

Канджанасири Вираекха, Сувансак Темсак, Лертрактавикул Чайпат, Салаеной Ганасит

**ИСПОЛЬЗОВАНИЕ ТРАДИЦИОННОГО ЗНАНИЯ
ДЛЯ ПРЕДУПРЕЖДЕНИЯ ЗАБОЛЕВАНИЙ ПУТЕМ ИСПОЛЬЗОВАНИЯ
МЕСТНЫХ ТРАВ В ПРОВИНЦИИ ПИТСАНУЛОК, ТАИЛАНД**

Kanjanasiri Wiraekha, Suwansak Temsak, Lertraktaweekul Chaipat, Salaenoy Ganasit

**LOCAL WISDOM ABOUT VILLAGERS' FOLK MEDICINAL HERBS
ON CURE DISEASE IN PHITSANULOK PROVINCE, THAILAND**

Народные способы использования лекарственных трав были изучены в провинции Питсанулок (Таиланд). Проанализирован опыт использования лекарственных трав населением сельской местности. Изучен способ передачи знаний и опыта использования лекарственных трав. Показано, что использование лекарственных трав как традиционного народного средства может быть применено при лечении болей и вздутий в животе, язвы желудка, зубной боли, кашля, аллергии, головокружений, кожных заболеваний, гнойных воспалений, сыпи, конъюнктивита, расстройств печени, диабета, отеков и внутренних кровоизлияний. Передача знаний о народных средствах лечения осуществляется обычно путем демонстрации способа лечения, иногда — на своем примере.

Ключевые слова: народное знание, траволечение, народное лекарственное средство, деревенский мудрец, местный доктор.

Villagers' folk medicinal herbs in Phitsanulok Province in Thailand were studied. The folk wisdom about medicinal herbs was collected and analyzed. The processes of the knowledge management, and transfer of folk wisdom about medicinal herbs were investigated. The results show that the treatment with medicinal herbs is possible in cases of stomach ache, abdominal distension, gastric ulcer, tooth ache, cough, sore throat, allergy, dizziness, skin diseases, fester, rash on arm and neck, conjunctivitis, fatty liver disease, diabetes, ache at leg and bruises. The knowledge transfer of the folk wisdom about some medicinal herbs was realized mainly by treatment demonstration and self-recognition.

Keywords: folk wisdom, herbal medical treatment, folk medicinal herb, villager philosopher, local doctor.

Introduction

B. Sikarapum (1984) has reported, that the «villager doctors» take herbs to treat people and preserve them. Herbal medicine is regarded as «Thai folk wisdom», or «Thai local wisdom». A person who collected this knowledge for long time, and is omniscient or has knowledge in the folk wisdom about disease preservation to villagers, ancient medicine, herbal medicine is often called a «local doctor», or «villager philosopher», and has the special qualification. «Villager philosophers» must have the high level of moral, intellect, self knowledge management, and can transfer the knowledge to someone by any method. Some «local doctors» transferred these knowledge only to their relatives and members of the family. Some «local doctors» did

not transfer this knowledge to anyone. At the present time, this knowledge is nearly lost. The «local doctor» is now not important person, especially in Phitsanulok province. It is important to study local wisdom in this province, in order to remind the people how to realize the worth of Thai intellect by using medicinal herbs, and how to develop this tradition in the future.

Research Objectives

To study the local wisdom about villagers' folk medicinal herbs, the following goals and objectives were formulated.

1. To study the local wisdom knowledge in disease preservation by using herbs in Phitsanulok Province in Thailand.
2. To study the processes of receiving and collecting this local wisdom knowledge.
3. To study the management of this local knowledge wisdom.
4. To study the process of transferring of this local wisdom knowledge.
5. To study what kind of herbs are used in disease preservation.

Operation Definition Terminology

Local Wisdom Knowledge Management in Disease Preservation by Using Herbs means receiving, collecting, managing and passing of local wisdom knowledge in disease preservation by using herbs.

Local Wisdom Doctor means the person who has the knowledge about local wisdom knowledge management in disease preservation by using herbs.

Benefits

The principle benefits of the study could be as follows.

1. To understand the local wisdom in disease preservation by some villagers, who use some kinds of herbs, receiving and collecting traditional knowledge.
2. To realize the worth of Thai intellect about local wisdom knowledge management in disease preservation by using herbs, and develop this in the future.

