

**GOVERNMENT OF INDIA  
MINISTRY OF AYUSH**

**LOK SABHA  
UNSTARRED QUESTION NO. 1113  
TO BE ANSWERED ON 25.07.2025**

**Promotion of Traditional Tribal Medicinal Practices**

1113. Shri Amarsing Tisso:

Will the Minister of AYUSH be pleased to state:

- (a) whether the Government has taken any steps to recognize and document traditional tribal medicinal practices prevalent among Karbi and Dimasa communities in Assam and if so, the details thereof;
- (b) the details of agencies involved in the documentation, research and validation of such indigenous knowledge systems;
- (c) whether the Government proposes to integrate such tribal practices into formal AYUSH systems or promote them under the National AYUSH Mission; and
- (d) if so, the details thereof?

**ANSWER**

**THE MINISTER OF STATE (IC) OF THE MINISTRY OF AYUSH  
(SHRI PRATAPRAO JADHAV)**

(a) & (b) No such proposal has been received in Department of Health Research (DHR) under the Ministry of Health & Family Welfare seeking recognition of any specific traditional tribal medicinal practice which may be prevalent among Karbi and Dimasa communities in Assam.

Medico Ethno Botanical Survey (MEBS) of Central Council for Research in Ayurvedic Sciences- Central Ayurveda Research Institute (CCRAS-CARI) Guwahati is involved in documenting the traditional tribal medicinal practices under project entitled “Critical appraisal and validation of Local Health Traditions (LHTs), Oral Health Traditions (OHTs) and Ethno Medicinal Practices (EMPs): An inclusive study among Ethnic communities of Northeast India” supported by NMPB, Ministry of Ayush. Moreover, a Two Day Workshop on "Documentation of Ethnomedicine practices and capacity building of the Traditional

Healers among the Karbi ethnic Group" was conducted on 27-28<sup>th</sup> Feb 2025 by North Eastern Institute of Ayurveda & Folk Medicine Research (NEIAFMR), Pasighat.

CCRAS-CARI, Guwahati & NEIAFMR, Pasighat, autonomous organizations under Ministry of Ayush are involved in the documentation, research and validation of such indigenous knowledge systems.

(c) No.

(d) Does not arise.

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