



IJMIRD 2015; 2(3): 153-160
www.allsubjectjournal.com
Impact factor: 3.672
Received: 25-02-2015
Accepted: 08-03-2015
E-ISSN: 2349-4182
P-ISSN: 2349-5979

Avinash Hemrom
Junior Research Fellow, State
Forest Research & Training
Institute, Raipur, C.G, India.

Devendra Sharma
Junior Research Fellow, State
Forest Research & Training
Institute, Raipur, C.G, India.

Study on sacred groves of Kanker district, Chhattisgarh, India

Avinash Hemrom, Devendra Sharma

Abstract

A study was carried out in Kanker district of Chhattisgarh, India to explore the sacred groves of this district. A survey was conducted in different ranges of kanker like Narharpur, Charama, Bhanupratappur, Phulpadh, Antagadh etc. during 2014 and observed more than 100 of sacred groves in Kanker district. These sacred groves play important role in conservation of many rare, endangered and threatened species. Most of the sacred groves are present in deep inside the forest or top of the dense plateau. There is a vast diversity found also in area of the sacred groves i.e. from some hundred square meters to hundred hectares of land. The study also revealed about some socio-cultural and ecological dimensions of sacred groves.

Keywords: Sacred, Deity, Taboos, Biodiversity etc.

1. Introduction

Worshipping of nature or its elements is the fundamental or essential part of human life since ancient times. Its glance can be seen in the culture, religion, festivals, rituals, traditions associated with the people living in different continents of the world mostly in Asia & Africa. Sacred groves are the forest patches conserved by the local tribes or villagers with the belief in the deity residing in those particular groves. India also has varied forms of sacred groves in different states. Chhattisgarh state is also enriched with forest and green vegetation & most of the villagers residing here are tribes especially in the Bastar division. So, tribal's living in the villages of Kanker district still has a very deep faith in the deity residing in these types of sacred groves. So this research paper gives a brief idea about the sacred groves and its deity present in the Kanker district of Chhattisgarh. Also gives brief information about the flora, fauna, social culture associated with the sacred groves of Kanker district.

2. Objective:

Main objectives of this Research is to know the different information associated with the sacred groves of Kanker district like total no, deity, social beliefs, area conserved, edaphic factors, biodiversity of flora & fauna etc.

3. Methodology:

Primary data collection; A baseline survey has been conducted in the kanker district to collect the different information associated with the sacred groves of Kanker district like total no, deity, social beliefs, area conserved, edaphic factors, biodiversity of flora & fauna etc.

Secondary data collection; Secondary data were collected from the various sources and records, relevant literature & websites to make better understanding and interpretation.

Study area: Kanker district is located in the southern region of the state of Chhattisgarh, India within the longitudes 20.6-20.24 and latitudes 80.48-81.48. The total area of the district is 5285.01 square kilometers. The Kanker town (the district headquarters) is on the National Highway NH-30. It lies between the two well-developed cities of Chhattisgarh, Raipur (Capital of Chhattisgarh) and Jagdalpur (the district headquarters of the neighboring Bastar district). The district headquarters of Kanker is 140 kilometers from Raipur and 160 kilometers from Jagdalpur. Though well connected by roads, the district still does not fall within the vast network of the Indian rail service.

Correspondence:
Avinash Hemrom
Junior Research Fellow, State
Forest Research & Training
Institute, Raipur, C.G, India.

Five rivers flow through the district. These are the Mahanadi River, Doodh River, Hatkul River, Sondur River and Turu River. The physical area of Kanker is heterogeneous and is a mix between flat land and undulating hills. Most of the land is in between 300 to 600 meters above sea level and about 80% area of Kanker is flat. These can be divided into two parts-Mahanadi plane and Kotri Plane.

Demographics: According to the 2011 census Kanker district has a population of 748,593. This gives it a ranking of 493rd in India (out of a total of 640). The district has a population density of 115 inhabitants per square kilometre (300/sq mi). Its population growth rate over the decade 2001-

2011 was 15%. Kanker has a sex ratio of 1007 females for every 1000 males, and a literacy rate of 70.97%.

