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Traditional Wound Healing Plants of Todgarh Raoli Wild life Sanctuary Rajasthan, India

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ABSTRACT: Todgarh Raoli Wildlife Sanctuary is fortunately a cradle of traditional medicinal plants. A considerable amount of oral information on medicinal properties of plant is available with rural and tribal communities of this Sanctuary. In the present paper an attempt has been made to document and acknowledge the precious traditional knowledge on folk-lore medicines of TodgarhRaoli Wildlife Sanctuary and the selected important ethno-medicinal plants used in wound healing medicinal plants are discussed in this paper.

KEYWORDS: Ethno-Medicinal plants, Folk-lore, Traditional Knowledge, tribal, TodgarhRaoli Wild life Sanctuary, Wound healing plants.

I. INTRODUCTION AND REVIEW

TodgarhRaoli Wildlife Sanctuary is located pretty much in the middle of the Aravalli hill ranges, it is a 500 sqkms of tropical dry deciduous forest, which means that for a few months of monsoon, the trees are green otherwise, and they are quite leafless and dry for most part of the year. With pockets of evergreen patches, this is a unique habitat that exhibits character of hills, plains and the desert regions. The tribes of TodgarhRaoli Wildlife Sanctuary have preserved a bulk of indigenous knowledge of medicinal uses of plants growing around them in oral form. Rural community is endowed with vast knowledge of medicinal plants and has strong belief in supernatural powers of plants in the treatment of various ailments.

Ethno-botanical survey of Rajasthan – An update was reported by Choudhary, *et al.*, 2008. Although unrecorded ethno-medicinal uses of biodiversity from Todgarh-Raoli wild life sanctuary of Rajasthan was reported by Jain, *et al.*, 2007, yet medicinal plants of TodgarhRaoli Wildlife Sanctuary have not adequately been studied by earlier workers in details. Traditional Medicinal Practices of Rajasthan was done by Sharma & Kumar, (2007). The applications of common house hold medicinal plant of were listed by Khorwal, *et al.*, (2009). Traditional uses of plants as cooling agents by tribal of Dang region of Rajasthan have been studied by Sharma & Khandelwal, (2010). Indigenous snakebite remedies practiced by some tribal's of Rajasthan were investigated by Jain, *et al.*, (2011). Survey of some ethno-botanical plants of south Rajasthan was carried out by Meena & Yadav, (2011) and Some Ethno-Medicinal plants use by Garasia tribe of district Sirohi Rajasthan was also reported by Meena & Yadav, (2011).

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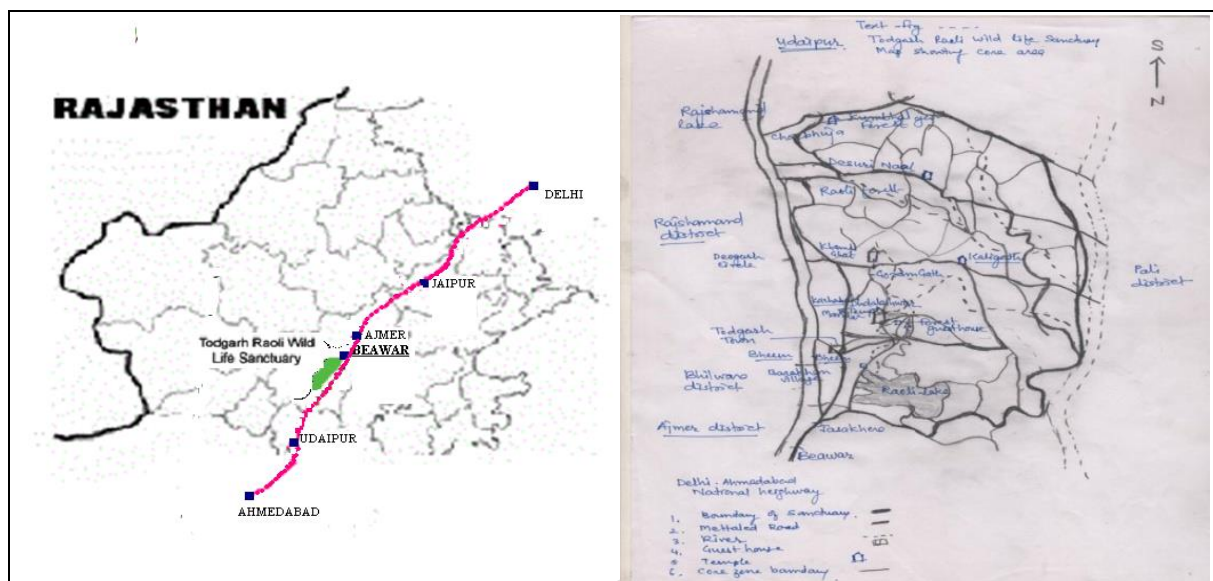


