

Plants Used for Common Diseases by Tribes of Nandurbar District (MS). India

¹Dr. Amnaulla Khan, ²Dr. M. H. Mali, ¹Dr. S. V. Deore and ¹Dr. M. B. Patil

¹Department of Botany for UG, PG, Research

J.E.S's, Arts, Science and Commerce College, Nandurbar-425412

²Center for Post Graduate Studies and Research in Botany, C.H.C Arts, S.G.P Commerce and B.B.J.P Science College, Taloda, Dist Nandurbar, 425413

Email: ¹khan01@live.in

Abstract

Ethno botanical studies were carried out in different tribal and other rural communities were interviewed to record information regarding their lifestyle, tradition, culture and medicinal uses of plant species out of number of plants used by these tribes for treatment of various ailments 30 plants are used to treat. The local names, locality and collection number along with parts used and mode of administration for treatment to cure diseases like are presented here. Both traditional and Ethnobotanical knowledge has greatest advantage to human welfare through various benefits and as these plants are easily available around us, thus biotechnologically they are important.

Keywords: Ethnobotany, Tribes, folk medicine and Nandurbar.

Introduction

India is known for its nature wealth and inventions in the field of medicine, especially 'Aayurveda' which is the identity of India in the world. As well as traditional and folklore medicine system from generation to generation is rich in domestic recipes and communal practice (M. B. Patil et., al., 2015).

The present study on ethno medicinal plants is based on the valuable information recorded by author among tribal communities. During the present study, regular excursions were arranged to meet traditional healers and collected the traditional knowledge to cure various diseases. Ethno botany was first coined in 1896 by Hershberger as the study of plants used by tribals. It also includes medicinal uses, food value of plants along with multiple uses of plants by folklore and tribal people (M. B. Patil and P. A. Khan, 2017b and Tanveer *et. al.*, 2020).

However the practical interest in the use of plant can be traced to the beginning of civilization itself. Initially in order to survive and to escape from various diseases people took the help of plants surrounding them and easily available. People needed to learn what plants were

useful for foods, fuels, medicines and fibers and how such plants resources could be mine or managed for human benefits. Historically plants have not only provided man with food but also with means of healing. The use of plants as a medicine was practiced by our ancestor, tribals. A process started by trial and error (Wikipedia 2006, M. B. Patil and P. A. Khan, 2017a)).

Plants are most useful in human life. There is no human activity where the plants do not play a role. Ethnobotany in its widest sense has widest linkage with almost every other science and field of knowledge (Manilal 1989 and M. B. Patil and P. A. Khan 2017b). The definition of Ethnobotany varies from author to author, but major terms stand out in all definition.

Ethnobotany can be defined as the scientific study of plant, flora and agricultural customs of a people (Idu et.al. 2009 a). But Aiyeloja and Bello (2006) defined it as a the traditional knowledge of indigenous communities about surroundings plant diversity and how various people make use of indigenous plants found in their localities.

Authors collected traditional knowledge about folk medicines used by local inhabitants. Village folk especially the tribal people are still using natural resources available in their surroundings to treat many diseases and accidental disarrangements of Nandurbar. The earlier notable works are of Jain and Tarafdr (1996), Imam *et al* (1992-2003), Pratibha Jain Sahu (1993, Hemambara Reddy *et.al* (1996)), Raju (1996), Masilamani (1997) Patil MB 2017, The present study provides information about 45 plant species as remedies, from Nanded district of Maharashtra.

Material and Methods

The information was collected through interviews and informal talks with village elders and local inhabitants of different localities of Akkalkuwa, Shahada and Dhadgaon talukas tribes area. These field excursions were carried out with the help of authentic traditional utilization of plant. Plant materials were collected and voucher specimens deposited in department of Botany, J.E.S. s' Arts, Science and Commerce College Nandurbar-425412 (MS). Information resulting from personal observation also was recorded (M. B. Patil *et. al.*, 2015). Among 10 medicinally important plant species which are used to cure various diseases has been recorded.

