



Research Paper

The use of indigenous health practices in the treatment of Bone Fracture by Indigenous health service providers of Sagar District, Madhya Pradesh, India.

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Abstract:

Indigenous health service systems (folk medicine) include medical aspects of traditional knowledge that developed over generations within the folk beliefs of various societies, including indigenous peoples, prior to the era of modern medicine. Indigenous practices on the synthesis of the treatment of diseases, and the experiences of generations of indigenous healers over hundreds of years, describe cultural practices in indigenous practices. This study focuses on the method of treatment and indigenous medicine by the indigenous health service provider of that area on the fracture and break of the bone of the human body. 206 bones in the human body and it are very important for the bones to be strong for a healthy body. When a bone in the body is broken for any reason, the muscles and blood vessels around the broken bone are usually damaged as well. Symptoms of a broken bone are pain and swelling at the site of the injury. When a bone is broken in any part of the body, indigenous health service providers call it a bone fracture. In such a situation, the indigenous health service providers of the Sagar District use their traditional medicine to heal the broken bone and heal bone. This study has been conducted among indigenous health service providers of Sagar District; Sagar is a District of Madhya Pradesh in central India consisting of 12 blocks. Interview and snowball sampling methods were followed for the study. Folk healers provided indigenous health services for the treatment of bone fractures. These indigenous health service providers used various medicinal herbs including roots, leaves, bark, stems and fruits of trees, plants and herbs to treat bone fractures. The study shows that the traditional method of treatment using medicinal herbs is very effective, cheap and easily available to the local people, thereby benefiting the patients.

Key Words: Indigenous health practices, Indigenous health service providers, Bone fracture.

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I. Introduction:

The World Health Organization W.H.O. (1945) defines traditional medicine as a form based on the knowledge and practice of indigenous beliefs and ancestors' skill experiences from different cultures. Along with good health, herbs play an important role in the improvement, diagnosis, prevention or treatment of physical and mental diseases.

Indigenous knowledge is a valuable resource for society, which is used today in pharmaceutical medicine, is only one aspect of indigenous knowledge, which has attracted worldwide attention because it is safe and effective in the human body without any side effects and acceptability. It was on the basis of trial and error that various communities developed knowledge of medicinal value to become famous over time. This traditional healing system helps to meet the needs of care to enhance health. Herbs and medicinal plants have played an important role in the basic needs of human life. Man has been dependent on nature for his simple needs as a source of herbs and medicinal plants. In the development of human life culture, the use of herbs is being seen in large quantities, which throws light on one aspect of indigenous knowledge. Herbs and medicinal plants are used as traditional medicines, which is very important to understand. For many years medicinal plants are being used to treat health disorders and cure various diseases.

Medical Anthropology According to L.A.D Williams (1940) "Traditional medicine is the study of practice that is concerned with the cultural interpretation of health, disease, and illness, and also the process and healing properties of health care." The practice of traditional medicine is a complex multi-disciplinary system that deals with the use of plants. Current medical anthropology has its origins in the work done in the 1920s and

in the decades that followed. “Some scholars of the early development of the anthropology of illness such as Rivers (1924 -1926), clements (1932), Ackerknecht (1942-1945) Paul (1955), Alland (1966) etc. have made an important contribution. If seen in the order of time, it will be known that the branch of medical anthropology has been dependent on the development of anthropology. There has been a change in the principles of medical anthropology as well.

II. OBJECTIVE OF THE STUDY:

The study of indigenous health practices on Bone fracture by folk healers of Sagar District, Madhya Pradesh Using various types of herbs to cure Bone Fractures.

III. MATERIAL AND METHODS:

The study was conducted to assess the indigenous health practices on Bone Fracture among folk healers of Sagar District M.P. Sagar is a District of Madhya Pradesh state of central India. The area of Sagar District is 10,252 square kilometres. According to the 2011 census, the total population is 2,378,458, out of which 1,256,257 are males and 1,122,201 are females. Sagar is a District of Madhya Pradesh in central India which consists of 11 blocks in which Bina, Sagar, Jaisinagar, Gadakota, Rehli, Khurai, Malthon, Banda, Keshli, Deovri, Rahatgad blocks are included. Sagar is rich in forests and an environmentally beautiful District. The language here is Hindi, while Bundelkhandi is a local dialogue.

Indigenous health service providers in Sagar District that have been studied include herbalists, and traditional healers, In which both men and women are involved, indigenous health care providers have been interviewed from each block of the district, in which there is a lot of traditional medicine specialist and the knowledge of traditional medicine from their generations is being passed on from one generation to another.

