

Studies on Ethnogynaecomedicines of Kokani women of Nandurbar district, Maharashtra – A Review

Jadhav Reena Girdharilal¹

Dr. Sumia Fatima²

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Abstract (10pt)

A Physiological and Hormonal change contributes to body nature of the women, due to maternity women remained closely bound to body. Menstruations and Menopause are the major events causing physiological and hormonal changes. To deal with such critical periods of uncleanness, pain and emotionally fluctuated moods and body nature they get closer to natural resources. Interconnection of women and nature can be seen with the help of science called Ethno gynaecology. It is nothing but story of women wisdom emerged from historical knowledge of ethno medicines. The tough life of women in rural areas or tribal areas moves with ease just because of the knowledge of Ethnogynaecomedicine. The nature surrounding such women helps them to protect their Natural abilities, their capacities, and their authentic power with the help of Ethno medicines. Women are worshiper of nature, company of nature not only gives joy to their heart but also they looked upon nature as a healing force. Ethnogynaecomedicines are seems to have historical linkage between nature and women. We can say that feminine world and natural world having bridge called as ethnogynaecomedicines.

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Author correspondence:

Jadhav Reena Girdharilal*

Lecturer, Govt., Ashram school and Junior College,
Nawapada, Taluka -Sakri, District –Dhule- 424304,
Maharashtra (MS),
India.

Dr. Sumia Fatima**

Head of Department
Department of Botany,
Pesticide and Plant Protection Research Laboratory,
Dr. Rafiq Zakaria College for Women Campus-2,
District-Aurangabad- 431001,
Maharashtra (MS),
India.

Introduction

Fundamental needs of tribal women life are fulfilled by nature surrounding them. So, they are closer and nearer to nature. Their role and necessities are the factors creating interest in natural resources. Tribal communities have diverse knowledge of traditional medicines related to indigenous plants for basic healthcare needs (Rekka, et.al, 2013). Women of tribal areas such as Nandurbar district facing problems of sexual division of labour and work.



Figure 1 – Photograph of symbolic statue at Leghapani (Medicinal Plants Conserved Area, Toranmal, District – Nandurbar

They have to perform various labours task to earn their daily brade and butter. “Gender is a relevant factor in determining access and control of natural resources as it relates to class, race, culture and ethnicity to transform the environment and to achieve the communities opportunities of sustainable development” (Rochelau 1996). So there is a formation of web, interwoven by females, there daily life, work, culture, religion etc.. While doing all the work they also facing various physiological problem’s or complaints. This complaints consisting of Irregularity in menstruation, Delivery problems, Abortions, Painful menses, Menorrhoea, Post delivery vitality. There are also problems regarding Onset of pregnancy, Bleeding during pregnancy and Threatened abortion, Contraceptives, Leucorrhoea i.e. white discharge and Milk secretion and Anaemia. Tribes have their own natural / spiritual theorapies to treat gynaecological problems such as Abortion, Menstrual pain, Menopause, Morning sickness, Leucorrhoea, Infertility, Delivery problems (Patel,P.K.,2012., Lawal I, et.al. 2013) Ethnomedicinal plant wealth which are used by local inhabitant against Gynaecological diseases to cure uterus displacement, irregular periods, post pregnancy fever ,menorrhoea, sexual weakness etc (Desai et al,2007).

In such condition the tribal women called ‘Suain’ who is specialized in mothers and childcare. She also treats gynaecological problems (M.B.Patil, 2015). So, Ethno gynaecology is emerging as a new branch which deals with treatment of diseases among tribal women. All the above facts of discussion are important for the study of Ethnogynaecomedicine of tribal areas so that this knowledge is useful for all the working women of Indian society. All the physiological problems discussed above are the problems related to women and their body nature. All the important phases of women life are seeking special care. So, they should not face any complication during this critical and important period of women life. For this purpose, present survey was done related to Ethnogynaecomedicines.

Methodology

Different areas of Nandurbar district especially small padas are visited regularly as Regular field trips. Semi structured questionnaire with the help of local dialect used for collecting data. Interviews, dialogues and discussion with the 'Suain' of particular padas, women of different villages & elderly women are helping tools for collecting data.

The plants have been cited in alphabetical order along with their local names, family and part used. Repeated queries were made to verify the data.