Results and Discussion

Various localities will be visit periodically for collection and field observations of ethnobotanically important plants. Method necessary for a botanical collection as well as modern

ethnobotanical work have been followed and adopted from the earlier workers like Jain, (1991 and 1989 ed), Patil, D. A. (2003) and Marie D'Souza (1993). During the visits ethno botanically important plants will be collect in three sets. All the specimens collected will be serially numbered with field notes duly record in the fieldwork proforma.

Sr. No.	Scientific Name, Family with Common Name	Medicinal Important of Plants
1	<i>Aegle marmelos</i> (L.) Corr (Rutaceae) 'Bel'	Two to three leaves along with the leaves of Nilgiri (<i>Eucalyptus citridora</i>) and Limbu (<i>Citrus lemon</i>) are boiled for some time and the resultant vapors inhaled through nose to cure cough and cold. This should be repeated two to three times in a day.
2	<i>Calatropis gigantia</i> (L.) R.Br (Asclepiadaceae) 'Ruchaki'	One cup of root decoction is given on empty stomach to cure jaundice and fever every day.
3	<i>Cassia fistula</i> L. (Caesalpiniaceae) 'Garmalo	One cup of bark decoction is taken to cure stomachache. Bark paste applied on the boils and ulcers.
4	<i>Coriandrum sativum</i> Linn. (Apiaceae) 'Dhane'	Fruit of this plant kept in water overnight crushed and this water is given orally to cure "Tuberculosis".
5	<i>Syzigium cumini</i> (L.) skeels. (Myrtaceae) 'Jambhul'	Stem bark crushed and use to cure sore throat, asthma, dysentery etc. Seed powder of Jambhul (<i>Syzigium cumini</i>) in combination with Gulwel (<i>Tinospora Cordifolia</i>) Willd. and Karle (<i>Mamordica charantia</i> , Linn.) and Triwang Bhasma tablet of this made take orally three a day to cure 'Diabetes'.
6	<i>Cuscuta reflexa</i> Rozb. (Convolvulaceae) ' Amarbel'	Extract of Plant is given orally about 4 teaspoons, twice a day, to cure Jaundice and fever.
7	<i>Mangifera indica</i> Linn. (Anacardiaceae) 'Amba' 'Desi Aam'	Aqueous extract of fresh stem bark is administered twice a day for 3 days to treat stomachache gaseous trouble and loose motions.
8	<i>Ocimum sanctum</i> Linn. (Lamiaceae) 'Tulsi'	Leaves (8-10) are crushed and eaten in the morning on empty stomach daily to control diabetes and help in blood circulation till relief. Also leaves of 'Tulsi' eat at morning upto 15 days to cure 'Cough' and fever. Tulsi leaves juice with Gulwel (<i>Tinospora cordifolia</i>) leaves juice given orally one teaspoonful to cure 'Fever'
9	<i>Solanum nigrum</i> L. (Solanaceae) 'Makoi'	Juice is given in doses of 6-8 ounces to cure enlargement of liver. Berries of the plant improve the voice promote conception and facilitate delivery
10	<i>Ricinus communis</i> L. (Euphorbiaceae) 'Erandi'	Powdered dried leaves are given to cure paramnesia and for improving memory bark juice is applied (with ghee and back cumin) to cure skin eruption. Leaf powder of Erandi with <i>vitex negundo</i> L. (Nirgudi) leaves powder with <i>Nyctanthus arburtristis</i> L. (Harsingar) leaf powder of all these plants with honey given orally of 15-20 days to cure Sciatica

In the view of present observation the ethno medicinal uses of plant species used to cure various diseases. The current data may thus be used for further ethno pharmacological investigations and sustainable uses of medicinal plants for the welfare and healthcare of humans and animals.

Acknowledgement

The author is thankful to all lab members, staff and the principal of Jijamata College Nandurbar and ASC College Taloda, for their kind support and guidance during the courses of study.

