



## Plants Used to Worship Lord Mahasu Devta In Jaunsar-Bawar Region In Dehradun District Of Uttarakhand, India

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### Abstract

Uttarakhand state is popularly known as “Land of Gods” (Devbhumi) because the people here are keeping the high religious reverence on plants from ancient time. Religious practices or ceremonies are performed on various auspicious occasions to seek blessing of Gods. Various plants and their products which are being used by human day to day need to use in Havan (burning of herbal Ingredients (Kumar, *et al.*, 2007) and other religious activities like Katha, Vrat, festivals, Pathpuja, Pitrasharadha ceremony. Our ancestors followed old folklores. Survival and sustenance in Garhwal depended on vegetation near the place of residence. Illnesses or medical disorder were thought to be curses by gods, goddesses, and evil spirits. So, the treatment frequently involved prescription of herbal drugs accompanied by religious practices liking fasting, worshipping to purify evil spirits. Present work is an attempt to identify the plants which are being used in religious activities. According to various legends different plants and their parts (*i.e.* root, stem, leaves, seeds and fruits) are used in different places for various worships.

**Keywords:** *Religious, Ingredients, Activities, Worship, Ceremonies, Treatment, Herbal.*

### Introduction

Forest is a peculiar organism of unlimited kindness and benevolence that makes no demand for sustenance and extends protection to all being even to axe man who destroys it. The word forest is derived from Latin word ‘Foris’ means doors. For a layman, forest is a large uncultivated tract of land covered with trees and under wood (chambers 20<sup>th</sup> century dictionary, 1943). Willis (1951) defined the forest as “a closed assemblage of trees all using no break in the overhead canopy: homogenous of one species or diversified”. Plants are facing a great danger mainly because of burgeoning population pressure which is causing serious disturbance in the ecological balance, attained after a million of years of evolution. At this juncture, just showing interest in the plants will not be enough. An action to document the plant diversity and its status along with initiative to conserve this diversity for

posterity gains prime importance and hence, the systematic studies. As per rough estimates of today, there are about 2,50,000 flowering plants those exist at global level and if the current figures are any indication *i.e.* 20,000 to 25,000 of those (approximately 10%) are at the verge of extinction or coming under severe threat (Lucas and Synge, 1978) India’s biological diversity is undoubtedly due to the immense variety of the climatic and altitudinal variations supported with varied ecological habitats. The area Jaunsar-Bawar falls under district Dehradun of State Uttarakhand. It is a tribal area and tribal people are commonly known as Jaunsari. The entire region of Jaunsar-Bawar worships the Lord Mahasu as a deity and thriving under the shed of Mahasu. The Lord Mahasu temple is located at Hanol under district Dehradun of state Uttarakhand. The worship (Puja) of Lord Mahasu is done every day around 4

o'clock. The people of the area Jaunsar – Bawar adopt many methods to please their deity during festive seasons and use many wild and domestic plant species to show respect to divine. These plant species have been used since arrival of Mahasu Devta in Jaunsar-Bawar. Floristic diversity of religious plant species of Jaunsar-Bawar helps in habitat evaluation for the better management of ecosystems. It is also very important for studying the ecosystem functions and population dynamics etc. the studies of religious plants on this region would provide relevant data on the rate of habitat loss and ventilate the upcoming generation about the plant species used by tribal people since last many decades. A consolidated document of the region will also be very useful to the students of botany, biodiversity, wildlife, resource management etc. The present work therefore will highlight the floristic, religious, and ethnobotanical aspects of vegetation wealth of Jaunsar - Bawar area of District Dehradun.

