Mixed and make the liquid	Liquid	Oral intake	1 Spoon	2 times a day (morn- ing and evening)	
240	Stomach pain, pain- ing of leg and hand, coughing, throat problem	Bajkhote + Jamun	Not found + <i>Syzygium cumini</i>	Bark	Mixture of Black salt, liquid of Jamun and Jwano are put in the lunch box with boil- ing water	Liquid	Oral intake	1 Spoon	2 times a day (morn- ing and evening)	
241	Stomach problems	Bayubidanga + Kachur	<i>Embelia ribes Burn.f.</i> + <i>Curcu- ma zedoaria Rosc.</i>	Root	Grinding	Powder	Intake with water	50 Gram	2 time a day	

242	Stomach-ache	Badharjhe-guwa	<i>Artocarpus lakoocha</i>	Root	Root + Adhai jau + Adhai marich	Liquid	Oral intake	1 Small Bowl	Morning and evening	2 days
243	Stomach-ache	Siru	<i>Imperata cylindrica</i>	Siru	Grinding it to make powder and then squeezing it to make a juice	Liquid	Oral intake	1 glass Of Water	Morning and evening	2 to 3 days
244	Stomach-ache	Satuwa	<i>Paris polyphylla</i>	Beans	Drying and making the powder	Powder	Mixing it with a lukewarm water and stirring it		2 times a day	
245	Stomach-ache	Lauken	Not found	Fruit	Grinding	Powder	Eating	1 spoon	Empty stomach	Till 1 week
246	Stomach-ache	Kal Jira	<i>Nigella sativa</i>	Fruit	Grinding	Beans	Oral intake		Empty stomach	2 times
247	Stomach-ache	Satuwa+Kalin-drani	<i>Paris polyphylla</i> +	Root	Grinding	Powder	Mixing it with water and oral intake	1 Spoon	Empty stomach	
248	Stomach-ache	Ganegurjo + Ninamjadi + Bamaujadi + Ghodye Macho	<i>Astilbe rivularis Buch</i> + not found	Root	Crushing	Juice			Morning and evening	
249	Stomach-ache	Ganday-en, Bhabira, Silpauri	Not found	Root, milk		Buta	Warm the soup and have it, apply the bhabira's milk	1 time	After meal	
250	Stomach-ache	Indrayani	<i>Vitex negundo</i>	Root	Grinding	Liquid	Oral intake	1 Spoon	Morning and evening	Till the time of recovery
251	Stomach-ache and golbie	Lauka	<i>Lagenaria siceraria</i>	Root	Root + Adhai jau + Adhai marich are mixed and the liquid is prepared	Liquid	Oral intake	1 Small Bowl	3 times a day	2 to 3 times
252	Stomach-ache hand and leg sprain, back pain, cough and neck pain	Bajkhote + Jamun	<i>Syzygium cumini</i>	Juice	Putting in a jar with hot water, putting a black salt, jwano, and jamuna juice	juice	Oral intake	1 spoon	2 times a day, morning and evening	
253	Stone	Muse Belo	Not found	Root	Grinding	Juice	Eating			
254	Stone	Laliguras + Mewa + Tulsi	<i>Rhododendron arboreum</i> + <i>Carica papaya</i> + <i>Ocimum sanctum</i>	Flower, leaves, Root	Rubbing and mixing it with water					
255	Stone	Sisnu + Simpaat	<i>Urtica dioca</i>	Leaves and root	Jau and Gahu are used and cooked		Cooking	1 span	Morning night everyday	3 months
256	Stone	Laliguras	<i>Rhododendron arboreum</i>	Flower	Crushing	Powder	Eating		Morning and day-time	1 week
257	Stone	Laliguras + Papita	<i>Rhododendron arboretum</i> + <i>Carica papaya</i>	Flower + Root	Crushing	Juice	Oral intake		Morning and evening	

258	Stone	Simpat	Not found	Inner part of the plant	Mantra Phukera and jantar lekhne	pieces	Oral intake	Little Bit	Morning and evening	4-5days
259	Stone	Pakhan Bhed	<i>Bergnia lingu-lata</i>	Root	Drying and grinding		Mixing with the tea and have it	1 Spoon	Morning in an empty stomach	
260	Stone, diabetes and hypertension	Mulapate	<i>Sochus wightianus</i>	Leaves	Grinding of leaves	Leaves	Dissolved in the water and intake	1 Spoon	2 times a day (morning and night)	Fresh
261	Swelling	Sisnu	<i>Urtica dioica L.</i>	Root	Grinding	ledo	Apply in the affected area			
262	Swelling of stomach, vomiting	Jwanu, Black Salt	<i>Trachyspermum ammi</i> + Mineral	Mixture	Grinding of Jwanu, Black salt with water	Tablet	Oral intake	3 to 4	3 times	5 days
263	Tarseko / sato gayeko (unconsciousness)	Dumsi, Oil	<i>Erethizon Dorsaum</i>	Spike, Oil	Mantra blown in spike of Dumsi (Erethizon Dorsaum), Gargle the mouth with eatable oil					
264	Tarseko / sato gayeko (unconsciousness)	Mrigako Garva, Gaindako Skin, Kasturi, Tiger Meat, Sarpako Kanchuli			Ash is blown with mantra and apply					
265	Tb	Dhogi	Not found	Whole	Grinding whole body		Disolved in water and intake		Morning	3 days
266	Tb/cancer	Tubho + Gandhak + Soda	Not found	Powder	Mixing and milling (1:2:1 ratio)	Tablet	Make the tablet and intake with Banana		2 times a day (morning and night)	3 days
267	Throat problem	Ghodtapre	<i>Centella asiatica</i>	Leaves	Grinding		Oral intake			
268	Throat problem	Bojo	<i>Acorus calamus</i>	Root	Dried Bojo	Root part	Chewing			
269	Throat problem	Bayar	<i>Zizyphus mauritiana Lam.</i>	Fruit	Grinding of fruit		Oral intake		3 times	Till recovery
270	Tiger wound (bhage ghau)	Tiger	<i>Panthera tigris</i>		Bone	Grinding the bone and apply				
271	Tongue decayed	Saha + Milk	Not found	Root	Grinding and Mixing	Suspension	Oral intake	1 Bowl	Morning and evening	1 week
272	Tooth ache	Dumsi	<i>Erethizon Dorsaum</i>		Mantra blown in the thorn of (Dumsi), Gargle with edible oil					
273	Toothache	Buto	Not found	Dana		Powder	Apply			