Fig. 1 Location of study area

II. MATERIALS AND METHODS

Field surveys were made in different seasons of Todgarh Raoli Wildlife Sanctuary from July 2010-2011 to July 2011-2012 during. Rainy season is the best time to visit many places, tribesmen and rural people to establish the reciprocal communication between ethno-medico investigations. Interviews were conducted with the tribal people, local Viadys, Ojhas and Medicine men. Generally tribesmen who know about the medicinal plants do not want to share all information's because they believe that medicinal plant, if disclosed; its medicinal properties will be lost forever. Due to this reason, the information collection from the tribal's was an important aspect of ethno-medico studies. The information which was provided to us was oral information and it was crossed examined at different places. Affords were made to identify the plant materials. The species were identified with the help of the flora of the Indian desert (Bhandari, 1990) and the flora of Rajasthan Vol.-I, II, III. Shetty and Singh (1987).

Observations Table-1

Ethno medicinal significance of 25 plants species especially used for treatment of wound are enumerated along with their local name, botanical name, family and mode of treatment.

Botanical Name	Family	Local Name	Ethno medicinal Uses
<i>Abrus precatorius</i>	Fabaceae	Chirmi	Leaf juice is applied on wound twice a day.
<i>Abutilon indicum</i>	Malvaceae	Kanghi	Leaf paste is bandaged on wound.
<i>Achyranthes aspera</i>	Amaranthaceae	Latjira,	Leaf juice is dropped on

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		Undo-Kanto	wound.
<i>Aeglemarmelos</i>	Rutaceae	Bilpatar	Leaf Juice is applied on wound.
<i>Argemonmexicana</i>	Papaveraceae	Katela	Latex is applied on wound.
<i>Bauhinia varigeta</i>	Fabaceae	Kachnar	Paste of bark is applied.
<i>Bryophyllumpinnatum</i>	Crassulaceae	Ajuba	Crushed leaves are tied on the wound.
<i>Cassia tora</i>	Fabaceae	Chakvadh	Poultice of 6-7 leaves is tied on unripe boils and wound.
<i>Cassia occidentalis</i>	Fabaceae	Kasunddi	Leaf paste is applied for the wound of sheep
<i>Euphorbia thymifolia</i>	Euphorbiaceae	ChotiDudhi	Leaf paste is applied on wound.
<i>Ficus religiosa</i>	Moraceae	Peepal	Bark powder is applied on wound.
<i>Ficus benghalensis</i>	Moraceae	Bargad	Paste of leaves ash and ghee is applied on wound.
<i>Ficus racemosa</i>	Moraceae	Gular	Seeds applied on wound.
<i>Lucas aspera</i>	Lamiaceae	Gooma	Leaf paste is applied on wound.
<i>Melia azadirachta</i>	Meliaceae	Neem	Leaf paste is applied on wound.
<i>Momordica charantia</i>	Cucurbitaceae	Karela	Leaf juice Leaf paste is applied thrice a day on wound.
<i>Plumbago zeylanica</i>	Plumbaginaceae	Chitrak	Stem peel is applied on wound.
<i>Phyllanthus amarus</i>	Euphorbiaceae	Bhuiamla	Paste of leaves is applied on wound.
<i>Ricinus communis</i>	Euphorbiaceae	Arandi	Leaves are applied on wound.
<i>Sesamum indicum</i>	Fabaceae	Til	Boiled leaves are applied on wound.
<i>Solanum surrettense</i>	Solanaceae	Bhatkataiya	Fruit pulp is applied on wound.
<i>Sida cordifolia</i>	Malvaceae	Kharenti	Dry root powder and leaf juice are applied on wound.
<i>Tamarindus indica</i>	Fabaceae	Imli	Wound is rinsed with decoction of leaves.
<i>Tridax procumbens</i>	Asteraceae	Phulni	Leaf juice is applied on wound.
<i>Vernonia cinerea</i>	Asteraceae	Sahadevi	Leaf paste is applied on wound.