**Floristic diversity of Himalayan Vegetation:** Himalayan area is represented by subtropical vegetation in lower mid-hills to alpine grassland in high hills and mountains. The vegetation types with important associated species are as follows:

- (1) **Subtropical Evergreen to Semi-evergreen Forests (1100-1700 m):** The characteristic species of this type of forest are *Schima wallichii*, *Betula alnoides*, *Rhododendron arboreum* etc.
- (2) **Oak-Laurel Forests (2300-2500 m):** Dominant species of this forests are *Quercus incana*, *Quercus glauca*, *Quercus lineta*, *Lindera pulcherima* etc.
- (3) **Mixed Broad-leaved Forests: Amjessal-Thangyang (2500-3000 m):** Species of this forests are *Quercus semecarpifolia*, *Tsuga dumosa*, *Quercus lamellose*, *Betula utilis*, *Acer* species, *Corylus ferox* etc.
- (4) **Lower Western Himalayas Temperate Forests:** These are –
  - Ban Forests
  - Moru Forests
  - Moist temperate deciduous forests

#### (5) Upper Western Himalayan Temperate Forests:

- Kharsu oak forests
- West Himalayan upper oak fir forests.

**Sub-Tropical Forests:** This type is most widely distributed occupying the lower slopes in all river catchments. The type occurs chiefly at altitudes between 750m – 200 m; occasionally extending above and below this zone. Shady and moist valleys are occupied by Ban and its associates which ultimately replace Chir as we go up.

#### Review of Literature

A quest to know and understand plants arose in the man's behaviour because of living in close harmony with the Mother Nature for sustenance of different activities of life, which then led to the birth of science of Botany. The nature of a plant community at a place in general, is determined by the species that grow and develop in such environment (Bliss, 1962). Large variation in population of species is usually found in nature mainly because of each of the constituent species has not only its own ecological amplitudes but also in particular relationship to the environment and to the associate species as well. Botanical studies had reached a high standard in ancient India mainly during the Vedic and Pre-Christian era which also helped the students of medicine of the times. *Atharva veda* and *Susruta-Samhita* important documents of Vedic times were written before the Christian era and these compilations also contain the description and medicinal importance of various plants. Gracia da Orta (1563) described several medicinal plants in first important book "Os Coloquios." Of Indian plants published from Goa. The floristic and authoritative work even today is *Hortus malabaricus* (12 volumes), published by Dutch amateur botanist, Hendrich van Rheede, during 1678. He described about 750 species with excellent illustrations (Manilal, 1979).

Exploration of plant resources of India and preparation of floristic accounts, took further boost by middle of the 19<sup>th</sup> century. During this period, India was one of the best-known

tropical countries and the country had also second-best *National Flora* of the world at that time. In 1855, J.D Hooker and T. Thompson published first volume of *Flora Indica*, the publication of J. D. Hooker's '*Flora of British India*' stimulated taxonomic research and consequently to it many provincial floras appeared. Some of the representative ones are of Cooke (1901-1908), Collett (1902), Duthie (1903-22), Prain (1903), Talbot (1909-11), Patridge (1911), Kanjilal (1911, 1928), Gamble and Fischer (1915-1936), Haines (1916, 1921-25), Parkinson (1923), Osmaston (1927), Fyson (1932) and Kanjilal, *et al.*, (1934-40). Besides this, there are more than 150 odd local floras which are also important and spirit as they threw light on the plants of their respective regions, however, have not been cited here. Kanjilal (1911), described the tropical, sub-tropical and temperate plants both native and naturalized of Chakrata area, Dehra Dun and Saharanpur Forest Division of Uttarakhand. Dangwal and Gaur (2002), recorded new species *Oxytropis rautii* from Nadanav area above Gaumukh glacier from Uttarkashi district of Garhwal Himalaya. The '*Flora of Cold Desert of Western Himalaya*' (Murti, 2001) is an another to the series of floristic works in the North-West Himalaya describing about 347 species of monocot, belonging to 103 genera under 16 families.

- i. To study important religious plants and vital interactions that aid in preservation of existing biodiversity.
- ii. To identify collected plant species used to worship Lord Mahasu in Jaunsar-Bawar.
- iii. To determine the diversity of different religious plant of different habitats.