Climate: This district is made up of small pockets of hills. The climate of the district is of predominantly a “Monsoon type”. The May month is the hottest month and the December month is the coolest month. Annual average rain of the district is 1492 mm, 90% of which fall during the period of June to October. The average annual rainfall over last six years shows that it is highly fluctuating. Within the district, the Kanker and Charama blocks have a predominantly dry climate, whereas that of Bhanupratappur is of the wet type.

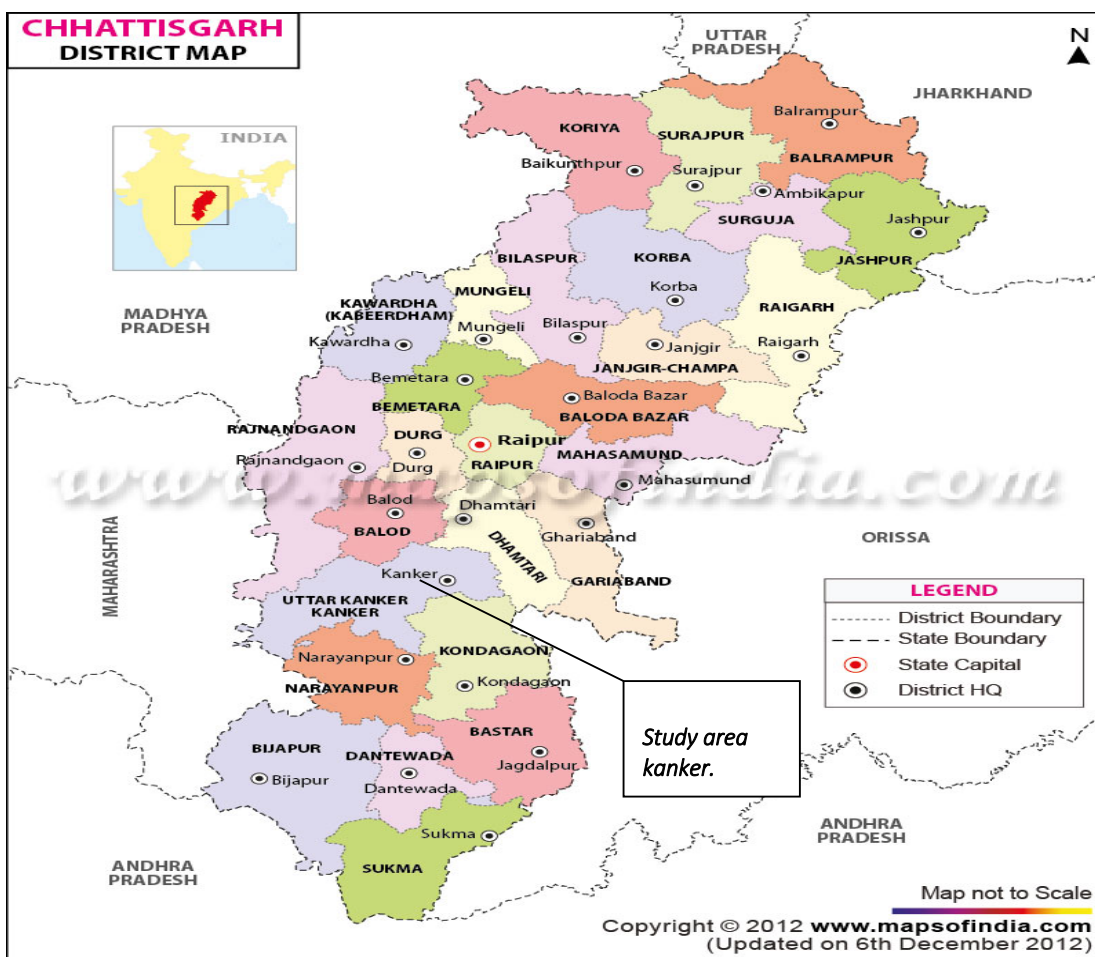


Fig 1:- Political map of Chhattisgarh with its boundary and neighboring state borders and boundaries, district boundaries and its headquarters.

