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REVIEW ON ETHNOMEDICINAL PLANTS USED BY TRIBAL COMMUNITIES IN VINDHYA REGION OF SONEBHADRA DISTRICT UTTAR PRADESH INDIA

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ABSTRACT

The relationship between man and plants includes folklore, taboos, avoidances, sacred plants, worship, and belief in the positive or negative properties of various plants. Folklore also includes similes and metaphors based on plants, in addition to fables, verses, and other references to plants. The study shows that ethnomedicine have great prospect in health worldwide. Present medicinal plants facing threats due to depletion of natural resources as an impact of growing population and climate change. The major challenges on traditional medicine and medicinal plants are lack of data on threatened and endangered medicinal plants species. The ex-situ and in-situ conservation of ethnomedicinal plants in Kaimur and Vindhya region is a great step towards the conservation of medicinal plants as well as other species. The conservation in all the agro-climatic zones would be a long way for communication of biodiversity. It is essential to conserve medicinal plants through sustainable harvesting of ethnomedicinal plant resources.

KEYWORDS: Ethnomedicinal, Tribal, Vindhya and Kaimur, Folklore, Conservation

Ethnobotany is the scientific study of cultural practices and traditional knowledge in relation to religious, medicinal, and other uses of plants. Though years of consistent practice, one gains knowledge about using plants as medicine. The tribal people are the main repositories of traditional knowledge regarding the various applications of plants. The locals and traditional healers verbally transmitted their knowledge and beliefs about plants to generation after generation. The terms ethnobotany and traditional medicine are not similar. Traditional medicine's early roots must have been in ethnobotanical folklore, but it now includes a number of well-organized, unique systems of diagnosis and treatment. Ayurveda, Siddha, and Unani are the three traditional medical systems that are acknowledged in India. The study of foods, fibers, beliefs about plants are all included in ethnobotany.

HISTORY OF ETHNOBOTANY

For hundreds of years, people have been fascinated by plants because of their medicinal benefits. Humans first became interested in plants out of a desire for food, shelter, and protection. Then he looked for treatments for injuries and illnesses among them. Medication science arose as a result of this. Plants have been utilised for health care by all civilizations and cultures. However, Indian and Chinese civilizations were even more developed during the Middle Ages. Plants have been used for organised health care programmes for over 5000 years in India and China. According to Rigveda, man learned to distinguish food plants from toxic plants by observing observant animals that track completely distinct plants. He gradually cultivated various wild plants to satisfy his fundamental needs. Domestication and large-scale cultivation were the outcome of identifying each plant's numerous possible uses. It was also the outcome of the constant man plant in the past (Palit and Gurung, 2008).

A tablet listing doctor's prescription from about 3,000BC and copies of ancient Egyptian records from 1550 B.C. are the first evidence of plants being used for medicinal purposes in the Western tradition. The systematic study of plants for medicinal purposes has a long history in the West, with roots in the cultures of the ancient Greeks, Romans, and Islamic foundation.

According to this tradition, the first person to make an effort to organize all of the plant knowledge that was at the time known to the Greek world was Dioscorides. In AD 77, the Greek surgeon Dioscorides published "De Materia Medica", which was a catalogue of about 600 plants in the Mediterranean. It also included information on how the Greeks used the plants, especially for medicinal purposes. For the next 1,500 years, the work of Dioscorides acted as the standard reference on medicinal plants and the newly developed field of folk pharmacology in the West. Instead of using a nomenclature based on a plant, animal, or mineral, his method of organization involved grouping medicinal remedies according to the nature and source of the illness and the remedy itself.

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STUDY SITE

The study area lies on the Vindhyan plateau. Sonebhadra District lies in south-eastern tip of U.P. known as 'energy capital of India'. It is the second largest District of U.P. The total area of the District is 6905 sq.km It come in to existence in 1989 separated out from Mirzapur District of U.P. It is bordered by Mirzapur and Chandauli District of U.P., Vindhya region enrich the medicinal flora. Sonebhadra is one of the most backward Districts of Uttar Pradesh, in view of economical, social and political aspect. This District ranked 2nd in area, while it ranks 51st in population and 52nd in literacy (64 percent) in the State (census 2011). It is the land of tribal inhabitants since the turn of civilization and Gond, Kharwar, Paharia, Agaria, Panika, Patari, Bhuiya, Chero etc. are the prominent tribal groups in this District (census 2011). The climate is tropical with three seasons in a year, i.e. summer, rainy and winter. The average annual rain fall varies between 800-1300mm. The maximum monthly temperature varies from 18^0C in January to 46^0C in June.

Table 1: Medicinal plants used by Gond and Kol tribes

S.N.	Botanical name	Local name	Family name	Part of used for
1.	*Acacia arabica, Willd.*	Babul	Leguminosae	Leaves Bark used in Mouth Fresh
2.	*Abrus precatirius*	Gumachi	Fabaceae	Root,leaf and seed used for Fever, Sciatica and Asthama.
3.	*Abutilon indicum*	Kanghi	Malvaceae	Root used for Analgesic Diuretic.
4.	*Achyranthes aspera*	Latjeera	Amaranthaceae	Root and Leaf used for Gynaecological disorder, Dysentery and Bronchitis.
5.	*Andrographis paniculata*	Kalmegh	Acanthaceae	Leaf used for Malaria and Skin disease.
6.	*Acacia catechu*, Willd.	Khair	Leguminosae	During dysentery bark extract is given twice a day for 2-3 days.
7.	*Acacia leucophloea,* Willd.	Reunja	Leguminosae	Flower & root used in asthma.
8.	*Aegle marmelos, Correa.*	Bel	Rutaceae	Used fruit in dysentery, & root checks vomiting leaves cure fever.
9.	*Anogeissus latifolia*, Wall.	Dhaora	Combretaceae	Leaves used in during vomiting bark extract is given.
10.	*Azadirachta indica*, A.Juss.	Neem	Meliaceae	Seed are used in skin diseases bark in malaria fiver, dry fruit.