274	Typhoid	Dakhmela	<i>Vitis vinifera</i>	Fruit	Grinding	Powder	Oral intake with water	1 Spoon 2 times for normal case and 3 times for emergency case	Morning and evening with empty stomach	
275	Typhoid	Gucheye Chau+ Chiple Kira	Not found			Drying both		Boiling in the hot water and have it	Can have as much as you want	1 time in morning
276	Unconsciousness	Kherara	<i>Sapium insigne</i>	Root	Grinding and mixing	Powder	Oral intake	As Per Needed	Morning and evening	4 days
277	Unconsciousness	Kheteye Purusha	Not found	Root	Grinding	Powder	Oral intake		Morning or evening	2-4days
278	Unnecessary crying of baby	Rudilo	<i>Nyctanthes arbor-tistis</i>	Whole plant	Leaves	Juice	By grinding		Whenever necessary	
279	Waist pain	Gheukumari	<i>Aloe Vera</i>	Leaves	Breaking	Juice	Massaging			
280	Waist pain	Gheukumari	<i>Aloe vera</i>	Root	Grinding	Powder	Intake with water	1 Spoon	Morning and evening	
281	Waist pain	Chamsur Saag		Leaves	Grinding	Ledo	Applying		2 to 3 time	2 to 3 days
282	Worms	Simi	<i>Dolichos lablab</i>	Root	Raw root	Liquid	Oral intake		2 times	
283	Wound	Halaulo	<i>Cissus quadrangularis</i>	Root	Grinding	Liquid	Applying on the wounded part		1 or 2 time	Till the wound get heals
284	Wound	Gharghure	<i>Pyracantha crenulata</i>	Root	Grinding	Liquid	Applying on the wounded part			Till the wound get heals
285	Wound	Aachma	Not Found	Root	Grinding	Juice	Oral intake		Morning and evening	
286	Wound	Mauro Mula Satuwa	<i>Paris polyphylla</i>	Root, mantra	Grinding					
287	Wound	Tiger	<i>Panthera tigris</i>	Bone	Grinding		Apply			
288	Wound	Paachauleye Or Satuwa	<i>Paris polyphylla</i>	Root	Drying and Grinding	Powder	Intake			
289	Wound (during cutting)	Padam Chalnu	<i>Rheum webbia-mum Royle</i>	Bark	Grinding like a Chandan		Apply in the wounded part	Till Recovery Of Wound	2-3 times per day	
290	Wound by cutting	Banmara, Sotor	<i>Eupatorium adenophorum</i>	Leaves, herbs	Grinding and make a juice	Liquid	Apply in the wounded part	3,4 Drops	Whenever necessary	
291	Wound, pimples	Sil Timur	<i>Lindera neesiana</i>	Fruit	Grinding and make the oil	Liquid	Apply		Whenever necessary	
292	Wound/injury	Sikari Lahara	Not found	Lahera	By grinding					
293	Wounding/dog bite	Bhainsi Kande	<i>Rosa brunonii</i>	Leaves	Stitch the leaves in wounded part					
294	Wounds	Kathey Pathey	Not found	Root	Press and Grind	Decoction	Tie it			7 days

Annex IV: Consent

नेपाल सरकार
नेपाल स्वास्थ्य अनुसन्धान परिषद्
रामशाहपथ, काठमाडौं
॥ मञ्जुरी फारम ॥

नमस्कार

मेरो नाम.....हो । हाल म नेपाल स्वास्थ्य अनुसन्धान परिषद्को परम्परागत चिकित्सा व्यावसायी (उपचारक), उनीहरूको परम्परागत ज्ञान, ज्ञानको अभ्यास र प्रयोग हुने विभिन्न स्रोतहरूका साथै विद्यमान अवस्था बारे गरिएको अनुसन्धान कार्यका लागि तथ्यांक तथा जानकारी संकलन गर्ने कार्यमा संलग्न छु ।

यो अध्ययनका लागि यस गा.बि.स, नगरपालिका छनौटमा परेकोले गा.बि.स, नगरपालिका भित्र बसोबास गरी परम्परागत ज्ञानको अभ्यास गर्दै आउनु भएका स्थानीय परम्परागत चिकित्सा व्यावसायीहरूसंग कुराकानी गरी जानकारी संकलन गर्न म यहा समक्ष आएको हुँ । तपाईंबाट जानकारी संकलनका लागि एक सरल प्रश्नावली (निर्देशिका) तयार पारिएको छ । यसमा तपाईंको ब्यक्तिगत जानकारीका साथै तपाईंको ज्ञान, ज्ञानको अभ्यास, ज्ञानको स्रोत, तपाईंले प्रयोग गर्नु हुने विभिन्न औषधिको स्रोत (जडिबुटी आदि), अभ्यासकर्ताहरूको संख्या, यस विधाप्रति तपाईंको आफ्नै धारणा, अनुभव, समस्या र संरक्षण आदि बारे सोधिनेछ साथै यो अन्तर्वार्ता अवधि भर तपाईंको आवाज रेकर्ड गरिनेछ र आवश्यकता अनुसार हजुरहरूकै अनुमतीमा फोटो पनि खिचिनेछ ।

यस अध्ययनमा तपाईंको सहभागिता स्वेच्छक हो । भाग लिन मन नलागे वा कुराकानी पुरा नहुँदै बिचमै टुंगाउन मन लागे वा सोधिएका प्रश्नको आधारमा कुनै कुनै प्रश्नको जबाफ दिन मन नलागे आफू अनुकुल निर्णय लिन सक्नुहुन्छ । यस संकलन कार्यमा सहयोग गरे वापत ब्यक्तिगत रूपमा प्रत्येक फाईदा हुने नदेखिए पनि परम्परागत चिकित्सा व्यावसायीहरूको विवरण संकलन हुने र नेपाल सरकारको जिम्मेवार निकायले यस वारे अध्ययन गर्ने हुनाले भविष्यमा यस विधाको संरक्षण र बिकासका लागि नीति निर्माण गर्ने कार्यमा सहयोग पुग्ने हुँदा यो अध्ययन तपाईं लगायत सबै परम्परागत चिकित्साकर्मीको भविष्यको लागि महत्वपूर्ण छ । तपाईंको ज्ञान, अभ्यास र स्रोत अधिकार माथि प्रभाव हुने गरी तपाईंबाट संकलित सबै खाले जानकारी परिषद्को यसै अध्ययनका लागि बाहेक अन्यत्र कुनै उद्देश्यका लागि अर्को संस्था वा ब्यक्तिगत रूपमा कसैले प्रयोग गर्ने छैन । यस अध्ययनको बारेमा वा तथ्यांक संकलनमा संलग्न कुनै ब्यक्तिबारे थप जानकारी चाहिएमा परिषद्को फोन: ०१-४२५४२२० (कार्यालय) मा सम्पर्क राख्न सक्नुहुन्छ ।

सहभागीको हस्ताक्षर:

अनुसन्धान वा अन्तर्वार्ताकर्ताको हस्ताक्षर:

मिती:

मिती:

Annex V: Key In-depth Interview Guidelines of 2072/73 B.S

खण्ड क: परिचय र जनसांख्यिक जानकारी

जिल्ला	
गा.बि.स./नगरपालिका	
अन्तर्वार्ता लिनेको परिचय नं.	
अन्तर्वार्ता मिति	
सहभागीको थर	
सहभागीको नाम	
सम्पर्क ठेगाना वा फोन नं	
सहभागीको प्रमुख पेशा	
उमेर	
लिंग	
वैवाहिक स्थिति	
जातजाति (कोड)	
धर्म	
शैक्षिक योग्यता	
परम्परागत चिकित्सा सेवाको उपाधि	
परम्परागत चिकित्सा सेवामा संलग्न हुन थालेको अवधि (वर्षमा)	
टान्सक्रिप्सन नं (कोड)	
ट्रान्सक्राइव (कोड)	
नोट नं (कोड)	
फोटो वा भिडियो नम्बरहरू (कोडहरू)	
रोग तालिका (कोड)	
जडिबुटी, जान्तव र खनिज नमुना (कोडहरू)	
वोटविरुवा (कोडहरू)	

खण्ड ख: परम्परागत उपचार ज्ञान, विधि र प्रक्रियाहरू सम्बन्धि प्रश्नावली

क्र सं	प्रश्नहरू	निर्देशन शब्दावली
१	तपाईंको परम्परागत चिकित्सा ज्ञानको श्रोत के हो ? तपाईंले यो ज्ञान कसरी जान्नु वा सिक्नु भयो ? तपाईंले उक्त ज्ञानको श्रोत संरक्षणका लागि के गरिरहनु भएको छ ? तपाईंले स्वास्थ्य वा परम्परागत चिकित्सा सम्बन्धी औपचारिक शिक्षा वा तालीम लिनु भएको छ ? लिनु भएको छ भने कुन संघ, संस्थाले दिएको तालीममा भाग लिनु भएको छ ?	धार्मिक ग्रन्थ वा हस्तलिखित ग्रन्थ, बाबुबाजे, औपचारिक शिक्षा , स्वास्थ्य सम्बन्धी तालीम, परम्परागत चिकित्सा सम्बन्धी तालीम, आयुर्वेद विभागले दिने तालीम

२	तपाईं कहाँ दिनमा कति जना मानिसहरू स्वास्थ्य समस्या समाधानका लागि आउँछन् ? सबैभन्दा बढि आउने कुन समस्या वा रोगका बिरामी हुन्छन्? तपाईं आफूलाई कुन समस्या वा रोगहरूबारे दक्ष ठान्नुहुन्छ ? ती समस्या वा रोग को पहिचान कसरी गर्नुहुन्छ ? विधि र प्रक्रियाहरू के के होलान् ? तपाईंको विचारमा यी समस्या वा रोगका कारणहरू के होलान् ?	समस्या वा रोगको नाम, प्रत्येक समस्या वा रोग अनुसार पहिचान गर्ने तरिका र कारणहरू, पहिचान गर्ने तरिका: स्टेथेस्कोप, थर्मोमिटर आदिको प्रयोग, प्रयोगशालाको टेष्ट, जोखाना हेर्ने, मन्त्र पढेर, नक्षत्र, राशी, ग्रह हेरेर, लक्षण र अवलोकनको आधारमा
३	तपाईंले यी रोगहरूको उपचार गर्दा गरिने विधि र प्रक्रियाहरू के के होलान् ? के के औषधी मन्त्र वा समान प्रयोग गर्नु हुन्छ ? उपचार गर्नु अघि वा गरिसकेपछि जांच वा औषधि शुल्क लिने गर्नु भएको छ ? छ भने कति लिनुहुन्छ ?	प्रत्येक समस्या वा रोग अनुसार उपचार गर्दा गरिने प्रक्रियाहरू क्रमबद्ध रूपमा, जडिबुटी पिसेर वा कुटेर लगाउने, खाने, मन्त्र पढेर, भाले, परेवा, हाँस बोको पुजा गरेर वा वलि दिएर
४	तपाईंले, तपाईं कहाँ आएका सबै बिरामीका सबै रोगको उपचार गर्नु हुन्छ ? उपचार गर्दा गर्दै सफल हुन नसकेको अनुमान भयो भने के गर्नुहुन्छ ? तपाईंले उपचार गर्दै नगर्ने कुनै रोग वा समस्या पनि छन की ? यदि छन भने उपचार नगर्नुको कारण के के होलान् ? आफुले उपचार नगर्ने वा गर्न नसक्ने जस्तो लागेका बिरामी आएमा के गर्नुहुन्छ ?	एच.आई.भी, क्यान्सर आदि,
५	परम्परागत चिकित्सा व्यावसाय निरन्तर गर्नुको कारण के हो? तपाईं आफ्नो पेशाबाट सन्तुष्ट हुनुहुन्छ ? परिवारमा तपाईंको छोरा वा छोरीले यस पेशाको निरन्तरता दिने संभावना छ ? परम्परागत चिकित्सा व्यावसायीहरू कुनै सरकारी निकायमा दर्ता हुनु पर्ने कानून बारे जानकारी छ ?	यदी निरन्तरता दिदैन भने किन ? यदि सन्तुष्ट हुनुहुन्न भने किन होला ?
६	परम्परागत चिकित्सा पेशाको प्रमुख समस्याहरू के के होलान् ?	

खण्ड ग: जडिबुटी, जान्तव र खनिज लगायत उपचारमा प्रयोग हुने औषधि सम्बन्धि प्रश्नावली

१	तपाईंले उपचारको क्रममा प्रयोग गर्नुहुने मुख्य जडिबुटी, जान्तव (जनावरबाट बनाईएको औषधि) र खनिज के के होलान् ? तिनीहरूको स्थानीय वा अन्य कुनै नाम छन् कि ?	प्रत्येक जडिबुटी, जान्तव र खनिजका छुट्टै छुट्टै नाम
२	ती जडिबुटी, जान्तव र खनिजका आकार र प्रकार कस्ता कस्ता र के के होलान् ?, तिनीहरूको फल्ने, फुल्ने समय पनि थाहा होला ?	आकार भन्नाले उचाई, चौडाई आदि प्रकार भन्नाले रुख, भार, बुट्यान
३	तपाईंले प्रयोग गर्ने जडिबुटी, जान्तव र खनिजको श्रोत के के होलान् ? कहाँबाट ल्याउनु हुन्छ ? औषधि संकलन गर्दा कुनै पूजा, अर्चना वा अरु कुनै प्रक्रिया अपनाउनु हुन्छ ? यस बाहेक बजारमा पाइने वा आषधि उद्योगबाट निर्मित औषधि पनि प्रयोग गर्नु हुन्छ ?	बन, किनेर वा आफैले उत्पादन गरेर

४	तपाइले प्रयोग गर्ने जडिबुटी, जान्तव र खनिजको कुन भाग प्रयोग गर्नु हुन्छ ? कुन प्रयोजन वा स्वास्थ्य समस्याको लागि प्रयोग गर्नु हुन्छ ? त्यस भागलाई औषधिको रूपमा प्रयोग गर्नु अघि के के प्रक्रिया गर्नु हुन्छ ? यसरी बनाएको औषधि बिरामीका शरीरमा कहाँ र कसरी प्रयोग गर्नु हुन्छ ?	
५	तपाइले प्रयोग गर्ने जडिबुटी, जान्तव र खनिजका कुनै पार्स्व प्रभाव वा नकारात्मक असर छन् ? वा औषधि दिन नहुने अथवा अन्य खानेकुरा वा औषधिसंग संगै खान नहुने कुनै अवस्था छन् ?	