4. Result And Discussion:

These are some of the descriptions of the major sacred groves found in the kanker district of Chhattisgarh.

Nageshwar Dev : Nageshwar Dev is given more importance because it is situated near Nageshwar Dev, Ganesh ji, Bajrang ji & all these all are devoted here every year. A very famous fair is also being conducted by the villagers in which all the people from nearby villages use to participate .Peoples from every caste use to participate in this and i.e. why its historic importance also increases because every people from each community participate in conserving this sacred groves and its nearby vegetation or forest. Hunting and logging is strictly prohibited in the nearby area due to the belief of the villagers in the sacred groves. People’s are planning here to

make it ecotourism spot because it’s a centre of faith and villagers believe that Nageshwar deity always protect the villagers and wild animals. The area of forest which comes under the effect of this deity is 206 hac & generally, it comes under tropical forest of India. Some of the trees which are present here are *Embellica officinalis*, *Ficus religiosa*, *Madhuca indica*, *Terminalia chebula*, *Terminalia tomentosa*, *Diospyrous melanoxylon*, *Cleistanthus collinus*, *Terminalia bellerica* , *Lannea coromandelica* , *Senha (common name) etc.* and tallest among this is *Terminalia tomentosa*

Kapat Dai: There is a very good environment near kapat dai and Nageshwar Dev is also situated near it. Its face structure

is door shaped and due to this it is called as kapat dai because Kapat means door in Hindi. It is the head of 12 Pali i.e. 12 nearby villages. It is very famous & people use to come here with their wishes because deity takes away the grief or sorrow of the village & villagers and provide happiness to their families. Many villagers from all the nearby villages participate in the fair and the festivals associated with this deity. Some of the trees which are present here are *Embellica officinalis*, *Ficus religiosa*, *Madhuca indica*, *Terminalia chebula*, *Terminalia tomentosa*, *Anogeissus latifolia*, *Diospyros melanoxylon*, *Cleistanthus collinus*, *Terminalia bellerica*, *Lannea coromandelica*, *Senha* (common name) etc. and tallest among this is *Anogeissus latifolia*

Thakur baba: This is also one of the important deities of this village and can be seen in most of the ranges of kanker circle Phulpadh, Antagadh etc. It is worshipped in each and every villages like Chaitra magh, Pola, Hareli, Gaon Vidai, Aama chain, Bhaji jogani etc. This deity also take care of the village and its believers & protect them from diseases, evil spirits & also it takes away the grief's & sorrows of the villages and returns pleasure to the village. Some of the trees which are present here are *Terminalia tomentosa*, *Madhuca latifolia*, *Cleistanthus collinus*, *Pterocarpus marsupium*, *Shorea robusta*, *Terminalia chebula* etc.

Kari rao: It is the deity usually found on the top of the plateaus or mountains of this region and can be seen near the Mandamari village of Narharpur. It is found in very dense forest of density 0.02 m trees grown. Along with this deity there are also many deities present in the same plateau like Kari rao, Mavli, Kunwarpath, gadhiya, Raja baba, Gadh-hinglaj, Sat behen kaina. All these deities are prayed and worshipped in every festivals and rituals which are conducted here and in which many villagers participate e.g. Dev parv and Madai mela. Some of the trees which are present here are *Embellica officinalis*, *Ficus religiosa*, *Madhuca indica*, *Terminalia chebula*, *Terminalia tomentosa*, *Anogeissus latifolia*, *Diospyros melanoxylon*, *Cleistanthus collinus*, *Terminalia bellerica*, *Lannea coromandelica*, *Senha* (common name), *Koriya* (common name), *Schleichera oleosa*, *Boswellia serrata* etc. many important medicinal plants are also present here like *Chlorophytum tuberosum*, *Chlorophytum borrevilium*, *Andrographis paniculata*, *Asparagus racemosus*, *Swertia chirata* etc.