References

1. Ciganda C, and Laborde A. (2003). Herbal infusions used for induced abortion. *J Toxicol Clin Toxicol*. Vol: 41(3): PP-235-239
2. Dr. M. B. Patil, and Dr. Amanulla Khan, (2020). Preliminary Phytochemical Screening of *Ischaemum pilosum* (Klein.Ex Willd.) Wt. *Tathapi*, Vol-19-Issue-21-May-2020 PP 76-85, ISSN: 2320-0693.
3. Hemambara Reddy, M, vijayalakshmi, K. & Venkata Raju, R.R.1996. Native Phytotherapy for snake bite in Nallamalais, Eastern Ghats, India *J. econ. Taxon bol.* Add 1. ser.214-217.
4. Herbs for snakebite practiced by Gounda tribe of Tamilnadu, *Bull medico-ethnobot Res.* 18, 117-122.
5. Imam, S. Hussain, S.J., Gupta, V.C. & Hussain, M. 1992. Folk herbal drugs for snake bites from Andhra Pradesh forests. *Ethnobotany* II 135-137.
6. In: Jain S.K. (Ed) *Methods and Approches in Ethnobotany*. Inu, M.2009c current trends in ethnobotany *Tropical J. Pharmaceut. Res:* 8, 295-296.
7. Jain S.K. & Tarafdar, C.R. 1963. Native plant remedies for snake bite among Adivasis of central India. *Indian med. J.*57: 307-309. Masilamani, G. 1997, some of the useful.
8. Jain S.K. 1991. *Dictionary of Indian folk medicines and Ethnobotany.*, Deep publication New Dehli.
9. Jain, S. K. (1991). Dictionary of India folk medicine and ethnobotany. *Deep Publication*, New Delhi, India.

10. Kumar D, Mishra P. K. (2011). Plant based contraceptive popular among tribals of Jharkhand. *JBSD* Vol; 2(1) PP-11-14.
11. M. B. Patil and P. A. Khan (2017). Ethnobotanical, phytochemical and Fourier Transform Infrared Spectrophotometer (FTIR) studies of *Catunaregam spinosa* (Thunb.) Tirven. *Journal of Chemical and Pharmaceutical Sciences*. Vol. 10 Issue 2 PP 950-955 (UGC Approved Journal Sr. No 21822.)
12. M. B. Patil and P. A. Khan, (2017a). “Primary Phytochemical Studies of *Catunaregam spinosa* (Thunb.) Tirven for Secondary Metabolites”. *Int J Pharm Bio Sci* 2017 Apr ; 8(2): (P) 320-323.
13. M. B. Patil and P. A. Khan, (2017b). Ethnobotanical, phytochemical and Fourier Transform Infrared Spectrophotometer (FTIR) studies of *Catunaregam spinosa* (Thunb.) Tirven. *Journal of Chemical and Pharmaceutical Sciences*. Vol. 10 Issue 2 PP 950-955.
14. M. B. Patil and P. A. Khan, 2017. “Economical and Ethical Aspects in Medicinal Plant Research”. *RESEARCH REVIEW International Journal of Multidisciplinary*. Vol: 2, Issue:2 June-2017
15. M. B. Patil, M. S. Shaikh and P. A. Khan. “Conservational Studies on *Chlorophytum Borivilianum* (SafedMusli) In Nandurbar District, Maharashtra. *American Research Thought*. ISSN: 2392-76x Vol. 1 (6) April-2015. **IF: 2.0178**
16. Madhukar B. Patil (2015). *Ethnomedicines of Nandurbar District Maharashtra*, Publisher Laxmi Book Publication, *Publisher Laxmi Book Publication*.
17. Maheswari J. K, Kalakoti B. S, Brijlal (1986). Ethnomedicine of Bhil tribes of Jhabua district, Madhya Pradesh. *Anc Sci Life*. Vol 5: PP-255-261
18. Patil M. B. and Khan P. A. (2015). Ethnomedicinal Studies of *Acalypha Indica* L. (Euphorbiaceae). *Review of Research Journal*, V (4)7 PP-1-6
19. Tanveer. A. Khan, M. B. Patil & P. A. Khan, (2020). *Henckelia Bifolia* (D. Don)A. Dietr. New Distributional Records for Maharashtra. *Indian Forester*, 146 (5): 461-462, ISSN: 0019:4816 eISSN: 2321-094X.