## Objectives

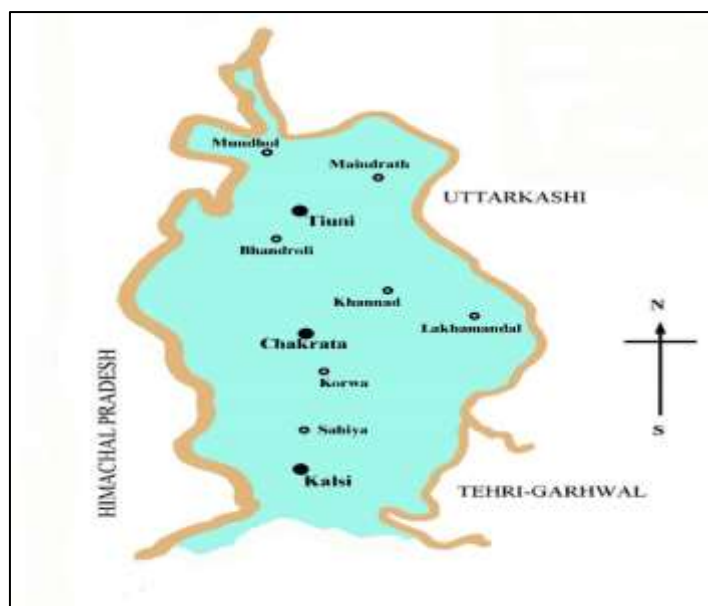
### Study Area

**Location:** Study site is situated between the 20° 26' N and 31° 2' N and longitude 77° 38' E and 78° 4' E. It is bounded by Tons Forest

division in north, Yamuna Forest division in east, Yamuna South, Tons river in River, in West. The area lies in lesser Himalayan ranges at the Western end of Central Himalayas. The whole terrain is mountainous and is broken by numerous streams and Nalas, presenting a very rugged configuration.

**Climate:** Climate may change appreciably owing to physiographic factors. Differences of the elevation or the steepness of slopes often produce marked local effects due to difference in insolation. Besides the direct effects of elevation, the mountains influence the climate through their indirect geographic effects. Deep river valleys are generally dry, but where the wind blows through the valleys rainfall is greater. Up and down the slopes, winds develop which have more than local importance. The lower valleys of Tons River which is principal populated regions and support bulk of the valuable chir forests, have typical North Indian sub-tropical climate, with and hot or more or less dry season from July to September, pleasant autumn and spring is a cold but bracing winter with clear and brighter weather, alternating with occasional winter rains. December to February are coldest months. The months of April, May and June are very warm. The most pleasant time of year is October and November when climate is generally healthy though the valley comes malarious during rains.

**Geology:** A brief geological report on the area of Dehradun district lying between latitudes 30° 26' N and 31° 02' N and longitudes 77° 38' and 78° 04' E. The area forms a part of Krol belt which extend from Shimla in north to Nainital in West. Morar Chakrata groups and rocks of Jaunsar group are exposed in the area.



Map of Jaunsar-Bawar

**Morar Chakrata Group:** Pilgrim and West were first to describe the rocks of the Morar Chakrata region, which was followed by a detailed description by Auden. These rocks are overlain uncomfortably by rocks of Jaunsar group. Basal part of these rocks consists of the rocks of Chausa formation. These include green and muddy micaceous shales, mud stone, micaceous shales, ferruginous sandstone.

**Jaunsar Group:** Jaunsar group rocks are well exposed in Tons valley. These rocks are exposed in Amlawa nala Kalsi to Korwa, Purori, Nagthat, Lakhwar road section. Above these Blaini rocks lie uncomfortably. Lower part of this group constituted of rocks and Mandhali formation, which can be subdivided into five parts *i.e.*, Mandhal A, Mandhali B, Mandhali C, Mandhali D and Mandhal E.

### Materials and Methods

Doon Valley is located between 29° 30' and 30° 32' N latitude and 77° 39' and 78° 18' E longitude in Uttarakhand India. The study was conducted during the year 2023. During the field study of plants species, the specimen of plants was recorded in the months of August and September, 2023. The field data or

habit, habitat, flower colour and vernacular name of each taxon were recorded. During present study, a number informers from different villages of Jaunsar-Bawar region were collected. Information about plants used for different religious purpose and local names and parts used of plant species was collected by field observation and discussion with elderly knowledgeable people of the local tribal communities. During the study approx 16 plant species were collected from the study area. Collections of the plants were made in the month August and September. Taxonomic enumeration of 16 taxa provided information of family, botanical name, description, flowering, fruiting, availability and uses.