खण्ड घ: विस्तृत जानकारी : रोग, जडिबुटी र औषधिको बारेमा

	रोगको नाम	औषधि, जडिबुटीको नाम	गोट, बिस्वाको प्रयोग हुने भाग, जान्तव र खनिजको प्रयोग हुने भाग,	जडिबुटी वा औषधि बनाउने तरिका	प्रयोग हुने भागको (स्रोत) स्वरूप	प्रयोग गर्ने तरिका	प्रयोग गर्ने मात्रा	प्रयोग गर्ने समय	प्रयोग गर्ने अवधि
१									
२									
३									
४									

Sample collection guidelines

जडिबुटी, जान्तव र खनिज नमुना (कोडहरू)

जिल्ला	
गा.बि.स./नगरपालिका	
टान्सक्रिप्सन नं (कोड)	
नोट नं (कोड)	
फोटो वा भिडियो नम्बरहरू (कोडहरू)	
रोग तालिका (कोड)	
जडिबुटी, जान्तव र खनिज नमुना (कोडहरू)	
वोटविरुवा (कोडहरू)	

रोगको नाम	औषधि, जडिबुटीको नाम (कोडहरू)	जडिबुटी, जान्त्र र खनिजको श्रोत	जडिबुटी, जान्त्र र खनिज लगायत उपचारमा प्रयोग हुने भाग	जडिबुटी वा औषधि बनाउने तरिका/विधि	प्रयोग हुने भागको (स्रोत) स्वरूप	प्रयोग गर्ने तरिका	प्रयोग गर्ने मात्रा	प्रयोग गर्ने समय	भण्डारण गर्ने अवधि
१									
२									
३									
४									

Annex VI: In-depth Interview (IDI) guidelines of 2071/72 B.S

जिल्ला नाम	
गा.बि.स. नाम	
अन्तर्वार्ता लिनेको परिचय नं.	
अन्तर्वार्ता मिति	
सहभागीको थर	
सहभागीको नाम	
सम्पर्क ठेगाना वा फोन नं	
प्रमुख पेशा	
परम्परागत चिकित्सा सेवाको उपाधि	
परम्परागत चिकित्सा सेवामा संलग्न हुन थालेको अवधि - (वर्षमा)	
टान्सक्रिप्सन नं (कोड)	
नोट नं (कोड)	
फोटो वा भिडियो नम्बरहरू (कोडहरू)	

क्र सं	प्रश्नहरू	निर्देशन शब्दावली
१	तपाईंको परम्परागत चिकित्सा ज्ञानको श्रोत के हो ? तपाईंले यो ज्ञान कसरी जान्नु वा सिक्नु भयो ? तपाईंले उक्त ज्ञानको श्रोत संरक्षणका लागि के गरिरहनु भएको छ ? तपाईंले स्वास्थ्य वा परम्परागत चिकित्सा सम्बन्धी औपचारिक शिक्षा वा तालीम लिनु भएको छ ? लिनु भएको छ भने कुन संघ, संस्थाले दिएको तालीममा भाग लिनु भएको छ?	धार्मिक ग्रन्थ वा हस्तलिखित ग्रन्थ, बाबुबाजे, औपचारिक शिक्षा, स्वास्थ्य सम्बन्धी तालीम, परम्परागत चिकित्सा सम्बन्धी तालीम, औपचारिक शिक्षा, आयुर्वेद विभागले दिने तालीम
२	तपाईंको हाँ दिनमा कति जना मानिसहरू स्वास्थ्य समस्या समाधानका लागि आउछन् ? सबैभन्दा बढि आउने कुन समस्या वा रोगका बिरामी हुन्छन्? तपाईं आफूलाई कुन समस्या वा रोगहरूबारे दक्ष ठान्नुहुन्छ? ती समस्या वा रोग को पहिचान कसरी गर्नुहुन्छ? विधि र प्रक्रियाहरू के के होलान् ? तपाईंको विचारमा यी समस्या वा रोगका कारणहरू के होलान् ?	समस्या वा रोगको नाम, प्रत्येक समस्या वा रोग अनुसार पहिचान गर्ने तरिका र कारणहरू, पहिचान गर्ने तरिका: स्टेथेस्कोप, थर्मामिटर आदिको प्रयोग, प्रयोगशालाको टेष्ट, जोखान हेर्ने, मन्त्र पढेर, नक्षत्र, राशी, ग्रह हेरेर, लक्षण र अवलोकनको आधारमा कारणहरू

३	तपाईंले यि रोगहरूको उपचार गर्दा गरिने विधि र प्रक्रियाहरू के के होलान् ? के के औषधी मन्त्र वा समान प्रयोग गर्नु हुन्छ ? उपचार गर्नु अघि वा गरिसकेपछि जांच वा औषधि शुल्क लिने गर्नु भएको छ ? छ भने कति लिनुहुन्छ ?	प्रत्येक समस्या वा रोग अनुसार उपचार गर्दा गरिने प्रक्रियाहरू क्रमबद्ध रूपमा, जडिबुटि कुटेर लगाउने, खाने, मन्त्र पढेर, भाले, बोको पुजा गरेर
४	तपाईंले तपाईंकहाँ आएका सबै बिरामीका सबै रोगको उपचार गर्नु हुन्छ ? उपचार गर्दा गर्दै सफल हुन नसकेको अनुमान भयो भने के गर्नुहुन्छ ? तपाईंले उपचार गर्दै नगर्ने कुनै रोग वा समस्या पनि छन की ? यदि छन भने उपचार नगर्नको कारण के होलान ? आफुले उपचार नगर्ने वा गर्न नसक्ने जस्तो लागेका बिरामी आएमा के गर्नुहुन्छ ?	एच.आई.भी, क्यान्सर आदि,
५	परम्परागत चिकित्सा व्यावसाय निरन्तर गर्नुको कारण के हो? तपाईं आफ्नो पेशाबाट संतुष्ट हुनुहुन्छ ? परिवारमा तपाईंको छोरा वा छोरीले यस पेशाको निरन्तरता दिने संभावना छ ? परम्परागत चिकित्सा व्यावसायीहरू कुनै सरकारी निकायमा दर्ता हुनु पर्ने कानून बारे जानकारी छ?	यदी निरन्तरता दिदैन भने किन ? यदि संतुष्ट हुनुहुन्न भने किन होला ?
६	परम्परागत चिकित्सा पेशाको प्रमुख समस्याहरू के के होलान्?	