Kwaanrpath Baba: It is also very famous deity Kanker and known as the protector the nearby villages. It is worshipped since ancient times and many believers comes here and pray for & village. Many festivals are being celebrated here like Haryali, Pola, Dushhera, Diwali, Chaitra-magh and not only the tribal's but every member of the nearby villages participate in these festivals. Here, vegetation is very dense like plants are grown here in 0.4 m density and many important medicinal plants are also present here like *Chlorophytum tuberosum*, *Chlorophytum borrevilium*, *Andrographis paniculata*, *Asparagus racemosus*, *Swertia chirata* etc. Some of the trees which are present here are *Dalbergia sissoo*, *Madhuca indica*, *Terminalia chebula*, *Terminalia tomentosa*, *Anogeissus latifolia*, *Diospyros melanoxylon*, *Cleistanthus collinus*, *Terminalia bellerica*, *Lannea coromandelica*, *Senha* (common name),

Koriya (common name), *Schleichera oleosa*, *Boswellia serrata* etc.

Gadhiya dev: This deity can be seen in most of the area of kanker like Tuegahan, Dudhawa, Chanar etc. It is the deity of the nearby villages and present in the top of the plateau or Gadhi. Many tribes like Raut, Kallar, Gond participate in the festivals and rituals of this deity like Hariyali, Chaitra, Navratri mela etc. Some of the important trees which are present here are very dense such as *Lannea coromandelica*, *Anogeissus latifolia*, *Schleichera oleosa*, *Cleistanthus collinus*, *Terminalia tomentosa*, *Pterocarpus marsupium*, Korea (common name) etc. many important medicinal plants are also present here like *Chlorophytum tuberosum*, *Chlorophytum borrevilium*, *Andrographis paniculata*, *Asparagus racemosus*, *Swertia chirata* etc.

Shitala mata, (Navdabri): It is one of the main deity present in almost all the villages of kanker. This deity is also known as Durga maa. This is known as the protector of the village from all the evils and diseases. Anybody who is suffering with the chickenpox or small pox is given bath with the prayed or blessed water of the Shitala maa along with Neem and patient got treated in few days. Some of the important trees which are present here are *Azadirachta indica*, *Madhuca latifolia*, *Diospyros melanoxylon*, *Mangifera indica*, *Terminalia tomentosa* etc.

Risaipath Baba: This is also one of the important deities of village since ancient times. All the villagers use to pray here and participate in festivals like Haryali, Nayakhani, Dushhera, Diwali etc. There are many important which are present here *Embellica officinalis*, *Boswellia serrata*, *Ficus religiosa*, *Madhuca indica*, *Terminalia chebula*, *Terminalia tomentosa*, *Anogeissus latifolia*, *Diospyros melanoxylon*, *Cleistanthus collinus*, *Terminalia bellerica*, *Lannea coromandelica*, *Senha* (common name) etc.

Budha dev: This is also one of the important deities of the village and can be seen in most of the places of kanker. Every festival is being celebrated here i.e. why it is given more importance like Chitrai, Navakhai, Aama chain, Bhaji jogani etc. Some of the important trees present here are like *Terminalia tomentosa*, *Pterocarpus marsupium*, *Anogeissus latifolia* etc.