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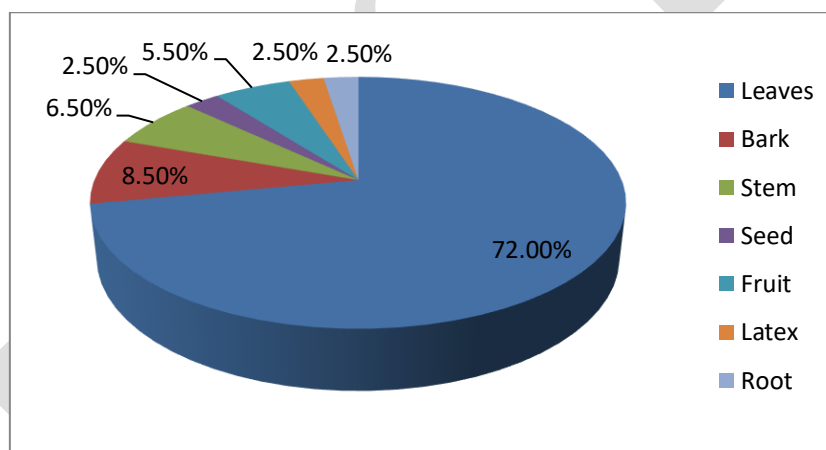
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III.CONCLUSIONS

Ethno medicinal significance of 25 plants species especially used for treatment of wounds were enumerated. The work is especially focused to document wound healing uses of plants. The indigenous knowledge system of herbal practice is still very rich and available among rural community of the district. The establishments of modern medicinal health centers are in progress in many rural areas and they may gradually change the existing pattern of indigenous knowledge of useful plants and their therapeutic uses before being lost forever from the community. The wild plants are of great economic importance for the tribal populations. Medicinal plants are renewable natural resources. It is evident from the ongoing account that tribal and rural repository of TodgarhRaoli Wildlife Sanctuary contains several herbal medicines for the treatment of one ailment. There are many areas in the TodgarhRaoli Wildlife Sanctuary which have many commercially important medicinal plants species and if managed properly these can be a sustainable source of income for local and tribal people. These species are *Acacia senegal*, *Asparagus recemosus*, *Adhatodazeylenica*, *Balanitesaegyptica*, *Boerhaveadiffusa*, *Cassia occidentalis*, *Cassia auriculata*, *Citruscolosynthes*, *Delbergiasisoo*, *Datura metal*, *Ecliptaprostrate*, *Indigoferatinctoria*, *Pedalium murex*, *Plumbegozeylanica*, *Ricinuscommunis*, *Sidaovata*, *Tamarindusindica*, *Tridexprocumbens* and *Vernoniacinera*. Preparation of leaf decoction is the most common traditional formulation prepared followed by paste and application of fresh juice. The parts of plants being used against different ailments are described as follows- leaf, bark, stem, seed, fruits, latex, and roots. A few parts were found to be effective against more than one disease



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