खण्ड ख: जडिबुटी, जान्तव र खनिज लगाएत उपचारमा प्रयोग हुने औषधि सम्बन्धि प्रश्नावली

१	तपाइले उपचारको क्रममा प्रयोग गर्नुहुने मुख्य जडिबुटी, जान्तव (जनावरबाट बनाईएको औषधि) र खनिज के के होलान ? तिनीहरूको स्थानीय वा अन्य कुनै नाम छन् कि ?	प्रत्येक जडिबुटी, जान्तव र खनिजका छुट्टै छुट्टै नाम
२	ती जडिबुटी, जान्तव र खनिजका आकार र प्रकार कस्ता कस्ता र के के होलान ?, तीनीहरूको फल्ने, फुल्ने समय पनि थाहा होला ?	आकार भन्नाले उचाई, चौडाई आदि प्रकार भन्नाले रुख, झार, बुट्यान
३	तपाइले प्रयोग गर्ने जडिबुटी, जान्तव र खनिजको श्रोत के के होलान ? कहाँबाट ल्याउनु हुन्छ ? औषधि संकलन गर्दा कुनै पूजा, अर्चना वा अरु कुनै प्रक्रिया अपनाउनु हुन्छ ? यस बाहेक बजारमा पाइने वा औषधि उद्द्योगबाट निर्मित औषधि पनि प्रयोग गर्नु हुन्छ ?	बन, किनेर वा आफैले उत्पादन गरेर
४	तपाइले प्रयोग गर्ने जडिबुटी, जान्तव र खनिजको कुन भाग प्रयोग गर्नु हुन्छ? कुन प्रयोजन वा स्वास्थ्य समस्याको लागि प्रयोग गर्नु हुन्छ ? त्यस भागलाई औषधिको रूपमा प्रयोग गर्नु अघि के के प्रक्रिया गर्नु हुन्छ ? यसरी बनाएको औषधि बिरामीका शरीरमा कहाँ र कसरी प्रयोग गर्नु हुन्छ ?	
५	तपाइले प्रयोग गर्ने जडिबुटी, जान्तव र खनिजका कुनै पार्स्व प्रभाव वा नकारात्मक असर छन् ? वा औषधि दिने नहुने अथवा अन्य खानेकुरा वा औषधिसंग संगै खान नहुने कुनै अवस्था छन् ?	

Annex VII: Questionnaire 2070/71 B.S

स्थान र मति(Location and date)		जवाफ (Response)	Code
१	जिल्ला संकेत	<input type="text"/> <input type="text"/>	L1
२	गा.बि.स.संकेत	<input type="text"/> <input type="text"/>	L2
३	अन्तर्वार्ता लनेको परिचय नं.	<input type="text"/> <input type="text"/>	L3
४	मति	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> गते महिना वर्ष	L4

सहभागीको परिचय नं. <input type="text"/> <input type="text"/> <input type="text"/>		जवाफ	Code
५	मञ्जुरीनामा,अन्तर्वार्ता भाषा र नाम (Consent)	हुन्छ १ हुँदैन अनुमति नपाए,समाप्त २	L5
६	अन्तर्वार्ताको भाषा	नेपाली १ अंग्रेजी २	L6
७	अन्तर्वार्ताको समय	<input type="text"/> <input type="text"/> घण्टा मनेट	L7
८	थर		L8
९	नाम		L9
थप जानकारी (Additional information)			
१०	सम्पर्क ठेगाना/फोन नं		L10

जनसांख्यिक जानकारी (Demographic information)		जवाफ	Code	
११	लंग)अवलोकनको आधारमा पहिचान गर्ने	पुरुष १ महिला २	D1	
१२	तपाईं कति वर्षको हुनुभयो ?पुरा भएको वर्ष	<input type="text"/> <input type="text"/>	D2	
१३	शैक्षक योग्यता	सामान्य लेखपढ १ दश कक्षा सम्म २ एस.एल.सी वा मा थ ३ भन्न चाहन्न ८८		
१४	जात/जाती	द लत १ पहुँच नभएका जनजाती २ पहुँच नभएका गैर द लत तराई जातीय समुह ३ धार्मिक अल्पसंख्यक ४ पहुँच भएका जनजाती ५ उपल्लो जात ६ भन्न चाहन्न ८८		D3

पेशासंग सम्बन्धित प्रश्नहरू		Code	
१५	तपाईंको प्रमुख पेशा के हो ?	परम्परागत च कत्सा १ जा गर २ व्यापार ३ कृष ४	P1
१६	तपाईं परम्परागत च कत्सा सेवामा संलग्न हुन थालेको कति वर्ष भयो ?	१० वर्षभन्दाकम १ १०-२०वर्ष २ २०-४०वर्ष ३ ४० वर्ष भन्दा बढि ४ भन्न चाहन्न ८८	P2
१७	तपाईंले कसरी जान्नु/ सक्नु भयो ?)यहाँको ज्ञानको श्रोत केहो(?	हजुरबा,बा पुर्खा १ अनौपचारिक/व्यक्तिगत अध्ययन २ अन्य धामी,झाँकी आदि ३ अन्य..... ७७	P3

१८	तपाईंलाई स्थानीय स्तरमा के भनेर चन्छन?	वैद्य १ धामीझाँकी २ झारफुके ३ हेराउने ४ अन्य ७	P4
१९	परम्परागत च कत्सा व्यावसाय निरन्तर गर्नुको कारण के हो ?	पुर्ख्योली पेशाको निरन्तरता १ आम्दानीको श्रोत २ सेवाको भाव ३ अन्य खुलाउने ७	P5
२०	परिवारमा तपाईंको छोरा वा छोरीले यस पेशाको निरन्तरता दिने संभावना छ?	छ १ छैन २	P6
२१	परम्परागत च कत्सा पेशाको प्रमुख समस्या के हो?	जनमानसमा वशवास घट्दै जानु १ पर्याप्त ज्ञान नभएकाले अभ्यास गर्नु २ ज डबुटी सजिलै नपाईनु ३ थाहा नभएका समस्याहरू देखा पर्नु ४ अन्य..... ७	P7
२२	यस वधालाई आम नागरिकले हेर्ने दृष्टिकोण कस्तो पाउनुहुन्छ ?	सकारात्मक १ नकारात्मक २	P8
२३	स्वास्थ्य सम्बन्धी औपचारिक शिक्षा/तालीम लनु भएको छ ?	छ १ छैन २	P9
२४	आयुर्वेद विभागले दिने कुनै तालीम लनुभएको छ ?	छ १ छैन २	P10
२५	कुनै अन्य संघ,संस्थाले दिएको तालीममा भाग लनु भएको छ ?	छ १ छैन २	P11
२६	परम्परागत च कत्सा व्यावसायीहरू आयुर्वेद च कत्सा परिषद्मा दर्ता हुनु पर्ने कानून बारे जानकारी छ ?	छ १ छैन २	P12
२७	तपाईंसंग कोही यो वधाबारे अरु कोही सक्न आउँछन ?	छ १ छैन २	P13
२८	यस व्यवसाय बारे अनुसन्धानका लागू भनेर कुराकानी गर्न आउँछन ?	छ १ छैन २	P14
२९	तपाईंसंग यस वधा/व्यवसाय सम्बन्धी धार्मिक ग्रन्थ वा हस्त लेखत कागजपत्रहरू छन् ?	छ १ छैन २ जबाफ दिन चाहन्छ ८८	P14
३०	तपाईंले सेवा दिने स्थानबाट नजिकको स्वास्थ्य संस्था कति टाढा छ ?)समय आधारमा(आयुर्वेद औषधालय..... १ जिल्ला आयुर्वेद स्वास्थ्य केन्द्र..... २ स्वास्थ्य चौकी..... ३ प्राथमिक स्वास्थ्य केन्द्र..... ४ जिल्ला अस्पताल..... ५ निजि क्लिनिक ६ आधुनिक/परम्परागत..... निजि अस्पताल आधुनिक/परम्परागत..... ७	P15
३१	तपाईंको उपचारका लागि बिरामी कहाँबाट आउँछन?	नजिकको टोलबाट मात्र १ यो गा.वि.स. भन्नाबाट मात्र २ छिमेकी गा.वि.स.समेत ३ अन्य जिल्ला,क्षेत्रबाट समेत ४	P16
३२	पेशाको हिसाबले अन्य स्वास्थ्यकर्मीसंगको सम्बन्ध कस्तो रहन्छ?	सकारात्मक १ नकारात्मक २	P17
३३	अन्य स्वास्थ्यकर्मीसंगको ज्ञानको आदान,सर-सल्लाह आदि हुन्छ?	हुन्छ १ हुँदैन २	P18