Guru- Gurumahin mata: This is one of the important female deities of Bhansuli village of Kanker. It covers a very good area of forest patch i.e. 127.63 hectares with a density between plants is 0.5 m and also rich in biodiversity of both flora & fauna. Some of the important trees which are present *Boswellia serrata*, *Azadirachta indica*, *Lannea coromandelica*, *Koriya*,

Maa Duthmain mata: This is a very famous deity of Anjani area of Narharpur range, Kanker. It covers an area of 1.60 hac. Pond is situated near this sacred grove so water availability is there or the whole year. Every year, in the month of November or at Navratri, a fair is conducted by the villagers and in which more than ten thousand people use to participate. So, it's a very sacred place and all the people concern about the sacred grove nearby vegetation associated with this deity. It is a belief of the villagers that any married couple who doesn't have child use to come here and pray for

the child. Many of the believers are being benefitted here by the deity, so people have great faith on this. Some of the trees which are present here *Madhuca indica*, *Terminallia chebula*, *Terminalia tomentosa*, *Anogeissus latifolia*, *Diospyros melanoxylon*, *Cleistanthus collinus*, *Terminallia bellerica*, *Lannea coromandelica*, *Senha*(common name), *Koriya*(common name), *Schleichera oleosa*, *Boswellia serrata* etc.

Thema Baba: This deity is present in the Banspattar area of Narharpur range, Kanker. All the villagers of all caste participate in the festivals & rituals of this sacred grove. More than 12500 people use to come at the time of Haryali festival .Here, at this place every year people from 52 villages or 12 Pali, participate and think about the development and welfare of the villagers and also about the management of the sacred grove and its associated vegetation. So, due to this reason it's a heritage site, & natural conservation of vegetation associated with this is done by the people. Some of the trees which are present here *Lannea coromandelica*, *Boswellia serrata*, *Pterocarpus marsupium*, *Cassia fistula*, *Maduca indica* etc.

Kokodmudiya: It is situated on the way of village Rete near mountain and enriched with natural beauty and vegetation. All the tribal's and villagers believe that this deity is a protector of the village. If anybody is facing some difficulties in their life like unemployed, no child, disease, evil spirit etc. then they use to come here and pray to the deity and many of them are blessed. This deity provides happiness to the village i.e. why people prohibit the practice of cutting & thinning of forest of this sacred grove and hunting and logging is also prohibited here. Some of the trees here are *Madhuca indica*, *Terminallia chebula*, *Terminalia tomentosa*, *Anogeissus latifolia*, *Diospyros melanoxylon*, *Cleistanthus collinus*, *Terminallia bellerica*, *Lannea coromandelica*, *Senha*(common name), *Koriya*(common name), *Schleichera oleosa*, *Boswellia serrata* etc.

Jogda Dev: This is situated above the mountain and all the tribes of this place like Gond, Baiga, Bhatra etc. have faith on it. Many social and religious beliefs are associated with this and villagers pay many sacraments, prayers and offerings to this deity. This deity is also known as the well wisher of the village, people pray here for good health, good rain and good crop and also to protect them from any difficulties etc. At the top of the mountain there is rock and beneath there is a structure of five statues which is naturally made and at least 50 peoples use to stand there and pray to the deity. All the nearby forest comes under its effect and some of the trees which are present here are *Embellica officinalis*, *Boswellia serrata*, *Pterocarpus marsupium*, *Lannea coromandelica*, *Senha* (common name), *kappa* (common name) etc.

Gadhiya dev, Turgeon: It is very ancient sacred groves made by the villagers. This place has very dense forest and many wild animals were present since earlier times like Tiger, wolf, Hyena etc. Many villagers and cattle's are being attacked by the tiger living here i.e. why king of kanker wanted to kill the tiger, but tiger becomes more vigor and

violent at this place. Then king prayed to this deity for the protection of villagers from the tiger. And many other Gadh's like Kilepar, Harradulla, Tuegahan were also situated nearby i.e. why it is called as Gadhiya dev; as a head of the nearby Gadh's. It is surrounded by big rocks. Many festivals like Nayakhai, Chaitrai are being celebrated here and still many rituals and taboos are associated with this deity. Some of the trees which are present here are *Syzygium cumini*, *aegle marmelos*, *Ficus religiosa*, *Tamarindus indicus*, *Lannea coromandelica*, *senha* (common name), *Bridelia retusa*, *Bombax ceiba*, *Acacia catechu*, *Terminalia chebula*, *Terminalia bellerica*, *Boswellia serrata* etc.

