

Herbal Remedies for Curing Haemorrhoid by the Munda Tribe of Jharkhand

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ABSTRACT

Herbal remedies are the medicines made from roots, rhizomes, tubers, barks, stems, leaves, flowers or fruits of the plants. The indigenous communities are the storehouse of rich traditional knowledge system for curing several diseases using wild plants growing in the localities in which they are residing. The plants used to cure a particular disease vary from person to person, community to community and locality to locality. Therefore, it is important to document every bit of this traditional knowledge before they are lost. The present article deals with the documentation and inventorization of about 14 wild ethnomedicinal plants used by the people of Munda tribe to cure haemorrhoids or piles.

Key words: Herbal remedies, ethnomedicine, Haemorrhoid, piles, Munda tribe, traditional knowledge.

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INTRODUCTION

The Haemorrhoids or piles, locally known as *Bavasir* are often considered as one of the most common gastrointestinal diseases. Haemorrhoids or piles are the inflammation of blood vessel or a vascular mass in the anal canal that could be present internally or externally causing pain and bleeding [Parvaiz *et al.* (2013); Hashempur *et al.* (2017)]. The prevalence of this disease is more among urban population in comparison to the rural population. This can be related to lifestyle and food habit; like less physical activities, irregular bowel habit, low-fibre diet, depression, inadequate sleep etc. [Hashempur *et al.* (2017)].

Generally the urban people are dependent on allopathic system medicines to cure haemorrhoids but the people living in the villages since time

immemorial have been using various different medicinal plants to cure this disease. The rural tribal people also include various types of fibre-rich wild plants as pot-herbs in their daily diet, which reduces the risk of constipation and piles. The effective curative properties of herbal remedies without having any side effects are now attracting the urban people towards them.

The present study is an attempt to explore medicinal plants which are affectively used among Munda tribe of Jharkhand, to prevent and cure haemorrhoids.

MATERIALS AND METHODS

The Munda tribe is the third largest tribal community and are also considered as the earliest aboriginals of the State Jharkhand [Roy (1970)]. According to the census reports of Government of India, it has been observed that more than 50 percent of the

population of this tribe is residing in the districts of Khunti and Ranchi [Census of India; Sinha and Singh (2003); Singh (2011); Kumar (2011)]. An ethnobotanical survey was conducted for two consecutive years in different seasons from 2015 to 2017; to document the ethnomedicinal plants used by the Munda people. Standard methods were followed for the survey, interview, collection, identifications and preservation of plant species, as suggested by previous ethnobotanists [Haines (1925); Jain and Rao (1978); Rao and Hajra (1995); Saxena and Brahmam (1994-1996); Mukherjee (2001); Singh and Kumar (2013); Singh and Kumar (2015)].

RESULTS

As a result of ethnobotanical trips undertaken in the Munda dominated remote and rural areas of Khunti

and Ranchi districts, an inventory of herbal remedies have been prepared, which are used and consumed for the treatment of haemorrhoids or piles by the Munda people, had been shown in Table – 1. The Table shows the botanical names of the plants, their common names, family to which they belong, their habit or life-forms, parts used in herbal preparations, mode of usage and their doses of application. These 14 plant species belong to 11 different families. These plant species were having different life forms; 4 were herbs, 3 were shrubs, 5 were trees and 2 were climbers. Different parts of the plants like, roots, shoots, leaves, flowers, fruits and seeds are used for the preparation of remedies. These plant parts are mostly used in combination with other plants. They are used in the form of decoction, infusion, paste or tablets.

Table 1: HERBAL REMEDIES FOR TREATMENT OF PILES

Sl. No.	Botanical name	Common Name	Family	Habit	Parts used	Mode of usage and Doses
1	<i>Abutilon indicum</i> (L.) Sweet	Kanghi	Malvaceae	Shrub	Leaves	Paste of 3 leaves consumed in empty stomach for 3 days.
2	<i>Aloe Vera</i> (L.) Burm.f.	Ghritkumari	Liliaceae	Herb	Leaves	Cut the leaves in the middle, apply castor oil on it. Put it on the piles and tie a napkin. Repeat the process for 3-7 days.
3	<i>Bauhinia purpurea</i> L.	Koinar	Caesalpinia ceae	Tree	Leaves	During spring season fresh new leaves of the plant are boiled and eaten as pot-herb.
4	<i>Boerhavia diffusa</i>	Khapra saag	Nyctaginaceae	Herb	Roots	Fry the roots of <i>Boerhavia diffusa</i> in ghee. Add this ghee with rice and eat.
5	<i>Cissus quadrangularis</i> L.	Harjor	Vitaceae	Climber	Stem	Decoction of crushed stem is prepared with honey and jaggery consumed in empty stomach