अभ्यास सम्बन्धी प्रश्नहरू			
३४	विरामीको रोग)समस्या(को पहिचान कसरी गर्नुहुन्छ?	विरामी आफैले भनेको आधारमा १ लक्षण र अवलोकनको आधारमा २ जोखना हेर्ने \चामल फुक्ने ३ ग्रह, नक्षत्र, राशी आदि हेर्ने ४ अन्य..... ७७	Pr1
३५	रोग पहिचान गर्न प्रयोगशालाको टेष्ट आदि सफारिस गर्नुहुन्छ?	गर्छु १ गर्दिन २	Pr2
३६	स्टेथेस्कोप, थर्मामटर आदिको प्रयोग गर्नुहुन्छ ?	गर्छु १ गर्दिन २	Pr3
३७	तपाईं आफूलाई कुन समस्या, व ध वा रोग बारे दक्षिणान्नुहुन्छ?	बालबच्चाहरु सम्बन्धी १ महिला स्वास्थ्य सम्बन्धी २ तर्सको, सातो गएको, लागेको आदि ३ हाड भाँचेको, मर्केको, सड्केको, जोर्नी ४ पेट रोग सम्बन्धी ५ निसन्तान सम्बन्धी ६ अन्य..... ७७	Pr4
३८	तपाईंले उपचार गर्दै नगराउने कुनै रोग वा समस्या छन?	छन १ छैनन २	Pr5
	छन भने, कुन कुन ?	एच.आई.भी १ क्यान्सर २ अन्य..... ३	
३९	दैनिक कति जना जति विरामी आउँछन्?	५ जना वा कम १ ५-१० जना २ १० जना भन्दा बढी ३	Pr6
४०	सबैभन्दा बढि आउने कुन समस्या वा रोगका विरामी हुन्छन्?	बालबच्चाहरु सम्बन्धी १ महिला स्वास्थ्य सम्बन्धी २ तर्सको, सातो गएको, लागेको आदि ३ हाड भाँचेको, मर्केको, सड्केको, जोर्नी ४ पेट रोग सम्बन्धी ५ निसन्तान सम्बन्धी ६ अन्य..... ७७	Pr7
४१	वगत ४-५ वर्षमा विरामी आउने क्रम कस्तो छ?	बढेर गएको छ १ लगभग उस्तै हो २ घट्दो क्रममा छ ३	Pr8
४२	आफ्नो अभ्यासको बारे कुनै रेकर्ड राख्ने गर्नुहुन्छ?	छ १ छैन २	Pr9
४३	तपाईंको ज्ञान र अभ्यास बारे कतै लेख, रचना, पुस्तक आदि प्रकाशित भएको छ?	छ १ छैन २	Pr10
४४	उपचार गर्दा गर्दै कसैले छोड्छन क छोड्दैनन्?	छोड्छन १ छोड्दैनन २	Pr11
४५	उपचार गर्दा गर्दै सफल हुन सकेको अनुमान भयो भने के गर्नुहुन्छ ?	उपचार गर्न छोड्छु १ स्वास्थ्य केन्द्र जाने सल्लाह दिन्छु २	Pr12
४६	आफुले उपचार गर्न नसक्ने जस्तो लागेका विरामी आए के गर्नुहुन्छ ?	प्रयास गर्छु, अनि सल्लाह दिन्छु १ अस्पताल जाने सल्लाह दिन्छु २	Pr13

औषधी र ज डबुटी बारे		जवाफ		संकेत		
४७	औषधी कसरी उपलब्ध गराउनुहुन्छ ?	आफै बनाउँछु १ बजारबाट खरिद गर्छु २ दुवै ३		J1		
४८	वनबाट ज डबुटी संकलन गर्नुहुन्छ ?	सजन अनुसार गर्छु १ जुनसुकै बेला गर्छु २ गर्दिन ३		J2		
४९	वनबाट ज डबुटी संकलन कार्यको परिस्थिति कस्तो छ?	कुनै समस्या छैन १ संकलन गरिदिने मान्छे पाईदैन २ ज डबुटी लोप हुँदै गए, पाईन छाडे ३ वनको ऐन नियमले कठीन छ ४		J3		
५०	औषधीको शुल्क लनुहुन्छ?	लन्छु १ लन्न २		J4		
५१	ज डबुटीको व्यापार पनि गर्नुहुन्छ?	गर्छु १ गर्दिन २		J5		
५२	ज डबुटी संकलन, भण्डारण गर्दा गुणस्तरकायम गर्न ख्याल राख्नु पर्ने कुराहरु बारे थाहा छ?	थाहा छ १ छैन २		J6		
		थाहा छ भने, के गर्नुहुन्छ -				
५३	औषधी बनाउँदा गुणस्तर कायम गर्न ख्याल राख्नु पर्ने कुराहरु बारे थाहा छ?	थाहा छ १ थाहा छैन २		J7		
		थाहा छ भने, के गर्नुहुन्छ-				
५४	बिरामीलाई औषधीको मात्रा निर्धारण गर्ने आधार के के हुन ? जवाफ १ भन्दा बढि हुन सक्ने	रोगको प्रकार १ बिरामीको उमेर २ लङ्ग)महिला वा पुरुष(३ विसमता (Severity) ४ अन्य रोगका समेत लक्षण ५ अन्य..... ७		J8		
५५	औषधीले प्रभाव पारेको या नपारेको कसरी थाहा पाउनु हुन्छ ?	बिरामीले भनेको आधारमा १				
		आपनै अबलोकनको आधारमा २				
		दुवै ३				
यस गा.बि.स.मा परम्परागत च कत्सा वधामा संलग्न अन्य व्यवसायी						
क्र.सं.	व्यक्तिको नाम	उमेर/ लङ्ग	ठेगाना	प्रकार		
१				व्यवसायिक / कुनै न कुनै हिसाबले शुल्क लने	ज्ञान भएका तर व्यवसायिक रुपमा नगर्ने	आफु र आफ्नो परिवार नातेदार बीच मात्र
२						
३						
४						
५						

