Ethnobotany broadly means, all aspects of direct relationship of plants with man, according to Cotton (1996) it’s the study of all forms of vegetation used by aborigines. Man has been using flora and fauna since time of his emergence on this planet. He gained the knowledge of useful and harmful plants. This knowledge becomes an integral part of his culture. Studies in archaeology, paleobotany, and ethnography revealed the close relationship between plants and man. In India 2000-1000 BC mentions are there in Rig-Veda and Atharveda about the uses of plants. Since then man knows the importance of plants.

Ethnobotany is a rapidly expanding science. In last three decades, it has been considerably expanded, both in its concepts and scope. Beginning with the study of plants used by tribals for food, medicine, and shelter, now it includes studies like conservational practices of tribals, ethnopharmacology, ethnopharmacognosy, ethnomusicology, ethnogynaecology etc. The literature on the subject is piling up at a very rapid rate; hence, an attempt has been made to include review of recent literature relevant to the present work. In this chapter review of literature is done under the following headings:

**Ethnobotanical work in India and Abroad:**

Ethnobotany in relation to health and livelihood security in district Bastar of Chhattisgarh State.


Ethnobotanical work in relation to primitive tribe


Wild plant used as a food by tribals of Bastar was investigated by Jain (1964). Hajra and Dam (1981) has written observations on Monpas of Kameng district of Arunachal Pradesh. Gaur (1983) studied the little known edibles of Garhwal. Dixit and Pandey (1984) studied the plants used in Jhansi and Lalitpur of Bundelkhand. Shrivastava (1990) studied “A Socio-economic and demographic profile of the Kamar..."
Ethnobotany in relation to health and livelihood security in district Bastar of Chhattisgarh State.


**Ethnomedicinal work**


Herbal medicine of Nicaragua was worked out by Dennis (1988). Ethnomedicinal use of plants in Nepal was studied by Bhatrai (1992), Balami (2004). Medicinal plants used in Peru for female health was studied by Bussmann and Glen (2010).

Jain and others wrote a plethora of literature: - Megico religious belief of Adivaisis of Bastar (1963), Observations on Ethnobotany of the Tribals of Madha
Ethnobotany in relation to health and livelihood security in district Bastar of Chhattisgarh State.


Folklore and Socio-religious beliefs

The tribal people and ethnic races throughout the world have developed their own cultures, custom, cult’s religious rites taboos, totems, legends and myths, folk tales and songs, foods medicinal practices etc. Numerous wild and cultivated plants play vital role among these cultures and this relationship has evolved over generations of experience and practices. Singh and Prakash (1994) at IV ICE (International Congress of Ethnobiology) brought into notice about some new ethnomedicinal plants used by Tharus tribe of Uttar Pradesh.

Indian botanist Jain published number of valuable publications on Ethnobotany and folklore medicine in India He worked on tribes of Madhya Pradesh Bihar and Assam. Ethnobotanical Research unfolds new vistas of Traditional Medicine in India (1979) and role of folk beliefs and practices in promoting health and combating diseases are his valuable work. He compiled nearly 100 indigenous medicinal plants with authentic information on their distribution, parts used and the medicinal and other uses. Jain (1965) investigated the medicinal plant lore of tribals of Bastar. Jain and Tarafdar (1970) studied the medicinal plants in folklore of the Santhals. Tiwari et.al. (1980) investigated the folklore medicine of Assam and Arunachal Pradesh. Role of beliefs and folklore in Maharashtra was studied by Vartak and Gadgil (1981). Singh and Pandey (1982) described the religious use of plants in Rajasthan. Dixit and Pandey (1984) described the plants used as folk medicine in Jhansi. Pushpangandan (1984) worked on ethno medico botanical investigations in Kerala. Tiwari (1979) reported the medicinal folklore from Assam. Mukherjee (1990) studied medicinal plant lore of Sundargarh (Orissa). Pushplata (1990) studied folk
Ethnobotany in relation to health and livelihood security in district Bastar of Chhattisgarh State.


Tribal remedies:

Tribal remedies for various ailments were investigated by the workers like Shrivastav (1985) published a paper on Herbal Remedies used by Bhils of M.P., Jain (1989) in Saranda forest of Bihar. Medicinal uses of plants by tribes were studied by Jain and Patole (2001). Traditional healer’s role in dental care was written by Ogunbodede (1991). The treatment of Malaria and toothache by traditional healers was studied by Ngilisho et. al. (1994) and Gessler et. al. (1995). Indigenous health practices of Kolha tribe in Orissa and hill Korwas was respectively studied by Ghosal (1991) and Bajpai and Mitra (1997). Oral health knowledge of traditional healers in South Africa was investigated by Lewis et. al. (2004). Medicinal uses of plants was studied in Nepal by Malla and Chhetri (2009). Agbor and Naidoo (2011) investigated the practices of traditional healers on oral health. Attitudes of Bhutanese on traditional Bhutanese medicine were described by Lhamo and Nebel (2011).

Ethnopharmacology:

Non timber forest produce (NTFPs) as a livelihood security:


Conservation of medicinal plants:-


**Books on ethnobotany:-**