

**ETHNOMEDICINAL SURVEY OF *MEYNA LAXIFLORA* IN TRIBES OF  
AKKALKUWA, NANDURBAR DISTRICT****QUAZI MAJAZ A.<sup>1\*</sup> AND MOLVI KHURSHID I<sup>2</sup>**<sup>1</sup> *Ali- Allana College of Pharmacy Akkalkuwa, District Nandurbar, MS, India*<sup>2</sup> *Ibn. Sina National College for Medical Studies, Jeddah, Kingdom of Saudia Arabia***ABSTRACT**

Plants have been used both in the prevention and cure of various diseases of humans and their pets. With the beginning of human culture, different medicinal systems have been developed comprising on plants. It is estimated that there are 250,000 to 500,000 species of plants on Earth. Relatively small percentages (1 to 10%) of these are used as foods by both humans and other animal species. It is possible that even more are used for medicinal purposes. *Meyna laxiflora* is a plant which having traditional importance for its medical uses, for treatment of Inflammation, Gastrointestinal disorder etc. It is distributed all over the satpuda region in Nandurbar district it is found in Sawarimal, Umarpata, Morkaranja and kondaibari. But lacking in information about an ethnomedicinal uses of this plant from tribes of satpuda region, hence it is necessary to initiate ethnomedicinal survey of this plant in Nandurbar District.

**KEY WORDS:** *Meyna laxiflora*, ethnobotany, Akkalkuwa, Nandurbar**QUAZI MAJAZ A.**

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## INTRODUCTION <sup>1 &2</sup>

The term “ethnobotany” was first coined in 1896 by the American botanist John Harshberger as the study of plants used by primitive and aboriginal people. Since then it has been defined as the traditional knowledge of indigenous communities of the surrounding plant diversity and the study of how the people of a particular culture and region make use of indigenous plants. Ethnobotany has its roots in botany. Botany, in turn, originated in part from an interest in finding plants to help fight illness. Ethnobotany is the most important approach to study the natural resource management of indigenous people. The issues of economic compensation and protected areas raise the problem of the divergence between conservation managers and village communities in their perception, mode of presentation, and system of resource appropriation and allocation. Conservation managers’ recognition of the

knowledge and practices of indigenous people would help reduce tension and conflict between these two parties. Ethnobotany includes all types of relationships between people and plants. The definition of ethnobotany can be summed up in four words: people, plants, interactions, and uses. The Swede naturalist Carl Linnaeus actually invented ethnobotany as a student during his journey in 1732 to Lapland. On July 4, 1732, Linnaeus recorded in his diary some medical remedies used by the Sami people: “I here made the following observations relative to the remedies used by the Laplanders. Their Moxa, as the Japanese call it, but which they term Toule, is made of a fine fungus found on the birch. They apply a piece as large as a pea upon the afflicted part”. He published the *Flora lapponica* in 1737, which included a discussion of the ways in which specific c plants were utilized by the Laplander (Sami) people.

## PLANT PROFILE



Figure 1  
*Meyna laxiflora*

**a. Taxonomy**<sup>3</sup>

- Domain: *Eukaryota*
- Kingdom: *Plantae*
- Subkingdom: *Viridaeplantae*
- Phylum: *Tracheophyta*
- Subphylum: *Euphyllophytina*
- Infraphylum: *Radiatopses*
- Class: *Magnoliopsida*
- Subclass: *Asteridae*
- Superorder: *Gentiananae*
- Order: *Gentianales*
- Family: *Rubiaceae*
- Genus: *Meyna*
- Specific epithet: *laxiflora* – Robyns
- Botanical name: - *Meyna laxiflora* Robyns

**b. Regional Names**<sup>4</sup>

English: May-nuh  
Hindi: Bahu-vij, dal-amal  
Marathi: Alu, Helu  
Sanskrit: Nagakesarah  
Assamese: Kutkura, Moin  
Telgu: Chega, Manga, Veliki, Vichikilamu.  
Kannada: Chegu gedde  
Urdu: Main  
Local Name: Alive, Awala, Alav, Olami, Ulama

**c. Description and Distribution**<sup>5</sup>

Small or medium size tree, Bark light black, smooth. Leaves are opposite or whorled, 3.5-15 X1.2-10 cm, elliptic-oblong, shining, glabrous. Flowers, greenish yellow in axillary cymes are fascicled on leafless wood. Fruits nearly globose, fleshy, smooth, purplish when ripe. It is distributed all over the satpuda region in Nandurbar district it is found in Sawarimal, Umarpata, Morkaranja and kondaibari.

**d. Traditional Uses**

- Five pinches of seed powder are mixed with water and given twice a day for 15 days for kidney stones in Nashik District.<sup>6</sup>
- Leaves are chewed for abdominal distention in north- west Maharashtra.<sup>7</sup>
- Seed powder with water is used as an abortifacient activity in Aasam.<sup>8</sup>
- Young fruits are eaten as vegetables. Dried fruits are Narcotic, used in dysentery. Ripe fruits consumed as a food.<sup>9</sup>

## MATERIALS AND METHODS

**a. Plant material collection and Authentication:**

The Plant *Meyna Laxiflora* was collected from Satpuda hills Dev Goi, Akkalkuwa, Dist: Nandurbar, Maharashtra, and authenticated by Dr. M. B. Patil, HOD, Department of Botany, J. E. S. Arts, Science and Commerce College, Nandurbar by comparing morphological

features and a sample voucher specimen of the plant was deposited for future reference (Voucher specimen number QMA-01).