### Results

During the study 15 angiosperms and 01 Gymnosperm were collected out of 16 species. Of them 10 species with 10 genera belong to dicotyledons and 05 species with 5 genera belong to monocotyledons. Total 10 families of flowering plants and 01 of Gymnospermic were recorded with 16 genera and 16 species of angiospermic and gymnosperm plants (Table 1).



**Table 1:** Families, genera, and species of religious plants of Jaunsar Bawar

Group	Family	Genera	Species
Dicots	08	10	10
Monocots	02	05	05
Gymnosperm	01	01	01
Total	11	16	16

Among 16 species 10 are dicots and remaining 05 constitutes monocots and 01 represents gymnosperm. The species of dicots are distributed in 10 genera belonging to 08 families. The 05 species of monocots are distributed over 05 genera belonging to 02 families and 01 genus with 01 species including 01 family is represented by gymnosperm. Arvind Singh and Joshi, *et al.*,

(2011) reported approx 16 plant species used as medico-magico and religious of flowering plants belonging to 16 genera and 14 families. The comparison of the percentage of family, genera, and species of religious plants of Jaunsar-Bawar in the present work is presented with Arvind Singh, Vishamber Joshi and S. P. Joshi (2011) (Table 2).

**Table 2:** Comparison of Taxonomic Rank of Taxa

Taxon.	Arvind Singh and Joshi & Joshi (2011)	Present Study (2023)
Family	14	11
Genera	16	16
Species	16	16

**Table 3:** Religious Plant Species Used to Worship Lord Mahasu Devta Hanol

Botanical Name	Vernacular Name	Family	Part Used	Religious value
<i>Artemisia nilagirica</i> (Clarke) Pamp.	Chhamar	Asteraceae	Leaves and twigs	Twigs and leaves are used during puja of Lord Mahasu
<i>Mangifera indica</i> Linn.	Aam	Anacardiaceae	Leaves	Leaves are made to bead and made circle around house during puja.
<i>Brassica campestris</i> Linn.	Shersa, Todiya	Brassicaceae	Seeds	Seeds are used as witchcraft.
<i>Vigna mungo</i> (L). Hepper	Maash	Fabaceae	Seeds	Seeds used to worship deity.
<i>Ficus religiosa</i> Linn.	Peepal	Moraceae	Leaves	Leaves are made to bead and made circle around house during puja.
<i>Sesamum indicum</i> Linn.	Til	Pedaliaceae	Seeds	Seeds are used as witchcraft.
<i>Prinsepia utilis</i> Royle	Bhekhal	Rosaceae	Twig	Twigs are used as witchcraft.
<i>Prunus cerasioides</i> D. Don	Faza	Rosaceae	Leaves, Twigs	Leaves and twigs are used to worship Lord Mahasu at Shivratri night.
<i>Rosa brunonii</i> Lindl.	Kujeon	Rosaceae	Flower	Flowers are presented to Mahasu early morning
<i>Skimmia anquetila</i> Taylor & Airy Shaw.	Kathurchar	Rutaceae	Leaves	Leaves are used to worship Lord Mahasu
<i>Narcissus tazetta</i> Linn	Nagraas	Amaryllidaceae	Flower	Flowers are presented to Lord Mahasu early in morning before

				sun rise.
<i>Triticum aestivum</i> Linn.	Gehun	Poaceae	Grain	Grains are sown to the main stem and get to germinate and given to pilgrim on Jagra festival in month of September.
<i>Hordeum vulgare</i> Linn.	Jau	Poaceae	Seeds	Seeds are used as magical and religious.
<i>Cynodon dactylon</i> (L.) Pers.	Joob	Poaceae	Whole Plant	Plant is believed pious and used to worship Lord Mahasu
<i>Oryza sativa</i> Linn.	Chawal	Poaceae	Grain	Grains are used during puja and set on forehead of pilgrims.
<i>Pinus roxburghii</i> Sarg.	Saral	Pinaceae	Branch	The main stem with branches is dug on ground and set fire in month of August every night.

