



Original Research Article

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ETHNO MEDICINAL PLANTS USED TO CURE JAUNDICE BY TRADITIONAL HEALERS KAMTEE TEHSIL, MS, INDIA

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ABSTRACT: In past few decades pioneer work in identification, documentation and recognition of traditional medicine has been done in India. Investigation of traditional medicine is very important for the welfare of rural and tribal communities for the treatment of conventional illness. Ethnomedicinal survey was conducted in the KamteeTahsil, India people are still depend on own systems of herbal medicine. Information on 36 plant species and 32 family name, plant parts used and common name which are traditionally used as medicine to cure Jaundice was recorded. The present review attempts to analyzed the ethnobotanical knowledge base for treatment of jaundice disease.

KEYWORDS: Ethno medicinal, Jaundice, Traditional uses.

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1.INTRODUCTION

From the very beginning of human existence, Man has familiarized himself with plants and used them in a variety of ways throughout the ages. In search of food and to cope successfully with human suffering, primitive man began to distinguish those plants suitable for nutritional purpose from others with definitive pharmacological action. This relationship has grown between disease continue at an accelerating pace and number of new plant derived drugs increases likewise herbal medicine is currently experiencing a revival in western society, along with other complementary therapies such as traditional Chinese medicines Osteopathy and Homeopath [1].The manifestation of liver disease such as Hepatitis-B including Jaundice, characterized by Hippocrates was found to be infectious as early as the eight century, thus viral hepatitis was known to mankind as Kaval (Jaundice) for more than 1,200 years. Yellowing of eyes and vomiting yellowish fluid are the initial

external symptoms of hepatitis[2,6]. Our precedential study among the traditional healer of Kamtee region indicate that Jaundice was one of the major problems among them and they used herbal remedies to heal it. The present investigation was undertaken with the aim of producing an inventory of the plants used by traditional healer to document ethno medicinal information on potentially valuable medicinal plants for the development of new pharmaceuticals and also to emphasize the role of ethno medicine to cure Jaundice.

2. MATERIALS AND METHODS

Traditional knowledge study focuses on the indigenous people are the ones who were the original inhabitants of any place and live a life of their own which is of self-sufficient type with no foreign involvement. In present investigation data were recorded by interviewing the traditional practioners, knowledgeable peoples and tribal peoples.[7,10] For conducting the interviews standard questionnaire was prepared and information was collected and documented. Information of plants used for Jaundice of folklore origin was obtained during the ethno botanical survey. The surveys were conducted during Jan 2018 to Sep 2018 using traditional and participatory rural appraisal (PRA) method. The present study was conducted covering different villages of KamteeTahsil. Traditional information about medicinal plants were gathered through oral interviews and discussion with knowledgeable person of the ethnic community. 36 plant species belonging to 32 families were documented. During interview of these practioners every care was taken to note down the names of plants, plant parts used and identified using relevant scientific literature. [11,22,]

3. RESULTS AND DISCUSSION

Data obtained from present investigation is compiled in (Table 1) and the plant arranged in tabular form. A total of 36 plant species belonging to 32 families have been reported for the treatment of Jaundice and Hepatitis. For each plant species botanical name, Vernacular name, plant part used and mode of preparation are provided. Different plant parts were used to cure Jaundice and Hepatitis. Among these leaves were highly utilized followed by fruit, whole plant, root, seed and flower (Table:1). In majority of the cases these medication were prepared by using water and sugar. The method of preparation falls into six categories. Plant part used in the form of decoction, Juice, extract, powder, fresh part and paste. In all the cases mode of application was oral. In regard to the patient condition, the preparation were used more than two times daily from the week to month till the problem is cured. Jaundice result from various disease or condition that affect the liver. Mostly it is due to viral hepatitis A, B, C, D and E, liver cirrhosis and liver cancer. Some of the plant species mentioned in the present study used to cure Jaundice and Hepatitis have been investigated for their antimicrobial activities for example, the hexane and alcoholic extract of *P. emblica* (fruit), *T. indica* (fruit) were found to be antimicrobial activity and *J. adathoda* (leaves), *M.alba* (fruit), *Aloe vera*(whole plant) [24]. According to [25] shows antimicrobial activity of some medicinal plants against selected human pathogenic bacteria. The antibacterial and antifungal activities of *A. indica*,