6	<i>Mimosa pudica</i> L.	Lajwanti	Mimosaceae	Herb	Whole plant	Boil whole plant except the flower. Prepare rice (kanji) in that decoction juice and eat. Consume rice cooked by this process for 3 days continuously. Paste of leaves and roots are applied on affected area.
7	<i>Momordica charantia</i> L.	Karela	Cucurbitaceae	Climber	Fruits	Scrape out the outer part of the fruit. Grind and mix it in water and drink. Eat warm jalebi immediately after this. Repeat this herbal treatment once a day for 7 days.
8	<i>Phyllanthus emblica</i> L.	Aonla	Euphorbiaceae	Tree	Fruits	Prepare a fine powder of fruits of gorakmundi; and harrah, bahera and amla (triphala) and mix them in equal proportion. Take 1 tablespoon of this herbal preparation twice a day for 15 days.
9	<i>Sapnidus mukorossi</i> Gaertn.	Ritha	Sapindaceae	Climbing Shrub	Fruit and bark	Make the ashes of either fruit or bark of ritha.
10	<i>Sida cordifolia</i> L.	Bariar	Malvaceae	Shrub	Whole plant	Decoction taken orally.
11	<i>Sphaeranthus indicus</i> Willd.	Gorakmundi	Asteraceae	Herb	Fruit	Prepare a fine powder of fruits of gorakmundi; and harrah, bahera and amla (triphala) and mix them in equal proportion. Take 1 tablespoon of this herbal preparation twice a day for 15 days.
12	<i>Tamarindus indica</i> L.	Imli	Casaelpinia ceae	Tree	Seeds	Mix 1 pinch tamarind seed powder with honey and lick it along with 1 tablespoon of milk as tonic. Take this medicine 2-3 times a day for 3-5 days.

13	<i>Terminalia belerica</i> Roxb.	Bahera	Combretaceae	Tree	Fruits and seeds	Prepare a fine powder of fruits of gorakmundi; and harrah, bahera and amla (triphala) and mix them in equal proportion. Take 1 tablespoon of this herbal preparation twice a day for 15 days.
14	<i>Terminalia chebula</i> Retz.	Harra	Combretaceae	Tree	Fruits and seeds	Prepare a fine powder of fruits of gorakmundi; and harrah, bahera and amla (triphala) and mix them in equal proportion. Take 1 tablespoon of this herbal preparation twice a day for 15 days.

DISCUSSION

Usually all the ethnomedicinal plants used are collected from wild localities near the villages in which they reside or from the nearby forest. The medicine-men usually keep their herbal preparations a secret and usually do not disclose their traditional knowledge to anyone, sometimes not even to their own family members. This kind of secretive behaviour sometimes leads to complete loss of precious traditional knowledge if somehow such knowledge fails to pass on to the next generation. Several similar attempts have been made to document and also to study the chemical constituents of herbal plants used by the local people to cure haemorrhoids from various other parts of India [Jadeja *et al.* (2006); Chauhan *et al.* (2012); Parvaiz *et al.* (2013); Singh *et al.* (2014)] and in other countries of the world [Odukoya *et al.* (2009); Odewo *et al.* (2014); Hashempur *et al.* (2017)]. The present report is the first attempt to document herbal plants used by the Munda tribe of Jharkhand against haemorrhoids or piles.

CONCLUSION

Although tribal people have rich heritage of traditional knowledge of medicinal plants but due to lack of documentation, these knowledge are fast

eroding. Therefore, there is an urgent need to document, inventorize and record all such ethnobotanical information among the indigenous communities before they are completely lost or become prey to biopiracy. Further, these information can be scientifically validated for the development of new herbal formulations.

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