



Research Article

An Investigation on The Local Flora of WANAPARTHY For Its Therapeutic Properties

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Abstract:

There are 355 plant species total in the Government Degree and PG College campus in Wanaparthi; 15 of them are unique to the area. There were also a significant variety of medicinal plants, wild relatives, fodder plants, and edible plants found in the area. The findings showed that the college campus has an abundance of plant species, which is great for the academic pursuits of the student body.

Keyword: Conservation, Endangered, Economic Importance, Related Species, Wild.

Introduction

Consciousness, although enriched by many meditations on "identity," breaks free of shackled mystery. What Phillip Gleason pondered some fifteen years ago is still generally accepted now. The way we today use the word "identity" has a subtlety that cannot be contained by dictionary definitions; rather, it reflects more traditional understandings of the term. Our modern understanding of "identity" is a reasonably sophisticated social construction. Although everyone figures out how to properly use the term in conversation, its legitimacy is too diffuse to provide a compact and acceptable assessment report that marginalizes the leaning of its current connotations and meanings. Contrary to popular belief, identity is not a hazy or difficult concept. It examines and questions the enormous authority and validity that the term "cultural identity" asserts for itself. On the Ideological State and the Reproduction of Capitalism by Althusser Apparatuses like religion, education, family, public proclamation,

politics, ethnicity, and the media all help shape the orthodoxy within which we construct our individual identities. Possibly, identities will be acknowledged by society, culture, and institutions.

Individuals' reasons for adopting consistent forms of identification reveal much about who they are as citizens of a given state. Together, gender and national identity include a wide range of customs that unite people around common interests. The structure of one's identity is often tamed by the possessor. This development is tenable within the framework of Judith Butler's performativity. This suggests making claims about one's identity on a regular basis. When it comes to gender, Butler asserts, "there is no gender identity behind the displays of gender... Expressions, which are purportedly the end product of identity construction, are themselves a crucial part of that process. Thus, for instance, a woman's sense of self is reflected in the way she dresses, the way she walks, the

way she acts, and the way feminism itself is constructed. To do this, one must engage in feminist discussions that treat the self as a feminine topic. Feminism and masculinity, which are both supported by rationality, are still ethnically inherited via the reproductive process. Although Butler's words for this "performativity" should be understood not as a notable or planned "act," rather, slightly, repeated in her words are put into practice by which any discourse creates. Individuals are always executing forms of identification and subjectivity in preparation for the practices that will ensue after their introduction inside a given discourse.

Subjectivity incorporates them where they have been successfully assimilated. If these don't take place, it might lead to dis-identification or counter-identification, both of which call for challenging hegemonic identity norms. Moreover, identities are transparently dependent on shifting identification processes; for instance, associating with a group or religion may call for vigilant counter-identification in opposition to identities assigned by institutions and society. This is shown through a compilation of everyday signs and symbols that stand for heterosexual norm deviation. Cultural symbols, signals that are put into action, let people make their identities visible and accessible to others.

Literature Review

Biodun Jeyifo's (2022) next book *Literature* mostly lives on through critical discussion. It not only ensures literature will live on, but also decides how it will be preserved and how it will be used if it does. This study examines the birth of African literature as an academic field, a single but significant component of the argument over the subject of a self-constituted and self-constituting African critical discourse. Scholars and critics have separated into two distinct schools, one emphasizing extraliterary and nonliterary concerns (nationalists), and the other emphasizing objectivity, rigor, formalism, and literary norms of evaluation (Africanists), which mirrors the historical dialectic of the professionalization of African literary study.

The Africanist agenda, which seeks to establish the study of African literature as a serious academic field in the developed world, has been at the forefront in recent years. Thus, there is a great paradox surrounding the study of African literature today: while decolonization historically allowed for the curricular legitimization of African literary study in African universities and schools, its historic arrest has shifted the center of gravity of African literary study away from Africa and toward Europe and the United States. Bibliography and notes.

Mary Modupe Kolawole's (2022) *Black academics in both the continent and the diaspora* have conflicting views on feminism. The author investigates the root causes of this conflict and the cultural factors that make womanism the preferred choice in Africa. Many African women, she claims, have a negative outlook on feminism because outsiders have tried to generalize about their lives without taking their cultures into account. African women's realities, identity, and dynamics of empowerment are better accommodated by womanism. As opposed to taking a polarizing stance, this one is open and welcoming. It is important to understand womanism within its cultural context, as well as the fact that it is not a 'man-hating' gender ideology that excludes males. The bibliography, notes, and references.