Material and methods of research

1. Source of Data to research: Secondary Data from documents, and Original research data received from interviews (Fig. 1).



Fig. 1. Studied Variables

2. Research sample: the specific randomized sample were 16 villagers in Phitsanulok province (Thailand) who knew about disease preservation by using herbs (see List of Villagers).

List of Villagers who have been interviewed

1.	Mrs. Aiem Panthom	lives in Aranyik District
2.	Mr. Yob Bamrungdee	lives in Maung District
3.	Mr. Jakrapong Tampitak	lives in Maung District
4.	Mrs. Aree Srisam	lives in Maung District
5.	Mrs. Nonchan Janksin	lives in Bangrakam District
6.	Mrs. Ampan Sangkan	lives in Wangthong District
7.	Mrs. Pim Suwanachet	lives in Maung District
8.	Mr. Jammong Boontam	lives in Prompiram District
9.	Mrs. Sutti Saito	lives in Bangkratum District
10.	Mrs. Saichol Pungrod	lives in Bangkratum District
11.	Mr. Tawin Mulnit	lives in Wangthong District
12.	Mr. Puanat Rakraung	lives in Maung District
13.	Mr. Somboon Cherboonmi	lives in Nakorn Thai
14.	Mr. Somkid Manjing	lives in Wangthong District
15.	Mrs. Saeing Naulpai	lives in Wangthong District
16.	Miss Serm Sritongdee	lives in Prompiram District

3. Research tool: structural interview form applied from Kanjanasiri et al. [1], and checked by 3 experts ($IOC = 0.67 - 1$) was used to collect data.
4. The way to collect and analyze data:
 - 4.1. To study and collect data from documents and related research papers.
 - 4.2. To study and collect data in field.
 - 4.3. To interview villagers in the districts of Phitsanulok province, who know local wisdom about disease preservation by using herbs.
 - 4.4. Data were analyzed by classification.
 - 4.5. Content data were analyzed by content analysis.

Results and Discussion

The 16 persons who have the local wisdom in disease preservation by using herbs in Phitsanulok province (Thailand) were interviewed. The results show that 8 persons are female (50 %). 6 person stay in Maung District (37.5 %), 5 person stay in Wangthong District (31.25 %), 2 persons stay in Prompiram District (12.5 %), 1 person stay in Bangrakam District (6.25 %), 1 person stay in Bangkratum District (6.25 %), and 1 person — in Nakorn Thai District (6.25 %). 7 persons are more than 60 year old (43.75 %), 5 persons are 51–60 years old (31.25 %), and 1 person is between 30–40 years old (6.25 %).

Result 1. The local wisdom knowledge in disease preservation by herbs is used by some villagers in Phitsanulok Province for treatment a stomachache, affected by indigestion, a choked feeling in the stomach, coat the wound in the stomach, a toothache, repair cough, a sore throat, allergy, giddy the head, a stomachache during menstruation, skin diseases such as sore wound and infection, the rash on arm and neck, conjunctivitis, much fat in blood vessel and liver, diabetes, pains and aches, and bruise. Temsirirerkul et al. [4] explained, that if someone used herbs in disease preservation, he or she must be beware of it, especially using herbs in vomiting, the disease in the alimentary tract, skin disease and skin burn. That is corresponding with the research of Rungvichanivat and Mudsu [2] who have studied the Thai

folk medical wisdom in Kokpo District, Pattani Province, and did find, that the diseases cured by the local doctor were about the alimentary tract and skin.

Result 2. The local wisdom knowledge can be received and collected by different ways. The first way is connected with «villager philosopher» who has taught local people directly (75 %). The second way was the observation of the villager philosophers' treatments. The philosopher not taught local people directly, but they observed him and remember the information (18.75 %). The last way was self education by reading textbooks and receiving theoretical knowledge in herbs using. That is corresponding with the research of Rungvichanivat and Mudsu [2], which was a case study in Kokpo District, Pattani Province. These authors did find, that the way of local wisdom knowledge receiving and collecting was from «villager philosopher», who has taught people directly, further more from the observation in treatments and the data remembrance.