The interview method and snowball sampling method were followed to conduct the study. These folk healers used various medicinal herbs including roots, leaves, bark, stems and fruits and various formulas to cure Bone Fractures.

Several extensive and intensive fields were undertaken in all-weather between 2020 and 2021 for the collection of information related to the study from 11 blocks of Sagar District. These indigenous health service providers distributed in all the blocks of Sagar District have been included in the study area. The study of indigenous health service provider information on plants useful for Bone fracture was collected through interviews with local traditional healers. Local informants include traditional healers giving medicines to generations, men and women working in the field, priests, and traditional healers aged 20 to over 90 years of age who were taken in this study. In order to determine the authenticity of the information collected during the fieldwork, the data from various informers has been repeatedly verified.

IV. RESULT AND DISCUSSION:

Table- Indigenous Practices used for the cure of Bone fracture

S.No	Local name/ Vernacular/ (Common Name)	Botanical name (Family)	Plants Habit	Plant Parts used	Amount used (Approx)	Method of preparation	Dosage Form	Route of administration	Probable dosage	Duration	Socio / Religio us act
1	Harjudu (Harjod)	<i>Cissus Quadrangularis</i> (Vitales)	Clipper	Stem	3 inch	Grind the fresh stem on stone and mix with 250 ml milk then filter same milk and drink	Liquid	Orally	Drink 1 teaspoon paste mixed with 250 ml milk.	once a day and continuously up to 3 days	After the patient is cured, go to the temple of any deity and offer coconut.
2	Choti Hardudi	<i>Medicago minima</i> (Fabaceae)	Climbing shrub	Root	10 gm	Take 50 grams of whole fresh herbs, grind it on a stone, mix it with 100 ml milk, filter	Semi liquid	Orally	50 ml	Twice a week	Nothing

The use of indigenous health practices in the treatment of Bone Fracture by Indigenous health ..

						it and give it to the patient in the morning.					
3	Kirvar (Amaltash) + Choti Shankpushpi	<i>Cassia Fistula linn</i> (Legumes) <i>Convolvulus Pluricalis</i> (Convolvulaceae)	Herb	Fresh Whole herb	20 gm	Parts of both plants are boiled in 15 liters of water until it remains half, then filtered and cooled and 50 ml is drunk by each patient on Tuesday and Saturday.	Decoct	Orally	About 50 ml is to be given to each patient at a time and continuously till 3 Tuesdays or Saturdays.	The patient has to be given medicine three times a month.	Offering a coconut, incense sticks and a lamp of ghee is to be lit as many times as the medicine is drunk in the temple of Hanuman ji.
4	Chui mui (Pile phool bali chui mui / choti lajbanti)	<i>Biophyum Sensitivum linn</i> (Oxalidaceae)	Herb	Dry Whole herb	20 gm	First, carefully dry herb. Then crush the dry herb by hand and mix 250 grams of jaggery given by the patient, mix both of them well and make a small approx 5 gm of one laddus and feed each laddu to each patient. The patient cannot touch the medicine and has to eat the same laddu at the same time.	Laddu	Orally	Only once	Only Once	Coconut is offered in the temple of the goddess and when the bone is fully attached, the girls' feed is organized in the temple.
5	Mahua ka banda	<i>Tillandsiaboroug ael</i> (Bromediaceae)	Parasite	Leaf	3 leaves	1. Take a leaf and chew it directly. 2. Take two leaves and make a paste on a stone and then apply it to the broken part of the bone and tie it to the wood.	Take direct/ External	1. Orally 2. Tansdermal	1. Give the patient one leaf to chew at a time in the morning.	1. Take leaf only one time. 2. well-tie wood for 15 days.	The patient can give the healer money and things.
6	Shilajeet	<i>Black bitamen /A herbo-mineral</i>	Mineral	Mineral	10 gm	Firstly Shilajeet mixes in 50 ml	Paste	Transdermal	2. Apply paste on the broken bone area	Twice a day and continuously for 30	The patient can give anything

						mustard oil; makes paste form, and then apply broken bone area.			and tie it well for 15 days.	days.	g to the folk healer like money and some things.
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Some herbal plants photo related to treating Bone fractures used in the treatment by indigenous health service providers of Sagar District.