M. A. Umeh, Marie(2020) *Flora Nwapa-Nwakuche*, better known by her pen name, Flora Nwapa, died in Enugu, Nigeria, of pneumonia on October 16, 1993. She was 62 years old. She was laid to rest at Ugwuta, in Amede's Court. My final conversation with Flora Nwapa-Nwakuche took place in December 1992 in Scarsdale, New York, while she was touring the United States. The celebrated author discussed her status as a writer from a formerly colonized state, as well as the acclaim she received for being the first African woman to be published internationally. Nwapa admired the androgynous customs of the Ugwuta culture, with which she identified strongly. On the other hand, she complained about the "multiple

marginality" she faced at the hands of her Western publisher, who considered her a "minor writer." Her London publisher did not bother to produce and distribute her books locally and worldwide when they were in demand because she was thought to be from a Third World country, although they would have done so if she were from a so-called "first world" country. Nwapa claims that her novels were pirated in Africa when Heinemann relegated her to the literary margins, and that her worldwide voice was silenced as a consequence. As Ama Ata Aidoo put it, "they kill you creatively" (38) when the literary elite doesn't support your work by publishing, distributing, reading, and reviewing your works. Nwapa, who has always felt like a "other," decided to take matters into her own hands and disseminate her works by founding Tana Press Limited in 1977. My argument is that Nwapa's refusal to use the label "feminist" to define her ideological position in global letters is an act of defiance against the canonical politics of her erasure. Nwapa did an internal x-ray and analysis and came to the conclusion that racism, classism, and the exploitation of people of color are the root causes of sexism. As a result, she identified more with the word "womanist" coined by Alice Walker since it more accurately mirrored the experience of African women who are marginalized due to their race. According to the Eurocentric worldview, African women are in a position of subservience to their husbands and are expected to keep their abilities and interests within the home. Moremi, Queen Amina of Zaria, and Olufunmilayo Ransome-Kuti are just a few of the many examples of outstanding African women who rose to leadership positions in pre-colonial Africa despite the asymmetrical character of various African communities. The oral historians and griottes who enchanted Flora Nwapa with tales of the magical powers of Ogbuide, the mother of the lake, her family's illustrious history of hardworking women and men who served as role models, and her own penchant for service and the pursuit of excellence are all deserving of credit, Nwapa argues.

Currently, Helen Chukwuma (2019) African women of the 20th century who reflect on the idiom popularized by Chinua Achebe would realize that the "rain started beating us" when their husbands rode out to embrace the colonialists' religion, education, and money-driven economy. It was the women who stayed behind to take care of the house, the kids, and the land. As their economic standing improved, they were even more dependent on the males. All of the wealth and authority belonged to the males. We point the finger at colonialism and call it a whipping horse, yet it was colonialism that provided the guiding light of western education and exposure for women, which helped us to look at the globe more broadly and see that women everywhere are oppressed. In recent decades, African women have joined women from other countries in their fight for equality, empowerment, and visibility. This search for feminism cannot be imported. Neither women nor men can predict when or how their dormant volcano of a soul will explode. No one advises the other feminist to take her head out of the yoke; feminism is the response of women with guts and steam. The weight alone is decisive. This holds true if we take a closer look at the various national feminisms and the ways in which women cope with them. The word "feminism" originates from the English language, but its actual meaning depends on the specific cultures and life experiences of individual women.

A.J. Abdul-Jameel (2019) The great bulk of critical analysis of colonialist literature, despite its many strengths, is limited because it ignores the work's political context. This feature of humanistic closure demands the critic to consistently sidestep an examination of the dominance, manipulation, exploitation, and disenfranchisement inherent in the making of every cultural item or relationship. Two quick instances will best demonstrate the closures I'm referring about in the context of imperialist rhetoric. By claiming that she selected these authors because they are "innocent of emotional exploitation of the colonial scene" and

"distanced from the politics of domination," M. M. Mahood sidesteps the political issue quite explicitly in her book *The Colonial Encounter*, which compares the colonial representations of three European and three non-European writers. Homi Bhabha's critique provides a more compelling illustration of its finality. While his work is thought-provoking and enlightening in other respects, I find that it hinges on two assumptions—the unity of the "colonial subject" and the "ambivalence" of colonial discourse—that are not sufficiently problematized and are, in the end, untenable. Bhabha maintains, without offering any explanation, the unity of the "colonial subject (both colonizer and colonized)" in response to Edward Said's "suggestion that colonial power and discourse is possessed entirely by the colonizer."² The prospect that the many material and discursive antagonisms between invaders and indigenous may be reduced to the actions of a single "subject" is not something I want to rule out a priori, but neither do I want to assume it.