Result 3. The ways of management of local knowledge wisdom were investigated. All persons (local people) were able to remember the knowledge passed by doctors without recording and writing.

Result 4. The studying of transferring the local wisdom knowledge in disease preservation did show, that there was passing of knowledge mainly taught by demonstration, and student remembered it (68.75 %). The knowledge was taught them by experience, and the villager doctor was the supervisor (12.5 %). The villager doctor taught them by studying only herbal medicine groups, their names, and the way of treatment (6.25 %). Some local doctors did not teach anyone (6.25 %). It was shown that the majority was still passing on this knowledge by observation. That is corresponding with the research of Rungvichanivat and Mudsu [2], who did find, that the transferring of the local wisdom knowledge in the past was realized by «word of mouth, experience and memory».

Result 5. Herbs which are used in this local wisdom are:

- 1) Roselle (*Hibiscus sabdariffa*),
- 2) Oak leaf fern (*Drynaria quercifora*),
- 3) Blindness tree (*Excoecaria cocchinchinensis*),
- 4) Thai basil (*Ocimum tenuiflorum*),
- 5) Clove (*Syzygium aromaticum*),
- 6) Tumaric (*Curcuma longa*),
- 7) Galanga (*Alpinia galangal*),
- 8) Safflower (*Carthamu stinctorius*),
- 9) Lemon grass (*Cymbopogon citrates*),
- 10) Malay jewel vine (*Derris scandens*),
- 11) Asiatic pennywort (*Centella asiatica*),
- 12) Spider tree (*Crataeva sp.*),
- 13) Tamarind guest herb (*Garcinia atroviridis*),
- 14) Indian Mulberry (*Morinda citrifoli.*),
- 15) East Indian screw tree (*Helicteres isora.*),
- 16) FalseTumeric root (*Curcuma xanthorhiza.*),
- 17) Aloe (*Aloe vera*),
- 18) Sea Holly (*Acanthus ebracteatus*).

B. Sikarapum [3] explained, that herbal medicine was used to treat the patients in the past.

Conclusion

1. The «local wisdom» knowledge helps in disease preservation by using herbs. «Local wisdom» knowledge in disease preservation by using herbs is used against a stomachache, affected by indigestion, a choked feeling in the stomach, coat the wound in the stomach, a toothache, repair cough, a sore throat, allergy, giddy the head, a stomachache during menstruation, skin diseases such as sore wound and infection, the rash on arm and neck, conjunctivitis, much fat in blood vessel and liver, diabetes, pains and aches, and bruise.

2. The local wisdom knowledge can be received and collected by different ways. The first way is receiving from «villager philosopher» who has taught them directly (75 %). The second way is from the observation of the «villager philosophers»' treatments who has not taught people directly. Nevertheless, people can collect this information about disease preservation by using herbs without recording and writing the information (100 %). That is corresponding with the research of Rungvichanivat and Mudsu [2], who did found, that the villagers remember this information (18.75 %). The last way is self education by reading textbooks and receiving experience in use herbs.

3. Studying the management of local knowledge wisdom did show that all samples were able to remember the knowledge about disease preservation by using herbs without recording and writing the information (100 %).

4. The studying of transferring the local wisdom knowledge in disease preservation did show, that there was passing of knowledge, mainly taught by demonstration, and student remembered it (68.75 %). Some local doctors did not teach anyone (6.25 %). It was shown that the majority of local people was still passing on this knowledge by observation.

5. Herbs which used in this local wisdom are: roselle (*Hibiscus sabdariffa*), oak leaf fern (*Drynaria quercifora*), blindness tree (*Excoecaria cocchinchinensis*), thai basil (*Ocimum tenuiflorum*), clove (*Syzygium aromaticum*), tumaric (*Curcuma longa*), galanga (*Alpinia galanga*), safflower (*Carthamu tinctorius*), lemon grass (*Cymbopogon citrates*), malay jewel vine (*Derris scandens*), asiatic pennywort (*Centella asiatica*), spider tree (*Crataeva sp.*), tamarind guest herb (*Garcinia atroviridis*), indian mulberry (*Morinda citrifolia*), east indian screw tree (*Helicteres isora*), false tumaric root (*Curcuma xanthorrhiza*), aloe (*Aloe vera*), sea holly (*Acanthus ebracteatus*).

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