#### Taxonomical Enumeration of the Religious Plants

*Artemisia nilagirica* (Clarke) Pamp.

**Vernacular name:** Chhamar.

**Family:** Asteraceae

Herbs annual or biennial, erect, 20-100 cm tall. *Stems* simple or more often branched. *Leaves* elliptic to oblong, tomentose adaxially, apex obtuse. *Capitula* in axillary and terminal dense to lax panicles. *Achenes* oblong, sparsely hirsute. *Pappus* white.

**Distribution:** Occurs throughout the area between 5000 m, Western Himalaya. Very common in waste places; on roadsides and near cultivation; Sainj, Hanol, Mendrath and Hatal.

**Religious Use:** The leaves and twigs are used to worship of Lord Mahasu during Puja.

*Brassica campestris* Linn.

**Vernacular Name:** Shersha, Todia, Sarson.

**Family:** Brassicaceae

Herb erects annual, 2-8 cm tall, branched. *Leaves* lower distinctly stalked, lyrate pinnatifid, margin irregularly and coarsely dentate; middle simple, oblong-ovate, dentate; upper oblong linear, acute, narrowed at the base into short stalk. *Flowers* golden yellow, in a lax 20-40 flowered raceme. *Siliqua* linear, narrowed into a seedless beak.

**Distribution:** native of continental Asia, extensively cultivated and introduced in most of the part of the world. Often found as escape from cultivation; Pata, Hatal, Tyuni and Sainj.

**Religious Use:** Seeds are used in Puja and in witchcraft.

*Ficus religiosa* Linn.

**Vernacular Name:** Peepal

**Family:** Moraceae

It is a large dry season-deciduous or semi-evergreen tree up to 30 metres tall and with a trunk diameter of up to 3 metres. The leaves are or heart shaped; they are 10-17 cm long and 8-12 cm broad. The fruits are small figs 1-1.5 cm in diameter, green ripening to purple.

**Distribution:** Commonly found along the road sides, Hatal, Tyuni, Mendrath and Hanol.

**Religious Use:** Leaves are collected and are made to bead during the puja and bead is hanged around the home.

*Hordeum vulgare* Linn.

**Vernacular Name:** Jau.

**Family:** Poaceae

It is an annual grass with erect stems. Leaves are alternate, parallel, and green. Flowers are arranged on spike. Six-row has its spike notched on opposite sides, with three spikelets at each notch, each containing a small individual flower, or floret, that develops a kernel. Two-row barley has central florets that produce kernels and lateral florets that are normally sterile.

**Distribution:** Plant is grown and semi-temperate and temperate climatic region; Tyuni, Hatal, Sainj and Hanol.

**Religious Uses:** Seeds of plant are used during hawan of Lord mahasu devta and as witchcraft.

*Cynodon dactylon* (L.) Pers.

**Vernacular Name:** Joob, Durub.

**Family:** Poaceae

Stenoliferous perennial with slender underground rhizome. *Inflorescence* of 4 fascicled spikes, 1.5-5 cm long; rachis pubescent at base. *Palea* glabrous, keeled; keels scaberulous. *Rachilla* often prolonged beyond the palea as a slender naked bristle. *Stamens* 3; anthers 1.2 mm long. *Grain* 1.25 mm long.

**Distribution:** Tropical and warm temperate regions throughout the world; found to distribute in open dry conditions; Tyuni and Hanol.

**Religious Use:** Locally the grass is used to worship the Lord Mahasu and given to father of newly born son.

*Oryza sativa* Linn.

**Vernacular Name:** Dhan and Chawal.

**Family:** Poaceae:

Rice is an erect and annual domesticated plant of the family poaceae.

The rice plant can grow to 1-1.8 m (3-6 ft) tall. Leaves are long, slender up to 50-100 cm long and 2-2.5 cm broad. Flowers are small wind-pollinated. *Inflorescence* 30-50 cm long.