Methodology

All four seasons were included in the random sampling of the college campus that took place between February 2012 and February 2015. All plant species had duplicate representative specimens obtained. Once a plant was gathered from the campus or elsewhere in the district, no more collections were made of the same species.

dophytes (06 genera) out of a total of 467 taxa. Table-1 lists the species that have been identified.

Table 1: Tirumalaiah Gutta Sacred Grove Floristic Analysis

	Families	Genera	Species
Dicotyledons	66	208	383
Monocotyledons	09	69	129
Pteridophytes	06	06	21
Total	81	283	467

The 467 taxa that have been identified are listed, along with their botanical names, families, and economic significance. The taxonomic families are listed in alphabetical order. Value of usage is shortened.

Analysis of Families and Genera

With 77 different species, the Poaceae family

Each specimen recorded in the field notebook was assigned a unique "field number." To get these plant images, a Sony digital camera was used. Thick polythene bags were used to secure the obtained samples. Herbarium specimens were prepared by poisoning, drying, and pressing them in accordance with the procedures outlined by Santapau (1955), Jain and Rao (1977), and Forman and Bridson (1989). The specimens were identified using the following resources: the 'Flora of Presidency Madras' (Gamble and Fischer, 1915-1935); other works by Pullaiah (2015); and, in some cases, by comparing the specimens to those in the herbarium at Sri Krishnadevaraya University Herbarium (SKU); Deccan Regional Circle (BSID), Botanical Survey of India, Hyderabad. New distribution data, as well as endemic and endangered species, were confirmed with extreme caution.

Results

Floristic Analysis

The current investigation documented 467 vascular plant taxa in Tirumalaiah Gutta Sacred Grove, including 457 species and 10 intraspecific taxa. They are divided into 81 families and 283 different genera. 332 (71%) were dicots (208 genera), 129 (26.6%) were monocots (69 genera), and 6 (1.2%) were pteri

emerged as the most abundant in the analysis of plant families. This was followed by the Fabaceae (51) and the Cyperaceae (25), the Asteraceae (24), the Rubiaceae (19), and the Acanthaceae (18). Thirty-four out of the 81 families found here had just one member, making them monotypic. Twenty-four of them are from families of dicots, three from

monocots, and six from pteridophytes. There are just two members of nine families, while the other 32 families each have anything from three to fifteen members.

There are more than ten genera from seven different herbaceous plant families. Among

flowering plant families, Poaceae has 42 members, whereas Asteraceae has 23, Fabaceae has 19, Cyperaceae has 14, Acanthaceae has 11, Asclepiadaceae has 11, and Rubiaceae has 10. Figure 1 displays the ten most prominent families.

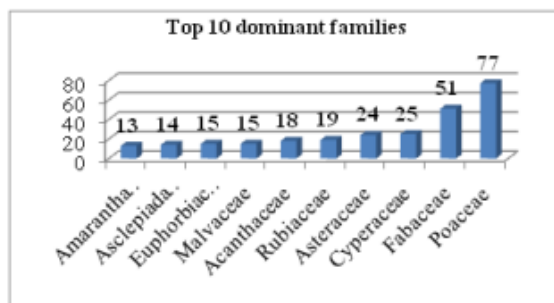


Figure 1: Top 10 dominant families

Endemic taxa

There are a total of 34 endemic species documented from the study region, with distributions ranging from local to as far away as Peninsular India. Table 3 provides a tabular presentation of endemic species and their historical distribution up to the level of Peninsular India. Some of the 34 taxa are regionally restricted to specific areas; for example, the Mahabubnagar district of Telangana is home to the endemic *Alysicarpusmahabubnagarensis*, while the Kadapa district of Andhra Pradesh, the

Rathnagiri hills of Maharashtra, and the Wanaparthy district of Telangana all boast their own *Chrytopogonvelutinus*.

New distributional records

Following a literature review and the inventory, 16 new taxa have been added to the Telangana state flora. Table 4 provides the specifics, including their historical distribution throughout India. A new record of the occurrence of *Stylosanthescabra* in the Eastern Ghats Eco area has been recorded. *Tripogon purpurascens* is the second report for Telangana after Sadasivaiah (12), according to the research.