Annex VIII: Catalogue of Photographs



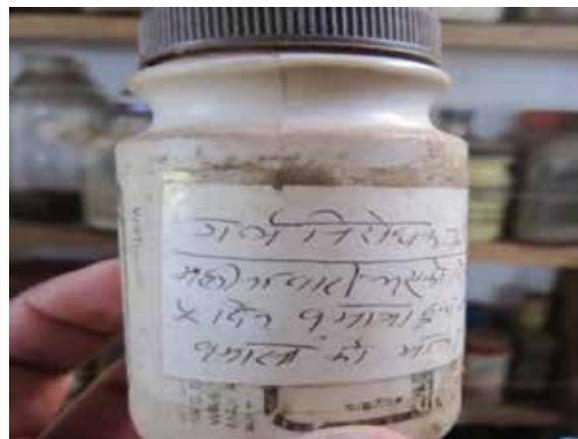
Batulpate (*Cissampelos pareira L*)



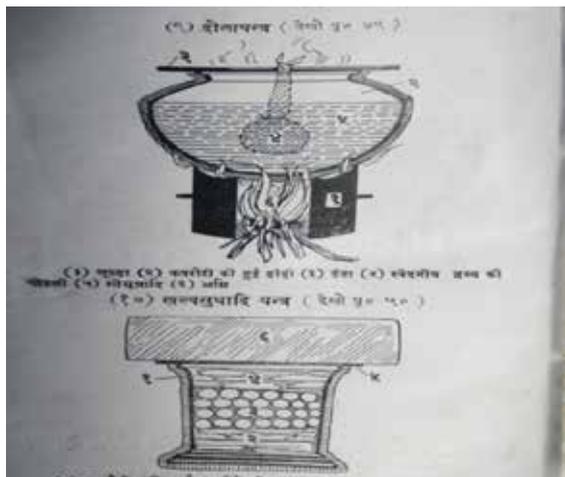
Manuscript of classical Ayurveda text



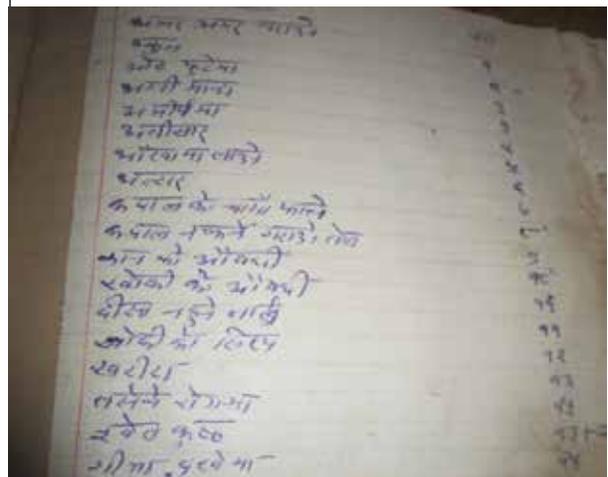
Guduchi Grit made by local traditional healer



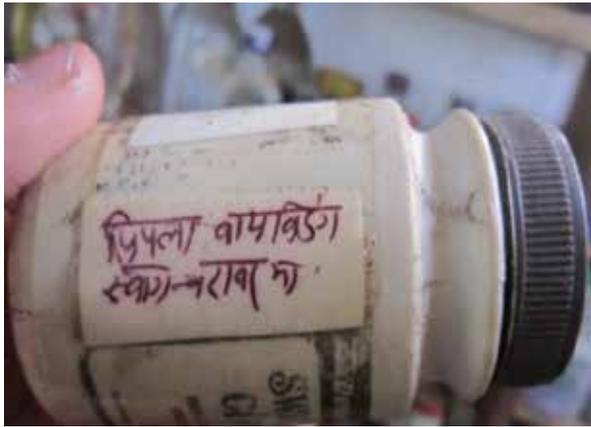
Ayurvedic Contraceptive medicine made by local traditional healer



A Dolayantra shown in classic ayurveda text book



A note created by local traditional healer for treating patients



Herbal medicine made by local traditional healer



Kuchila (*Trychnos nux-vomica*)



Mahamitunjaya rasa made by local traditional healer



Shilajit purifying by local healer



Dankani Chyau



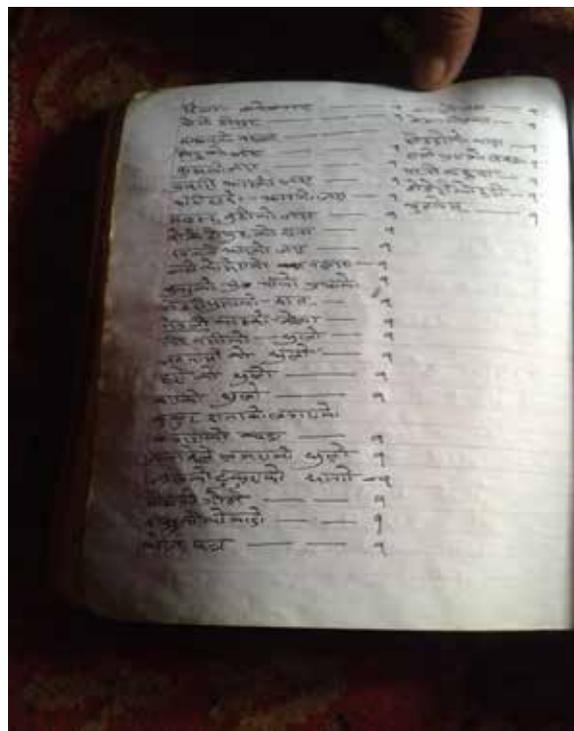
Head of Tortoise



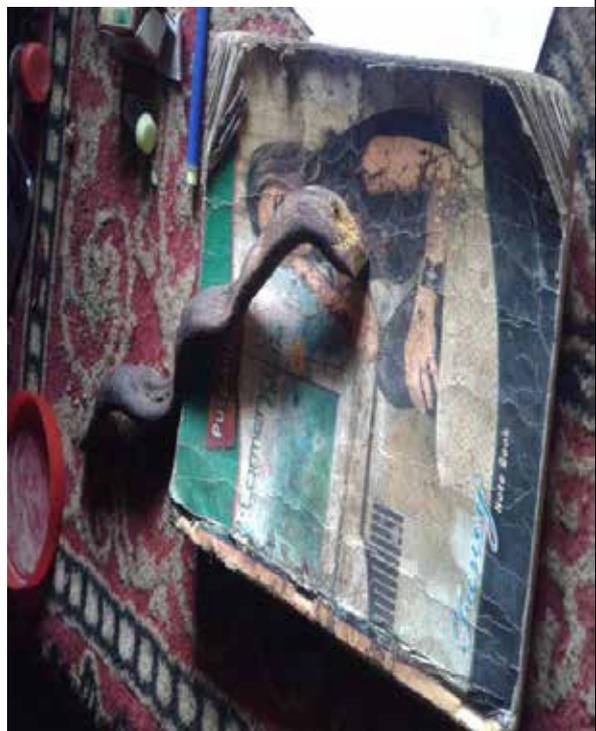
Bojho (*Acorus calamus*)