**Distribution:** It is distributed in tropical areas; Hatal, Anu and Chandani.

**Religious Uses:** Grains are given to all pilgrims after the puja of Lord Mahasu.

*Triticum aestivum* Linn.

**Vernacular Name:** Gehun, Geun.

**Family:** Poaceae

It is an annual and erect grass of the family Poaceae. Stem mid-tall annual. Leaves with flat leaf blades and long; culms comprise five to seven nodes with three to four foliage

leave. Flower terminal on floral spike. Spikelets are born on a main axis, or rachis. The glumes enclose two to five florets which are born on a short axis. Fruit caryopsis.

**Distribution:** Hanol, Chatra, Hatal and Tyuni.

**Religious Uses:** seeds are sown on main branches of *Pinus roxburghii* and set to germinate. Germinated plant is presented to Lord Mahasu at Jagra Parv.

*Mangifera indica* Linn.

**Vernacular Name:** Am.

**Family:** Anacardiaceae

It is a large sized evergreen tree grows to a height of 10-45 m. Leaves spirally arranged on branches, linear-oblong, lanceolate - elliptical, pointed at both ends, the leaf blades 25-cm long and 8-cm wide. *Inflorescence* in panicles with tiny whitish-red or yellowish - green flowers. Fruit large drupe.

**Distribution:** Found commonly in Tyuni, Kalsi and Koti.

**Religious Uses:** Leaves are made into bead and tied around house during puja.

*Prinsepia utilis* Royle

**Vernacular Name:** Bhekhal, bhekoi.

**Family:** Rosaceae

It is a glabrous spiny shrub; spines often leaf bearing. Leaves lanceolate, 2.5- 7.5 cm, minutely toothed, long pointed. Flowers white, in short, axillary racemes. Sepals without bracteoles. Petals 5, orbicular. Stamens numerous. Carpels solitary, superior.

**Distribution:** Montane Himalaya; Nepal, Sikkim, India; Common in open exposed places, way sides, forests edges or undergrowth in montane forests; Hatal, Pata and Hanol.

**Religious Use:** Twigs is put on 4-sided way so that the devil soul would not cross over that twig.

*Rosa brunonii* Lindl.

**Vernacular Name:** Kujeon, kujoi.

**Family:** Rosaceae

A climber with recurved prickles on the twig. Leaves imparipinnate; leaflets 5-9, ovate,

ovate- lanceolate, 2.8-5 cm long, serrate, acuminate. Flowers white, in large terminal corymbs. Petals 4-5. Stamens many, inserted on the disc. Fruit dark brown, globose or ovoid, 8-14 mm long.

**Distribution:** Throughout the Himalaya from Kashmir to Bhutan, Assam, Myanmar. Commonly found hedges; Sawra, Mundhol, Hanol and Hatal.

**Religious Use:** Flowers are presented to Lord Mahasu early in the morning.

*Prunus cerasioides* D. Don.

**Vernacular Name:** Faja, Paju.

**Family:** Rosaceae

Small sized tree. Bark brownish grey, smooth, peeling off in thin shining horizontal strips. Leaves ovate-lanceolate, long acuminate, closely doubly serrate, glabrous. Flowers at first rose coloured, fading too nearly white. Sepals glabrous; tube long, funnel shaped. Petals about 1.0 cm long, oblong. Fruit ovoid, yellow or red.

**Distribution:** Himachal Pradesh, founds in forests, open fields, often planted by wayside resting places, Chakrata, Hanol, Hatal.

**Religious Use:** The twigs and leaves are used as religious in Mahashivratri and also in witchcrafts.

*Skimmia anquetilia* Taylor & Airy Shaw.

**Vernacular Name:** Kathurchar, kedar patri, kathurchara.

**Family:** Rutaceae

An evergreen aromatic, glabrous shrub up to 90-240 cm high. Leaves gland-dotted, oblong-lanceolate, 5.5-11×1.5-3.5 cm, thick, entire, acute; petioles 2-6 mm long. Flowers 8-12 mm across, yellow or white 1 or 2-sexual, terminal panicles. Sepals 5-lobed, persistent. Petals oblong, much longer than calyx. Stamens 5. Filamentous. Ovary ovoid, 3-celled.