Table 2: List of Endemics recorded in the study area

S. No.	Name of the Taxon	Family	Endemism
1	<i>Indoneesiella longipedunculata</i> (Sreem.) Sreem.	Acanthaceae	Peninsular India
2	<i>Rostellularia crinita</i> (Nees) Nees	Acanthaceae	Peninsular India
3	<i>Justicia vahlii</i> Roth var. <i>rupicola</i> Ellis	Acanthaceae	Eastern Ghats
4	<i>Theriophonum infaustum</i> N.E. Br.	Araceae	Peninsular India
5	<i>Caralluma adscendens</i> (Roxb.) R.Br. var. <i>attenuata</i> (Wight) Grav. & Mayur.	Asclepiadaceae	Peninsular India
6	<i>Caralluma stalagmifera</i> Fischer	Asclepiadaceae	Peninsular India
7	<i>Ceropegia spiralis</i> Wight.	Asclepiadaceae	Peninsular India
8	<i>Vernonia albicans</i> DC.	Asteraceae	Peninsular India
9	<i>Hardwickia binata</i> Roxb.	Caesalpiniaceae	Peninsular India
10	<i>Mariscus clarkii</i> T. Koyama	Cyperaceae	Peninsular India
11	<i>Euphorbia senguptae</i> N.P.Balacr. & Subr.	Euphorbiaceae	Eastern Ghats
12	<i>Phyllanthus kozhikodianus</i> Sivar. & Manilal	Euphorbiaceae	Peninsular India
13	<i>Alysicarpus mahabubnagarensis</i> Raghava Rao et al.	Fabaceae	Eastern Ghats
14	<i>Alysicarpus pubescens</i> Law. ex Wight	Fabaceae	Peninsular India
15	<i>Alysicarpus roxburghianus</i> Thoth. & A. Bramanik	Fabaceae	Peninsular India
16	<i>Crotalaria hirsuta</i> Willd.	Fabaceae	Peninsular India
17	<i>Crotalaria willdinowiana</i> DC.	Fabaceae	Peninsular India
18	<i>Indigofera barberi</i> Gamble	Fabaceae	Peninsular India
19	<i>Tephrosia strigosa</i> (Dalz.) Sant. & Mahesh.	Fabaceae	Peninsular India

Table 2: New distributional records

S. No.	Name of the Taxon	Family	Habit	New to
1	<i>Justicia vahlii</i> Roth var. <i>rupicola</i> Ellis	Acanthaceae	H	Telangana
2	<i>Caralluma stalagmifera</i> Fischer	Asclepiadaceae	H	Telangana
3	<i>Commelina maculata</i> Edgew.	Commelinaceae	H	Telangana
4	<i>Rivea ornata</i> Choisy	Convolvulaceae	C	Telangana
5	<i>Cyperus pulchellus</i> R.Br.	Cyperaceae	H	Telangana
6	<i>Phyllanthus kozhikodanus</i> Sivar. & Manilal	Euphorbiaceae	H	Telangana
7	<i>Alysicarpus pubescens</i> Law. ex Wight	Fabaceae	H	Telangana
8	<i>Stylosanthes scabra</i> Vog.	Fabaceae	S	Eastern Ghats
9	<i>Teramnus mollis</i> Benth.	Fabaceae	C	Telangana
10	<i>Arundinella nervosa</i> (Roxb.) Nees ex Hook. et Arn.	Poaceae	H	Telangana
11	<i>Chloris quinquesetica</i> Bhide	Poaceae	H	Telangana
12	<i>Chrysopogon velutinus</i> (Hook.f.) Bor	Poaceae	H	Telangana
13	<i>Heteropogon fischerianus</i> Bor	Poaceae	H	Telangana
14	<i>Paspalum vaginatum</i> Sw.	Poaceae	H	Telangana
15	<i>Polygala javana</i> DC.	Polygalaceae	H	Telangana
16	<i>Morinda angustifolia</i> Roxb.	Rubiaceae	T	Telangana

Records of significant herbaceous taxa

Ceropegia spiralis

According to Ahemmedullah & Nayar (1987), this species is native to the southern Indian states of Andhra Pradesh, Karnataka, Kerala, and Tamil Nadu. Only the Kadapa hills in Andhra Pradesh are home to this species. The current research has pinpointed its location to the holy grove of Tirumalaiah Gutta. After Beddome's collection, this is the second record of the taxon from a separate region, and it extends the range of the species from Kadapa to Wanaparthy.

Carallumastalagmifera

Fischer of Madras, India, was the first to describe *Carallumastalagmifera*. *Carallumastalagmifera* may be found all along the eastern peninsula of India, from Andhra Pradesh's Visakhapatnam to Tamil Nadu's Ramanthapuram. It is also captured from the site of research in the current experiment. This sets a new benchmark for the state of Telangana in terms of distribution.