Bikhma (*Aconitum ferox*)



List of traditional medicine



Mantra chanting instrument



Hauro (Scientific name not found)



Laut Salla (Scientific name not found)



Mixture of traditional medicine



Gola ko lagi



Traditional healer



Harpasaro



Jaundice ko lagi



Product of Traditional medicine



Ingredients of medicine



Auswagandha



**Ghodtapre and Abijalo (*Centella asiatica*,
Drymaria cordata)**



Bajra dhunga (Minerals)



Shop of traditional medicine



Tulsi (*Ocimum tenuiflorum*)

Annex IX: Caste grouping

Caste/ethnic groupings

जातिय / धार्मिक समुह

<p>1. Dalit</p> <ul style="list-style-type: none">• Hill:Kami, Damai,Sarkii, Gaine, Badi• Terai: Chamar,Mushar,Dhusah/Paswan,Tatma, Khatway, Bantar,Dom, Chidimar, Dhobi,Halkhor <p>दलित</p> <ul style="list-style-type: none">• पहाड: कामी, दमाइ, साकी, गाइन, वादी• तराइ: चमार, मसहर, धसाह/पासवान, तात्मा, खातव, बानटर, डाम, चिडिमर,धाबी, हलखार
<p>2. Disadvantaged Janajatis</p> <ul style="list-style-type: none">• Hill:Magar, Tamang, Rai, Limbu, Sherpa, Bhote, Walung, Byansi, Hyolomo, Garri/Bhujel, Kuumal, Sunsar, Baramu, Pahari, Yakkah, Chhantal, Jirel, Darai, Dura Majhi, Danuwar, Thami, Lepcha Chepang, Bote, Raji, Hayu, Raute, Kusunda,• Terai:Tharu, Dhanuk, Rajbansi, Tajpuriya, Gangai, Dhimarl, Meche, Kisan, Munda Santhal/Satar, Dhangad/Jhangad, Koche, Pattarkatta/Kusbadiay <p>पहुँच नभएका जनजातिहरू</p> <ul style="list-style-type: none">• पहाड: मगर, तामाङ, राइ, लिम्बू, सपा, भाट, वालङ, व्यासी, हयालामा, घती/भजल, कमाल, सनसार, बराम, पहेरी, यक्काह, चन्ताल, जिरल, दमाइ, दरा माभी, दनवार, थामी, लप्चा, चपाङ, बाट, राजी, हाय, राउट, कसन्डा• तराइ: थारु, धानक, राजवशी, ताजपरिया, गान्गाइ, धिमाल, मच, किसान, मन्डा, सन्थाल/सतार, धागड/भागड, काच, पत्तरकट्टा/कस्बादिया
<p>3. Disadvantaged non-dalit Terai caste groups: Yadav, Teli, Kalwar, Sudhi, Sonar, Lohar, Koiri, Kurmi, Kanu,Haluwai, Hajam/Thakur, Badhe, Bahae, Rajba Kewat, Mallah, Nuniya, Kumhar, Kahar, Lodhar, Bing/Banda, Bhediyar, Mali, Kumar, Dhunia</p> <p>पहुँच नभएका गर दलित तराइ जाति समह : यादव, तली, कलवार, सधी, सानार, लाहार, काइरी, कमी, कान, हल(वाइ, हजाम/ठाकर, बाध, बहाइ, राज्बा कवाट, मल्लाह, ननिया, कमहर, कहार, लाधर, बिङ/बन्दा, भदियार, माली, कमार, धनिया</p>
<p>4. Religious Minorities: Muslims, Churoute</p> <p>धार्मिक रुपले अल्पसंख्यक: मुस्लीम, चुरौटे</p>
<p>5. Relatively advantaged Janajatis: Newar, Thakali, Gurung</p> <p>तुलनात्मक रुपले पहुँच भएका जनजातिहरू नेवार, थकाली, गरुड</p>
<p>6. Upper caste groups: Brahman (hill), Chhetri, Thakuri, Sanyasi, Brahman (Terai), Rajput, Kayastha, Baniya, Marwadi, Jaine, Nuraang, Bengali</p> <p>उपल्लो जातिय समुह ब्राह्मण (पहाड), क्षेत्री, ठकुरी, सन्यासी, ब्राह्मण (तराइ), राजपुत, कायस्थ, बानिया, मरवाडी, जन, नराङ, बगाली</p>

Study Team

Study team- fiscal year 2070/71

Principal Investigator: Bhupendra Nirajan Khaniya

Co-investigators: Dr. Krishna Kumar Aryal

Research Assistants:

Mahesh Adhikari

Arjun Poudel

Niraj DC

Hari Aryal

Ranjana Regmi and

Asmita Adhikari

Advisor: Dr. Ritu Prasad Gartoulla

Study team- fiscal year 2072/73

Principal Investigator: Dr. Meghnath Dhimal

Co-investigators:

Dr. Khem B Karki

Dr. Krishna Kumar Aryal

Ashok Pandey

Research Supervisors:

Chandan Kumar Pandey

Sabina Shrestha

Prabina Makai

Research Assistants:

Sijan Shrestha

Laxmi Bhattarai

Shreya Bhattarai

Trilok Bikram Jashraj

Nadina Maharjan

Urmila KC

Rinku Kumari Mahato

Advisor: Dr. Ritu Prasad Gartoulla

Study team- fiscal year 2071/72

Principal Investigator: Dr. Krishna Kumar Aryal

Co-investigators:

Dr. Meghnath Dhimal

Dr. Raja Ram Dhungana

Research Supervisors:

Dr. Savyata Panthi

Roshan Baskota

Lokendra Karki

Anil Koju

Mamata Pokharel

Research Assistants:

Krishna Malakar

Rajan Gyawali

Krishna Gyawali

Season Koju

Gita Adhikari

Report Compilation Team:

Ashok Pandey

Dr. Khem Bahadur Karki

Dr. Meghnath Dhimal

Dr. Krishna Kumar Aryal

Ranju Kumari Mehata

Asha Chaudhary



Nepal Health Research Council (NHRC)

Ramshah Path, Kathmandu, Nepal

Tel : +977 1 4254220

Fax : +977 1 4262469

E-mail : nhrc@nhrc.org.np

Website : www.nhrc.org.np