**b. Study area**

Nandurbar district is located lies near the tri junction of the boundaries of Gujarat, Madhya Pradesh and Maharashtra state. The study

area comprises the Nandurbar district of Satpura range. It comprises of five talukas namely Akkalkuwa, Akrani, Taloda, Shahada and Nandurbar.. The western talukas of Akkalkuwa, Taloda and Dhadgaon are rather more rugged compared to Shahada and Nandurbar taluka in the west, which comprises of undulating low hillocks. The study is carried out in tribes of Satpuda hills of Akkalkuwa Taluka. (Sakli Umar, Aatyabari, Umli Pada, Molgi, Dab, Dev Goi, Amlibari, Gangapur)

#### **c. Pawra tribe**

The four main tribes that reside in Nandurbar district are Bhilla, Pawra, Padvi and Naik, of which, Pawra is the third most dominant tribe. Pawras usually reside in remote areas of the forests and are indiscriminately scattered in small villages known as 'padas' typically of 2 to 10 houses. The distance between each 'pada' is about 1 km, a group of which forms a village. In some places, villages are of closely situated houses surrounded by farmland. Houses of Pawra are typical, low costing and facing north south, constructed by using locally available material. They are mainly dependent on the forest and agricultural produce. Major occupations are collection of plant part like fruit, edible tubers, gums, nuts, and leafy vegetables etc. from the forest. In hilly area, agriculture is completely dependent on rainfall where as in the plains, where facility is available, irrigated crops are also cultivated. Since this tribe usually resides in the interior and hilly regions, they are more prone to suffer from many ailments because of poor nutrition, and starvation. The habit of smoking and chewing of tobacco and consuming local liquor are very common. Frequency of suffering from skin diseases like scabies, eczema, fungal

infections etc is quite high. Water borne diseases like diarrhea and dysentery are also common. The accessibility of health centre in some areas is difficult hence; the rate of mortality due to curable diseases is high. The usual tendency is to avoid going to the primary health centre and reliance on traditional practices is common.<sup>10</sup>

#### **d. Methodology**

Semi-structured questionnaires were used to gather information on the mode of preparation and administration as well as information on typical compliments used with the ethnomedicines. Questions on ethnomedicines inquired on modes of preparation (powder, boiled, etc.), administration (oral or dermal), uses plants, ease of intake and parts of plants. All the data collected were organized through Microsoft Excel.<sup>11</sup>

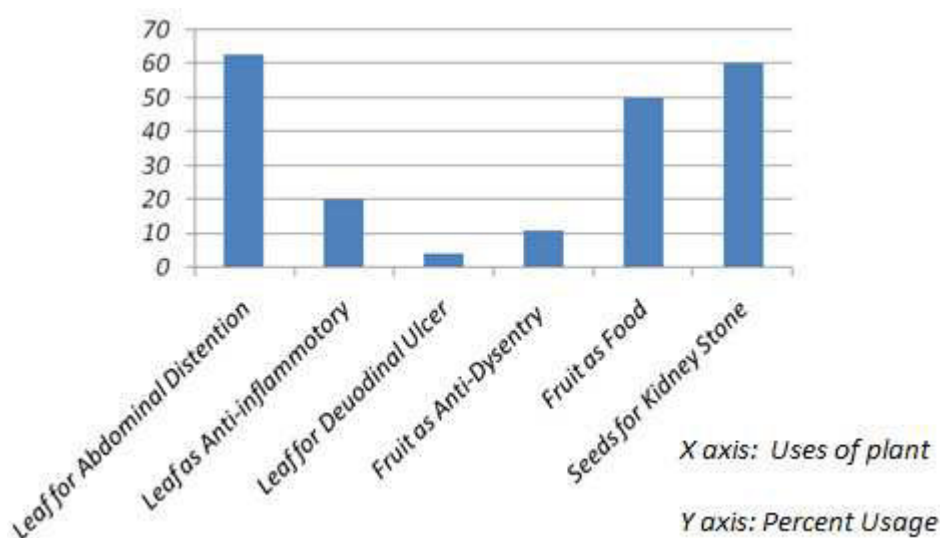
## **RESULTS AND DISCUSSION**

The survey reveals that the tribes of Satpuda hills from various villages are using the plant for treatment of Inflammation, Gastrointestinal disorder, Kidney stone etc. and also used as food material. The details are given in Table No 1 in various dosage forms. Most of the ailments such as stomach ache, menstrual problems, urinary problems, and diarrhea can be cured by oral administration of powder with water and wounds, inflammation can be cured by topical application while fruits are used for food in both forms ripe or unripe. The study revealed that *Meyna Laxiflora* have an important role in tribal people as medicine and food. The knowledge received from them will be very useful in further research.

**Table No 1**  
**Ethnomedicinal data of *Meyna laxiflora***

Sr. No.	Parts of Plant	Uses as per Tribes	Method of uses (formulation)	No of people uses (in Percent)
1	Leaf	Abdominal Distention	Powder/ Paste with water	63
2		Anti - inflammatory	Paste	20
3		Anti-ulcer	Powder/ Paste with water	4
4	Fruit	Anti-dysentery	Ripe fruit	11
5		Food	Ripe / Unripe	50
6	Seed	Kidney Stone	Powder with water	60

**Graph No 1**  
**Ethnomedicinal Data of *Meyna laxiflora***



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