(Chui mui) *Sensitivum Linn*



(Mahua ka Bandha) *Tillandsia bourgael*



(Harjudu) *Cissus Quadrangularis*

The table shows indigenous medicine used for the cure of Bones Fractures. According to the table, which is a method on number 4, local name of herb (Pile phool bali chui mui / choti lajbanti) and Botanical name is *Biophyllum Sensitivum linn* it is used when there is a fracture in the bone. The whole part of this herb is dried and mixed with jaggery and fed to the patients, this herb is collected after the rain in November-December. This is a traditional medical method of Kathai village of Bina Block of Sagar District, Madhya Pradesh India. Which has been in continuous practice for 4 generations, it is famous in the entire whole Bina block, and with patients consuming the medicine, there is a 90% benefit. This herb is used in other diseases according to other papers or journals, but it is not used on broken and fractured bones. After then Harjudu, which is a climber, is used by the traditional healers of Sagar district used for 40% of bone fractures. There are 9 methods of bone fracture that are used by Sagar's indigenous health service providers.

The second herb is also used for bone fractures, locally called (Harjudu) and its botanical name is *Cissus quadrangularis*. If any person has a broken bone, then indigenous health service providers grind a stem of this creeper and mix it with milk and give it to the patient, due to which the bone starts joining quickly and the pain also reduces. R. Brahmshatriya et al. (2015) According to his paper (Harjudu) *cissus quadrangularis*, is an Indian plant which is used for indigenous medicinal use in India. It is used to heal fractured bone in India; it is used to heal bone formation in 6-8 weeks. This plant and this method are used in various Ayurvedic classical medicines to heal broken bones and injured ligaments and used in other diseases. Apart from these methods, there are also some other herbal methods which are used in the broken bone and fracture of the bone in Sagar District.

Another indigenous medicine called is Mahua's banda, it is a parasitic plant, its botanical name is *Tillandsia bourgael* and its Family (Bromeliaceae). When the bone of any part of the body is broken, then it is used by the indigenous health service providers of Sagar district, one of its leaves is mixed with jaggery and fed, and after grinding 2 leaves makes paste and apply it on the broken. It is tied with the help of wood for about 15 days so that the bone gets faster connected directly. Ethnographic data from this study can provide a baseline for starting new plant discoveries related to pharmacology.

During this study in Sagar District, a lot of information has been received about various medicinal plants by the indigenous health service providers, about the traditional medicine and the traditional culture related to medicine, according to indigenous health service providers the medicine before using any herb is awakened, it is by the person who gives medicine to the patients whether it is being given from his previous generations. After that, every year on Diwali Dooj, Gyaras and Holi Dooj, are worshipped in the name of the God who gives the medicine. On the day when medicines are to be distributed to the patients an indigenous health service provider takes a bath early in the morning and wears his traditional clothes and goes to the forest to search for fresh medicines. First of all, he goes down to the tree and apologizes for any mistake, then carefully takes only that part of the plants that he needs, then goes home and prepares medicine through traditional medicine and gives it to the patients.

V. Conclusion:

The present study has revealed that different types of medicinal plants are present in Sagar district which are used by traditional healers to cure various diseases. Species have been used. This study collected data from 6 methods in which 7 types of plant species are used only by indigenous healthy providers in Sagar district. Comparing plant species, it appears that they are used in other diseases that are different from other species, rather than for the treatment of bone fractures in the available medicinal literature from other regions of

the world. According to this study (Pile Flowers Bali Chui Mui / Choti Lajbanti) *Biofume Sensitivum Linen* (Oxalidaceae), which is a herb, it is used to join the bone, its whole part is dried in the shade and mixed with jaggery, (laddu) are fed to the broken bone patient, this laddu is not in the hands of women. It is given and fed directly into the mouth. 90% of the patients have benefited from the use of this medicine. This method is a traditional method, which is being used continuously by the healers for 4 generations in fractures. This medicine is fed in Katai village of Bina Block of Madhya Pradesh, apart from this; herbs of other plants have also been used for breaking bones. Another indigenous medicine called is Mahua's Banda, it is a parasitic plant, its botanical name is *Tillandsiabourgael* and its Family (Bromediaceae) It is used when someone breaks a bone, one of its leaves is fed by mixing it in jaggery and grinding 2 leaves on the broken bone and making paste, it is tied with the help of wood for about 15 days so that the bone gets faster connected directly. Ethnographic data through this study can provide a baseline for starting new plant discoveries related to pharmacology. This could be part of the great interest in the development of new drugs in the future.

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