Table 1 Plants with Ethnogaecomedicinal uses

Sr.no	Botanical name	Common name	Family	Diseases treated	Ethnogaeco medicinal uses
1	<i>Acacia chundra</i> (Roxb. ex Rottl.)	Khair	Mimosaceae	Menorrhoea Painful menstruation Lactation	<ul style="list-style-type: none"> ▪ Decoction of bark is orally taken for two times a day to cure menorrhoea. ▪ For three days and for three times a cup of bark decoction is given to cure painful menstruation. ▪ Bark powder mixed with Milk and given orally to increase milk secretion.
2	<i>Achyranthus aspera</i> L.	Aghada	Amaranthaceae	Easy delivery	Root paste is externally applied on the abdomen of pregnant women for easy delivery.
3	<i>Ailanthus excelsa</i> Roxb.	Maharukh	Simaroubaceae	Debility	Ginger juice mixed with decoction of bark and orally given after childbirth for debility.
4	<i>Annona squamosa</i> L.	Sitaphal	Annonaceae	Abortion	Seed powder is given orally as an abortifacient.
5	<i>Arachis hypogea</i> L.	Bhuimung	Fabaceae	Increased Lactation	Unripe fruits are given in milk deficiency to increase lactation.
6	<i>Argemon mexicana</i> L.	Piwala dhotra	Papaveraceae	Menorrhoea	Root powder mixed with cup of water given orally in case of Menorrhoea.
7	<i>Asparagus recemosus</i> Willd.	Shatavari	Liliaceae	Threatened abortion	For providing strength and vigour to the weak uterus, root paste is mixed with milk and given.
8	<i>Azadirachta indica</i> A.juss.	Neemada	Meliaceae	Irregular menstruation	In case of irregular menstruation cup of bark infusion given twice in a day.
9	<i>Balanitis aegyptiaca</i> (L) Del.	Hingol	Balanitaceae	Contraceptive	Rippen fruits powder orally taken as a contraceptive.
10	<i>Biophytum sensitivum</i> (L.)DC.	Lajalu	Oxallidaceae	Leucorrhoea	Pills are prepared from whole plant paste and taken twice a day for three days.
11	<i>Bombax ceiba</i> L.	Kate savari	Bombaceae	Urinogenital disorder	Bark gum extract is orally given
12	<i>Calotropis procera</i> (Ait.)R.Br.	Rui	Asclepiadaceae	Abortifacient.	Plant juice is taken as abortifacient.

13	<i>Carica papaya</i> L.	Papaya	Caricaceae	Abotifacient	Raw and ripen fruits are eaten as abortifacient.
14	<i>Cascabella theventia</i> (L.) Lippold	Pivali kanher	Apocynaceae	Abortion	Seeds are taken orally for premature abortion.
15	<i>Citrullus colocynth</i> (L.) Schrad.	Indravan	Cucurbitaceae	Abortifacient	The pulp of the fruit in small quantity given as abotifacient.
16	<i>Cordia dichotoma</i> Forst.f.	Bhokar,gun di	Eheretaceae	Menstruation	Decoction of inner bark taken in morning and evening for four days, in case of excessive menstruation.
17	<i>Cuminum cyminum</i> L.	Jire	Apiaceae	Lactation	For increasing secretion of milk shortly after childbirth seeds are given orally or mixed in meal.
18	<i>Cyprus rotundus</i> L.	Nagarmotha	Cyperaceae	Breast development.	Milk and fresh tubers taken orally for inhancing breast development.
19	<i>Diplocyclos palmatus</i> (L.) C. Jeffrey	Shivlingi	Cucurbitaceae	Fertility	Fruits are eaten to increase fertility
20	<i>Eleusine coracana</i> Gaertn.	Nagali	Poaceae	Post delivary vitality.	The preparation called GHATA of Nagali is given after delivary ones in a day for a month for gaining post delivary vitality.
21	<i>Euphorbia ligularia</i> Roxb.	Sabar	Euphorbiaceae	Abortion	Roots decoction orally given to cause abortion.
22	<i>Hibiscus rosa – sinensis</i> L.	Jaswand	Malvaceae	Impotancy	Paste of flower buds orally given for seven days on empty stomach to cure impotency.
23	<i>Hygrophilla schulli</i>	Talimkhana	Acantaceae	Leucorrhoea	Sugar and milk mixed with two tablespoon of seed powder and orally given to cure white discharge.
24	<i>Pentanema indicum</i> (L.)Ling	Bhangsar	Asteraceae	Contraceptive	As a contraceptive the plant paste is orally taken with water once in a month.
25	<i>Ricinus communis</i> L.	Erand	Euphobiaceae	Easy delivary	Seed oil is taken orally for easy delivary at the time of delivary pain started.
26	<i>Sapindus emarginatus</i> Vahl.	Ritha	Sapindaceae	Abortion	Orally seed powder taken to cause abortion
27	<i>Synzigium cumini</i> (L.) Skeels	Jambhala	Myrtaceae	Excess menstruation	Decoction made up of bark of stem orally taken in morning and evening to cure excessive menstruation.
28	<i>Tectona grandis</i> L.f.	Sag	Verbanaceae	Painful urination	Soaked seed in water for 10 min and converted into paste and applied externally on the navel to cure painful urination.
29	<i>Trapa natans</i> L.	Shingada	Trapaceae	Habitual abortion	Fresh fruits or seed powder given to pregnant women to cure habitual abortion.