Taboos and belief systems associated with the sacred groves of kanker District

1. People should not enter in to the groves with footwear.
2. Hunting, Logging or Felling of trees inside and near the groves is prohibited.
3. People should slaughter goats & chickens 32 feet away from the main deity.
4. Women should not enter in to the grove during their menstrual period.
5. Girl's who have recently attained the puberty should not enter in to the grove for some days
6. Pregnant women should also not enter the grove till some days after delivery.
7. People who have attended death ceremony should not enter in to the Grove for next 21 days.
8. In Gadhiya dev it is a belief that people should not go there with wrong intention otherwise the wild animals or the honey bee present there will attack on them, it happens some days before of our survey.

So, these are some information about the major deities which are present in Kanker district. This only gives a brief idea of the sacred groves that area present in this district. They are present in more than a hundred in number. The physical area of Kanker is heterogeneous and is a mix between flat land and undulating hills & we find here that most of the sacred groves are present on the top of the plateau. But due to the belief & faith in the deity villagers still climb up the mountains and pray to the deity and participate in all the rituals and festivals associated with the deity. They still follow the taboos and belief related with the deity. So, this belief plays a major role towards the natural conservation of an indigenous, rare, endangered & vulnerable species. So, this can also called as natural gene bank of various species. The forest of the sacred groves is enriched with biodiversity of species of both flora & fauna. Many medicinal importance plants are also seen here like *Chlorophytum tuberosum*, *Chlorophytum borrvilianum*, *Andrographis paniculata*, *Asparagus racemosus*, *Swertia chirata* etc. Wild animals like Tiger, Bear, Hyena, Dear, Chital, Monkey, Wild pig etc. are also present here. But in some places, people are suffering from lack of management facilities like drinking facility above the mountain, boundary & shade facility etc. So this is a point where village community and government must take measures to improve the conditions of these sacred places. Here are the dimensions of largest or a tallest tree found in some of the major sacred groves of kanker district is given below:



Fig. 2: Kapat Dai, Surhi,



Fig. 3: Nageshwar Dev, Surhi,



Fig. 4: Rajarajeshwari Devi,

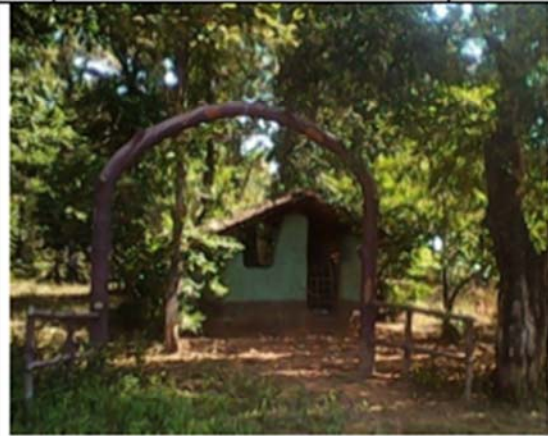


Fig. 5: Thakur Dai, Gondahur, Pakhanjur.



Fig. 6: Aanga dev, Bondanar,



Fig. 7: Thakur Dai, Khad



Fig. 8: Thakur Dai, Gadhpara, Antagadh



Fig.9: Thakur Dai, Byanaar, Korar.



Fig. 10: Gadhiya Dev, Harradulla



Fig.11. Kunwarpathbaba, Dumarpani



Fig. 12: Thakur Dai, Harangadh



Fig.13. Thakur Dai, Sogaon, Pakhanjur

Table 1: Dimensions of the tallest tree found in some of the major sacred groves of Kanker:

S.no	Name of the Sacred grove	Nearby Villgae/ Panchyat	Area in hectares	Soil type	Tallest tree	Diameter in cm (approx)	Height in metre (approx)	Age in years (approx)
1. 1	Nageshwar Dev	Surhi	206	Red-lateritic	<i>Terminalia tomentosa</i>	105 cm	24 m	60-80
2. 2	Kapat dai	Surhi	206	Red-lateritic	<i>Anogeissus latifolia</i>	155 cm	25 m	50-60
3. 3	Thakur Baba	Balbani/ Marwadi	-	Red-lateritic	<i>Terminalia tomentosa</i>	190 cm	34 m	80-90
4. 4	Kari rao	Kariyapahar/ BIranpur	100	Red-lateritic	<i>Pterocarpus marsupium</i>	120 cm	15 m	45-50
5. 5	Kwaanrpath baba	Dimarpani	50.68	Red-lateritic	<i>Dalbergia Sissoo</i>	110 cm	19 m	45-50
6. 6	Gadhiya Dev	Kishanpuri	40	Red-lateritic	<i>Lannea coromandelica</i>	140 cm	18 m	50-60
7. 7	Shitala mata	Navdabri/ Thalabodi	-	Sandy soil	<i>Azadirachta indica</i>	340 cm	12 m	90-100
8. 8	Risaipath Baba	Risewada	13.92	Black soil	<i>Boswellia serrata</i>	180 cm	20 m	80
9. 9	Budha Dev	Narharpur	-	Red-lateritic	<i>Pterocarpus marsupium</i>	110 cm	25 m	45-50
10.	Guru-Gurumahin mata	Narharpur	127.630	Red-lateritic	<i>Boswellia serrata</i>	38 cm	18 m	20-25
11. 10	Maa Duthmain mata	Anjani/ Narharpur	1.60	Red-lateritic	<i>Diospyros melanoxylon</i>	275 cm	45 m	90-100
12. 11	Thema Baba	Banspattar/Narharpur	3.86 hac	Red-lateritic	<i>Madhuca indica</i>	240 cm	32 m	90-100
13. 12	Kokodmudiya/ Budha Dev	Charama	2 hac	Red-lateritic	<i>Schleichera oleosa</i>	185 cm	18 m	70-80
14. 13	Jogda dev	Gotitola	71.80 hac	Sandy soil	<i>Boswellia serrata</i>	115 cm	16 m	50-60
15. 14	Gadhiya dev, tuegahan	Tuegahan, Charama	55.340 hac	Red-lateritic	<i>Terminalia tomentosa</i>	65 cm	20 m	15-20

5. Acknowledgements:

I pay my thanks to Devendra Sharma for data and Literature collection during writing this article & also for their guidance, moral support.

Reference:

- Balaguru, B, Britto, S.J, Soosairaj, S, Natarajan, D. and Nagamurugan, N.2005. "Cultural and Ecological Significance of Sacred Forests with Special Reference to Sacred Grove in Pudukottai District of Tamil Nadu". *Strategy for Conservation of Sacred Groves*.pp.117-120.
- Burman, R.J.J.1991. Sacred groves among Mahadeokolis, Vanayajati
- Brandis, D.1897. *Indian Forestry*. Poona, India, Oriental Institute.
- Britto, J.S, Balaguru, B, Natarajan, D. and Arociassamy, D.I. 2001. Studies on the ethnobotany and species composition of the sacred groves at the foot hills of the Shervaroys, astern ghats of Tamil Nadu, *Journal of Hill Research* 13(2): 130-135.
- Gadgil, M. and Vartak, V.D.1981. Sacred groves of Maharashtra: *An inventory*. In: *Jain, S.K.(ed.) Glimpses of Indian Ethnobotany*. Oxford and IBH Publication, New Delhi. pp. 279-294.
- Gokhale, Y. 2005. "Use of Plants as Indicator of Management of Sacred Groves in the Western Ghats of Karnataka". *Strategy for Conservation of Sacred Groves*.pp.93-96.
- Gunasekaran, M. and Balasubramanian, P.2005. "Sthlavriksha" Worship – A tool in Plant Conservation in Tamil Nadu". *Strategy for Conservation of Sacred Groves*.pp.163-166.
- Head, I.2000. *Second nature: the History and implications of Australia as Aboriginal Landscape*. Syracuse Univ.Press, New York.
- Jagannathan, M.2005."Role of Sacred Groves in Biodiversity Conservation". *Strategy for Conservation of Sacred Groves*.pp.137-140.
- Karunakaran, P.V, Balasubramanian, M. and Ramesh, B.R. 2005. "Conservation and Management of Sacred Groves in Kerala as Community Reserves". *Western Ghats of Karnataka*. *Strategy for Conservation of Sacred Groves*.pp.233-238.
- Kiewtam, R.S. and Ramakrishnan, P.S.1989. "Socio cultural studies of the sacred groves of Cherapunji and adjoining areas in north eastern India". *Man in India*, 69:64 71.
- Krishnan, P.R, Paramathma, M.and Venkatachalam, S. 2005."Sacred Groves – Tradional Health Reservoirs". *Strategy for Conservation of Sacred Groves*.pp.175 - 178.
- Kunhikannan, C. 2005."Traditions, Rituals and biodiversity in sacred grove of Karakkakavu, Kasargod district, Kerala state- a case study". *Strategy for Conservation of Sacred Groves*.pp.125-136.
- Kulkarni, D.K.2005. "Threat to Sacred Grove Conservation in Tribal Pockets of Pune District, Maharashtra State". *Strategy for Conservation of Sacred Groves*.pp.141-150.
- Kumar, Surinder.2005. Rajasekaran, A. and Sharma, K.D. 2005. "Sacred and Venerated Plants of Himachal