M.falcata and *T.stans* were recorded against different bacterial strains [26]. From the account it is clear that the tribal as in the case of other ancient tribal possess the ability to discern the character of various plants and their beneficial properties for Jaundice. It is interesting to note that such a way of life, particularly with respect to health care practices, has hardly undergone any change even to present day. Similar ethno medicinal studies have been reported in India [27,32,]

Table 1: Data obtained from present investigation

Sr. No.	Botanical name	Common name	Family	Plant part used
1	<i>Asparagus racemosus</i>	Shatavari	Liliaceae	Root
2	<i>Phyllanthus emblica</i>	Amla	Euphorbiaceae	Fruit
3	<i>Tinospora cordifolia</i>	Gulvel	Menispermaceae	Leaves
4	<i>Piper nigrum</i>	Pimpari	Piperaceae	Root and fruit
5	<i>Justicia adathoda</i>	Adulsa	Acanthaceae	Root
6	<i>Raphanus sativus</i>	Mula	Brassicaceae	Root
7	<i>Saccharum officinarum</i>	Uas	Poaceae	Stem
8	<i>Luffa acutangula</i>	Dudhi	Meliceae	Fruit
9	<i>Achyranthes aspera</i>	Aaghada	Amaranthaceae	Root
10	<i>Tamirindus indica</i>	Chinch	Caesalpiniceae	Roots and fruit
11	<i>Aloe vera</i>	Korphad	Liliceae	Leaves
12	<i>Andrographis paniculata</i>	Kalmegh	Acanthaceae	Leaves
13	<i>Brassica nigra</i>	Mohari	Brassicaceae	Seed
14	<i>Centella asiatica</i>	Brahmi	Apiaceae	Leaves
15	<i>Mentha spicata</i>	Mint	Lamiaceae	Leaves
16	<i>Ricinus communis</i>	Erandi	Euphorbiaceae	Leaves
17	<i>Carica papaya</i>	Papai	Caricaceae	Leaves
18	<i>Ocimum sanctum</i>	Tulsi	Lamiaceae	Whole plant
19	<i>Momordica charantia</i>	Karla	Cucurbitaceae	Fruit and leaves
20	<i>Moringa olifera</i>	Munga	Moringaceae	Leaves
21	<i>Dalbergia sissoo</i>	Shisham	Papilionaceae	Leaves and Bark
22	<i>Boerhavia diffusa</i>	Punarnava	Nyctaginaceae	Whole plant
23	<i>Agele marmelos</i>	Bel	Rutaceae	Leaves
24	<i>Hemidesmus indicus</i>	Anantmul	Apocynaceae	Roots
25	<i>Oxalis corniculata</i>	Changeri	Oxidaceae	Leaves
26	<i>Cyanadon dactylon</i>	Harari	Poaceae	Roots
27	<i>Cinnamomum verum</i>	Dalchini	Lauraceae	Bark

28	<i>Morus alba</i>	Saytur	Moraceae	Fruit
29	<i>Sesbania graniflora</i>	Heti	Fabaceae	Flower
30	<i>Gardenia gummifera</i>	Dekemali	Rubiaceae	Leaves
31	<i>Hydrophila auriculata</i>	Talimkhana	Acanthaceae	Leaves
32	<i>Abrus precatorius</i>	Gunja	Fabaceae	Roots
33	<i>Phyllanthus niruri</i>	Bhuiamla	Euphorbiaceae	Roots
34	<i>Tephrosia purpurea</i>	Sharpunkha	Fabaceae	Root
35	<i>Sphaeranthus indicus</i>	Gorakhmundi	Asteraceae	Leaves
36	<i>Eclipta alba</i>	Bhrungraj	Asteraceae	Whole plant

4. CONCLUSION

Use of ethno medicinal plants as a source of drugs to cure various diseases is as old as humankind itself. Even to the present time, medicinal plants are available as cheap and accessible source of drug for the most of developing and also in developed countries. The traditional knowledge of the tribal communities must be properly documented and preserved so that their knowledge be passed on the future generations. Such studies and documents provide important and vital role for understanding the complex heritage of tribal and local people and their association with environment and nature.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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