**Distribution:** Commonly found in shady localities in the hills, generally in dense gregarious patches, Murach, Kishori, Deu. "The odour of the musk deer Kastura is popularly supposed to derived from it." – Mr. A.

**Religious Use:** Locally leaves are used as religious to worship Mahasu Devta.

*Vigna mungo* Linn. (L.) Hepper.

**Vernacular Name:** Maash.

**Family:** Fabaceae

It is a domesticated herb. Stem trailing or twining, 30-90 cm, hairy. Leaflets nearly glabrous, broadly ovate, acute, sometimes lobed. Flowers yellow, 1 cm long. Sepal 2-4 mm long, pubescent. Vexillum shortly curved. Pod glabrous, straight or curved. Seeds 8-12.

**Distribution:** Found to distribute in open grassy fields; Mundhol, Sawra and Chatra.

**Religious Uses:** Seeds are used in puja and also as witchcraft.

*Sesamum indicum* Linn.

**Vernacular name:** Til.

**Family:** Pedaliaceae

It is a perennial, erect plant up to 50 to 100 cm tall. Leaves opposite, 4 to 14 cm long, broad lanceolate, narrowing too just. The flowers tubular, 3 to 5 cm long, with a four-lobed mouth, white, blue, or purple. Fruit capsule. Seeds vary in colour.

**Distribution:** Hatal, Kalsi, Hanol, Pata.

**Religious Uses:** Seeds used in puja and in witchcraft.

*Narcissus tazetta* Linn.

**Vernacular Name:** Nagraas

**Family:** Amaryllidaceae

It is a bulbous perennial plant. Leaves up to 40cm long and 15 mm wide. Flowers are in bunch; Umbels have 8 flowers, white with a yellow corona; cup shaped corona bears reduced 6 petals.

**Distribution:** Rare plant and grows around Hanol, Mendrath temple.

**Religious Uses:** Flowers are presented to Lord Mahasu early in the morning before sun rise.

*Pinus roxburghii* Sarg.

**Vernacular Name:** Saral.

**Family:** Pinaceae.



It is a large sized tree up to 30-50 m with a long trunk. Bark reddish-brown, thick. Leaves needle-like; needles 3 per bundle, slender, 20-35 cm long, and distinctly yellowish green. Cones ovoid 12-24 cm long and 5-8 cm broad. Seeds 8-9 mm long and wind-dispersed.

**Distribution:** Found in xerophytic habitat; Tyuni, Hatal, Hanol.

**Religious uses:** Long main trunk with triangular branches is dug temple ground and put dry soil in ample amount on these branches and then a flat stone is put over it. Fire is set on these stone in every night of mid-august to September 15 at Lord Mahasu temple.

#### Some Photographs of Religious Plants



*Aretnisia nigaligirica* (Clarke) Pamp.



*Brassica campestris* Linn



*Mangifera indica* Linn.





*Prinsepia utilis* Royle.



*Sesamum indicum* Linn.





*Skimmia anquetilia* Taylor & Airy Shaw.



*Prunus cerasioides* D.Don.





*Ficus religiosa* Linn.



*Narcissus tazetta* Linn.



***Oryza sativa* Linn**

## Discussion

The present work entitled Studies of some Plants of Used to Worship Lord Mahasu Devta in Jaunsar-Bawar, Dehradun in the year 2023. The study of 16 species of flowering plants with 16 genera and 11 families is collected from the study area. Family Poaceae is the dominant family of representing the 04 plant species to worship Lord Mahasu Devta study area. *Cynodon dactylon*, *Oryza sativa*, *Triticum aestivum* and *Hordeum vulgare* are the dominant species of this range. Whereas the Rosaceae is second leading family representing 03 species to worship Lord Mahasu Devta. *Prinsepia utilis*, *Prunus cerasioides* and *Rosa brunonii* are dominating species of family.

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