- Pradesh". *Strategy for Conservation of Sacred Groves*.pp. 170-174.
16. Manikandan, P, Venkatesh, D. R, and Muthuchelian,K, 2011. "Conservation and Management of Sacred groves in Theni District,Tamil Nadu, India" Vol. 2(2):76-80.
 17. Mathur, P.R.G.2005."Impact of Sanskritization and Environmental Degradation on the sacred Groves in Rural and Tribal Areas of Kerala – A Comparative study". *Strategy for Conservation of Sacred Groves*.pp.151-157.
 18. Nair, P.T.1965. Tree Symbol Worship among the Nair of Kerala. In: Gupta, S.s.(ed.) Tree Symbol Worship in India, Calcutta, pp 93-103.
 19. Parthasarathy, N, Venkateswaran, R, Reddy Sridhar. and Mani, S.2005. "Role of Sacred Groves in Biodiversity Conservation of Tropical Dry Evergreen Forests". *Strategy for Conservation of Sacred Groves*.pp.47-52.
 20. Ramakantha, V. and Daniels, R.J.R.2005." Sacred Groves: Need for a Reassessment of Intrinsic, Ecological and Human Use Values". *Strategy for Conservation of Sacred Groves*.pp.121-124.
 21. Ramakrishnan, P.S.2005. "Sacred Groves Integrated within the Cultural Landscape. *Strategy for Conservation of Sacred Groves*.pp.108-116.
 22. Sainkhediya,J. and Ray,S, 2014."Studies on sacred groves of Nimar region, MadhyaPradesh, India" Vol.3 (1) January-March, pp.64-69
 23. Sankaramurthy, S. and Murali, J. 2005. "Management of Sacred Groves in Tamil Nadu". *Strategy for Conservation of Sacred Groves*.pp.179-181.
 24. Sekar, T.2005. "Peoples Participation in Shola Conservation – Banagudi Shola Experience". *Strategy for Conservation of Sacred Groves*.pp.158-162.
 25. Thirunarayan, T.2005. "Medicinal flora of the Sacred Groves". *Strategy for Conservation of Sacred Groves*.pp.167-169.
 26. Basu, Ramsankar.2005."Status and Future of Sacred Groves in Puruliya, West Bengal". *Strategy for Conservation of Sacred Groves*.pp.22-29.
 27. Gokhale, Yogesh.2005. "Use of Plant as Indicator of Management of sacred groves in the Western Ghats of Karnataka". *Strategy for Conservation of Sacred Groves*.pp.82-92.