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Ethnopharmacological Studies of Some Wound Healing Plants among Folklore

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ABSTRACT

A large number of plants/plant extracts decoctions; infusions are used by folklore to treat cuts, wounds and burns. The present work thus is an attempt to analyze the ethno botanical knowledge based treatment of cuts and wounds. A large number of plants used by folklore with enormous potentials have not been validated for their wound healing activities. This work therefore, attempts to bridge the lacunae in the validation of the traditional claims and development of safe and effective herbal ayurvedic drugs for treating cuts and wounds.

1. Introduction

The concept of developing drugs from plants used in indigenous medical system is very old and authentic (Heinrich and Gibbons, 2001). Chronic wounds affect a large number of patients and severely reduce their quality of life. The prevalence if chronic wounds in the community claim 4.5 per 1000 population whereas that of severe wounds claims 10.5 per 1000 population (Gupta *et al*, 2004). Both traditional and western systems of medicine for wound healing suffer from lack of resources and awareness with respect to their utilization, safety and efficacy.

Actually wounds are referred as physical injuries that result in an opening or break of our skin. Proper healing of wounds is essential for the skin. Healing is a complex intricate process initiated in response to an injury that restores the function and integrity of the damaged tissue. Wound healing involves continuous cell to cell and cell to matrix interactions that allow the process to proceed in three overlapping phases i.e. inflammation, cellular proliferation and remodeling (Glynn, 1981; Clark, 1996; Martin, 1996). Healing requires the collaborative efforts of many different tissues and cell lineages (Martin, 1997). It involves platelet aggregation and blood clotting, formation of fibrin, an inflammatory response to injury , alteration in the ground substances angiogenesis and re-epithelialization. (Buffoni *et al.,* 1993).

2. Materials and methods

The plant species like *Blumea lacera* (ASTERACEAE), *Calotropis procera* (ASCLEPIADACEAE), *Abrus precatorius* (FABACEAE), *Leonotis nepetifolia* (LAMIACEAE) were collected from different parts of our area. The collected plant species were dried under herbarium press for a week in exposed dry environment. The dried plant species were poisoned and mounted on herbarium sheet with the help of adhesive.

Table 1: Showing plants name and their part used in respective ailments.

Name of plants	Parts used	Ailments
Abrus precatorius	Leaf	cuts and wounds
Blumea lacera	Leaf	cuts and wounds
Calotropis procera	Latex	leprosy, cut, wounds
Leonotis nepetifolia	Inflorescence Flower	Thanail, Scalds, Burns

The parts of plants as mentioned in Table-1 excluding latex were collected and dried in an incubator and infusions were made in a grinding machine. The freshly prepared infusion mixed with coconut oils were applied externally on the affected parts (Bhatt *et al*. 2002; Katewa *et al*. 2004; Sharma *et al*. 2001; Das and Mishra, 1999).

3. Results and discussions

Medicinal plants have been used since time immemorial for treatment of cutaneous affections especially cuts, wounds and burns. It has been also estimated that 70% of the wound healing drugs are of plant origin, 20% of mineral origin and the remaining 10% consisting of animal products. Thus this work will help the pharmacologists to understand the exact part of the plant and its exact use (cuts, wounds, scald, thanail, leprosy) in the traditional system of medicine, thereby strengthening the ethnopharmacological claims and building the global acceptance of the wound healing agent of the plant origin.

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