11.	*Butea frondose*, Roxb.	Palas	Leguminosae	Seeds used to cure ringworm.
12.	*Boerhavia diffusa*	Punarnava	Nyctaginaceae	Leaf and Root used for Jaundice
13.	*Dalbergia latifolia*, Roxb.	Shisham	Leguminosae	Leaves used in gonorrhoea.
14.	*Phyllanthus emblica*, Linn,	Amla	Euphorbiaceae	Leaves & fruits used to cough & hair growing.
15.	*Phyllanthus nirurii*	Jaramla	Euphorbiaceae	Diuretic, Jaundice
16.	*Tamarindus indica*, Linn.	Imli	Leguminosae	Dry bark powder used in relives gastric pain; leaf plaster is applied for curing acne.
17.	*Tectona grandis*, Linn.	Sagon	Verbenaceae	Bark used in infection.
18.	*Terminalia arjun*, Bedd.	Arjun	Combretaceae	Bark decoction is used as tea heat troubles a stomachic.
19.	*Terminalia belerica*, Roxb.	Bahera	Combretaceae	Bahera fruits & leaves mixed powder used in stomachic.
20.	*Bauhinia purpurea*, Linn.	Keolar	Leguminosae	Flower used laxative & root; bark used in Haemorrhoids.
21.	*Bauhinia variegata*, Linn.	Kachnar	Leguminosae	Flower used in laxative & stem astringent in Diarrhoea.
22.	*Cassia fistula*, Linn.	Amaltas	Anacardiaceous	Leaves and flower used in ringworm and other skin infection, roots in fever.
23.	*Semecarpus anacardium*, Linn.	Bhilma	Acanthaceae	Seed oil is applied on the painful spot.
24.	*Adhatoda vasica*, Neer.	Adusa	Berberidaceae	Used leaves in asthma and dysentery & flower used in eye disorders & root used in stillness.
25.	*Argemone Mexicana*, Linn	Siarkanta	Asclepiadaceae	Root powder mixed with sugar is taken. Skin diseases.
26.	*Calotropis gigantea*	Aak	Cactaceae	Used in boil and to remove the thorn from the body.
27.	*Opuntia dilleniid*, Hair.	Nagphani	Acanthaceae	Root powder used in mind pain.
28.	*Hygrophila spinosa*	Talmakhana	Leguminosae	During headache, leaf paste applied over forehead.
29.	*Cassia auriculata*, L.	Tarawa	Moraceae	Root pest is used in asthma.
30.	*Convolvulus pluricaulis*	Shankhpuspi	Gentinaceae	Anxiety, Depression and Decrease Cholestrol.
31.	*Cuscuta reflexa*	Amerbel	Convolvulaceae	Used for dandruff and heart problem
32.	*Ficus religiosa*, Linn.	Pipal	Leguminosae	Used in lueu cholera, asthma, wooing cough and genital urinary troubles.
33.	*Pterocarpus marsupium*, Roxb.	Bijasal	Urticaceae	During acidity. Root juice and extract is taken before each meal for awake. Plant latex is good in curing diarrhoea, dysentery, leaves used in gonorrhoea.
34.	*Ficus bengalensis*, Linn.	Gular	Moraceae	Leaf and Fruit used for Antidiabetic, Urinary disorder
35.	*Datura innoxia*	Datura	Solanaceae	Seed used for Asthma.

Solanum nigrum

Datura innoxia

RESULTS AND DISCUSSION

During investigation medicinal plants uses of many as revelled in all 35 genera it is evidence from the data given in table- 1 Sonebhadra District of Uttar Pradesh India. Important Taxa which are used by the tribal people are *Achyranthes aspera, Ageratum conyzoides, Butea monosperma, Calotropis procera, Datura metal, Clitoria ternatea, Tamarindus indica* and others. The above results were compared with ancient literature and recently published research papers and journals. These useful plants need protection and more cultivation in the present context, so that the tribal people may more be benefited and our valuable flora may also survive. Ethnomedicinal wealth, which are used by local inhabitants for various aliment including cough joint pain, cholera, urinary, trouble kidney, stone diabetes, fever jaundice, syphilis male sterility and gonorrhoea, diseases of liver skin and stomach (Nayak et al.2000). Some toxic plants were also mentioned that are claimed medicinally very important like *Datura inoxia* and *Solanum nigrum*. These medicinal plant are fold to the dealers are crude drugs for which they happen to be main economic sources of the tribal people realizing that the plant diversity of Roberts Ganj in Sonebhadra District is a boon of the tribal people and it is emphasized that the flora should be conserved for future generations and the tribal population should be an encouraged for growing these medicinal plants on a large scale for optimizing their economic conditions there is also an argent need to documents the indigenous knowledge about medicinal plant are existing still two days in Vindhya region Sonebhadra District.

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