Grasses

New records of the spread of *Tripogon purpurascens* in Peninsular India were recorded from the Andhra Pradesh districts of Anantapur and Vizianagaram (13). Because of this investigation, its range has expanded from the Northern Eastern Ghats to the present-day research location. So, it's fair to call this the second report on Peninsular India. *Chrysopogonvelutinus* is one of ten species documented from Telangana State; nonetheless, its collection and rarity are both low. Robert Wight gathered samples in the early 19th

century from Appayapalle in Kadapa district, which was in Mysore state (Present-day Andhra Pradesh), and Meebold gathered samples in September 1910 from Badami of Belgam district, which was in Bombay Presidency (Present-day Karnataka state), according to type specimens housed at Herbarium Royal Botanic gardens, Kew. Even though many people have combed the region for flora, no more specimens have been obtained from Andhra Pradesh since the 18th of November, 2010. Our crew just recently gathered this in the research area. After a hiatus of 150 years and a relocation to a new area, the current collection is the second to be made in Andhra Pradesh after Wight.

Insectivorous

Plants *Droseraburmannii*, *Drosera indica*, *Utricularia aurea*, *Utricularia caerulea*, and *Utricularia scandens* are only some of the nine insectivorous plants that have been reported from the research region. The abundance of plants that prey on insects suggests that pollution levels are low where this research was conducted.

Resource potential

There are 382 taxa that have economic significance. They account for 81% of all plant specimens in the research. Of these, 189 are used for medicinal purposes by locals and are also recognized in secondary literature; 28 are edible; 113 have fodder value; 9 are genetic resources for crop plants; 8 have ornamental properties; 7 have timber value; and 12 have miscellaneous uses. Table 2 has the full breakdown.

Taxonomic groups shown graphically in.

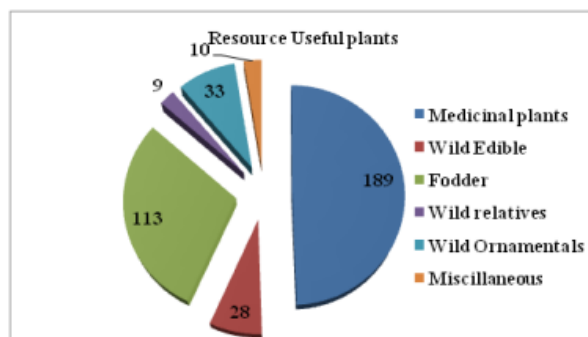


Figure 2: Resource useful taxa from TirumalaiahGutta

Use Value (5.10.0) There are 382 economically significant species, however only 365 have been assigned a usage value of 1. A total of 21 food plants, 110 fodder value species, 9 wild relatives of agricultural plants, 175 medicinal plants, 7 wood bearing plants, 20 plants with other uses, and 23 wild decorative plants were found. Use value 2 is documented for 17 different taxa.

Medicinal plants

There are 54 different families represented among the 189 species that have significant therapeutic potential. They are including, *Achyranthuspera*, *Acalypha indica*, *Aloe vera*, *Andrographis paniculata*, *Bacopa monnieri*, *Cyperus rotundus*, *Cynodondactylon*, *Desmodiumtriflorum*, *Ecliptaprostrata*, *Euphorbia hirta*, *Evolvulusalsinoides*, *Hybanthusennaespermus*, *Hygrophyla auriculata*, *Leucas aspera*, *Ocimumtenuiflorum*, *Plectranthus barbatus*, *Pedaliium murex*, *Phyllanthus amarus*, *Plumbago zeylanica*, *Selaginella bryopteris*, *Tylophora fasciculata*, *Vernonia cineria*. *Ceropegia spiralis* is a plant whose tubers are eaten and treated for dyspepsia in traditional medicine. The families Euphorbiaceae and Asclepiadaceae include the greatest number of medicinal plant species, with 15 and 14 taxa, respectively; the families Fabaceae, Acanthaceae, Malvaceae, and Asteraceae follow closely behind, each with 12 species. Pteridophytes used for medicine include *Adiantum incisum* and *Selaginella bryopteris*.

Conclusion

The 355 plant species found on this 22-acre campus are indicative of the potential species richness in a properly protected region. The presence of over 150 useful plants is a sure sign of the region's abundance. This information is helpful for inspiring pupils to protect the native flora. With this work, a full-fledged botanical garden on campus may be established, allowing for both in-situ and ex-situ conservation programs for numerous species.

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