The term ethnobotany is generally considered to be synonymous with either economic botany or with traditional medicine. This is not correct. While the two form a sub set of ethnobotany, the contest of ethnobotany as a discipline is broader and deeper and includes the entire culture-plant interactional complex under it. The direct, indirect or otherwise value added use of plants and their products by man primarily constitutes the domain of economic botany. Ethnobotany is not only just that. It has larger scope.

Ethnobotany is also not synonymous with traditional medicine. Early origins of traditional medicine must have had its root in ethnobotanical folklore. However, today traditional medicine incorporates several well organised and distinct systems of diagnosis and cure.

Plants have profoundly influenced the culture and civilization of man. In India traditional lore, mythological stories, and events in the epics, as also, enumerable religious practices of worship in the household and in the temples, in festivals, births and deaths are all replete with references to the plants. Tribal people also
have learnt from their ancestors, certain socio-religious ceremonies and are preserving these practices for generation.

Madhya Pradesh has a tribal population of 153,99,034 persons as per census of 1991, which comes to 23 percent of the total population of the state. As it is, 17.5 percent tribal population of the country lives in Madhya Pradesh. Madhya Pradesh possesses the largest tribal population in India, but in one respect i.e. percent of tribal population to total population, it ranks second, coming after Orissa which possesses 24.07 percent tribal population.

In this contest 220 species belonging to 178 genera and 69 families have been mentioned. The information regarding the folk use of these plants have been furnished by the tribal herbal doctors known as *Munda* and many other knowledgeable persons including government employees during investigations in the field. No plants or voucher specimen has been collected. In this work, all the informations regarding the plants has been gathered on the basis of contact with the concerned persons.

Enumerated plants have been arranged familywise and the families part alphabetically. The genera and species are also arranged in alphabetical order under the families. Hindi or local name follows the scientific name. Immediately
thereafter the information about the role of plant in tribal life is given.

**Man Plant Interaction**

Various aspects of man plant interaction that result in conservation of resources side by side with their social views have been discussed under following heads:

1. Plants as offerings
2. Taboos related to plants
3. Totems based on trees and flowers
4. Plants in folk tales
5. Plants of divine status
6. Plants usage other than food, feed and medicine:
7. Transition from plant product gathering to plant domestication
8. Classical Indian medical system and its tribal basis: ethnobotanical studies of some important plants