Result and discussion

In present research work 29 plants with 28 families are studied. These plants are used by Kokni women. All the diseases mentioned in research papers are gynaecological in origin and treated by gynaecoethnomedicines. The knowledge of phytotherapy is transfer from generation to generations, just like a historical wisdom. Kokani women of Nandurbar living in padas, mostly belongs to farmer family and work surrounding the forest area. Nature fulfils all the necessities of these women regarding health care.

Tribal women mostly depend upon Ethnogynaecomedicines for their health care. Their main problems related to health sort out with the help of Ethnogynaecomedicin it seems as first aid box for them. Now a day's Ethnogynaecomedicines are newly dressed up and used as authentic medicines but advantages go to the pharmaceuticals companies. The historical wisdom is transfer and spread among tribal women from generation to generation though they are deprived from their benefits.

Menstruation is the vital physiological and hormonal change occurring in their reproductilve life span. Menstruation means a period of unhygienic, uneasiness but it leads to the blessing of maternity. Due to power of maternity women are boned to body nature itself. Normally the menstruating women do not cook food for 5 days as there husband and other family members were not eating food prepared by her. They have different cloths and utensil to use between these periods. God Kartik Swami is worshiped by the women family. Menstruating women don't permitted or dare to go to the place where god is worshiped. Kokani tribes are having Dongrya Dev, as a symbol of Nature with these tribes. Women worship and prey for regular rain towards Dongrya Dev. All women gather together and went to Dongrya Dev while singing songs, in such celebrations women undergoing menstruation do not take a part. They stay away or leave the pada for 5 days. They follow all the rules regarding the menstruating period.

There are many health problems related to Menstruation and Menopause. Maternity comes with various types of physiological changes, hormonal changes; this period required special health care. Above mentioned plants and there derivatives used to treat problems related to menstruation and menopause. Due to poor economic condition women use ethnogynaecomedicines in spite of costly allopathic medicines.

From the above tabular information we can say that Seed and Bark are mostly used plant parts followed by Fruits, Roots and whole plants. Flower, Barkgum and Tubers are rarely used. Abortion is a critical phase which needs perfect results though many ethnogynaecomedicines are used by Kokani tribes for this purpose. Issues related to Menorrhoea, Leucorrhoea, Painful Menstruation handled with the help of phytotherapy. Easy Delivery, Lactation, Delivery Debility can be cured with the help of above mentioned plant derivatives. 65% Delivery done by Suain at home, after that doctor is called for checking of new born and T.T injection is given as a precaution.

Various types of Gynaecological medicines like contraceptive, hormonal pills used during first three months of pregnancy, various types of tonics used after post delivery are made up of Ethnogynaecomedicinal origin. Though these preparations are so called Allopathic medicines they are nothing but the derivative of the Ethnogynaecomedicinal knowledge.

Conclusion

This explorative work is for the purpose of finding the facts about Ethnogynaecomedicine. If this knowledge is not exposed or becomes endemic, then it will suffer to all women's life as it attached to the women related health problems. Any women of the world suffering from such a problems can get relief

from such a health problems, like fertility, delivery, post delivery debility, abortion, contraceptive, Leucorrhoea are treated with the help of Ethnogynaecomedicine, easily available surrounding their rural life or tribal life. The life strategy and social life condition of tribal women favourable for flourishing Ethnogynaecology. Easily available ethnogynaeco medicines are the part of their healthy life sustaining in such a conditions like full of labour work and less availability of chances to get Various problems concerned with menstruation, pregnancy proper medicinal treatment on time of healthy life to the tribal women.

These types of problems are discussed in the women groups, sometimes handled by Maharaj or Suain. So, this knowledge is kept and forward as a reputed historical stream which gives prosperity and goodness related problems, just because of this type of Ethnogynaecomedicines.

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