CHAPTER: 2

REVIEW OF LITERATURE
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The pioneering work on ethnobotany was done by Hernandery (1570 -75) who studied the flora and fauna of Mexico in relation to man and wrote a comprehensive account of 16 folio volumes. That is the first official record of scientific expedition in history and still is a useful source of study (De, 1968). Some work was also done in Peru, South America. Some well-known workers of United States of America (USA) are Schultes (1941, 1956, 1960, 1962, 1963, 1967,1987 a, b, 1988,1992 and 1993) Vestal and Schultes (1939), Jones (1941), Lipp (1971), Weiner (1971), Dolers and Lalorthe (1977). Gunter (1945) studied the ethnobotany of Western Washington, which is one of the University of Washington publications in Anthropology. Renfrew (1973) worked on Palaeoethnobotany, which focussed on prehistoric food plants of the East and Europe. The nature and status of Ethnobotany by Ford (1978) contains several papers on Ethnobotany.

Traditional medicinal plants of the central province of Papua New Guinea were studied by Holdsworth and Lacanienta (1981). Ayensu (1981) gave detailed account of medicinal plants of West Indies with their medicinal properties for curing various ailments.

The approach to this field in Asia is comparatively recent one. Vidal (1971) published plants of ethnobotanical interest from South West Asia. Ethnobotany of Indonesia was studied by Friedberg (1974). Lishihchen (1590) published an herbal, "Pent so Kang Mul", in which all medicinal plants of China have been incorporated.

Ethnobotany has got wonderful scope in India because it has great heritage of Vedic literature, dating back from 2,000 to 800 B.C. The pioneering efforts were made by Charaka and Susruta (1st millennium B.C.) to classify the medicinal plants based on pharmacological applications.
The terms ‘ethnobotany’ defined by C.B. Heisser, Jr. (1995) as study of plants in relation to the people and include both wild and domestic plants. Plotkin (1995) defined ethnobotany as the study of tribal people and their utilization of tropical plants. In India, Janaki Ammal initiated ethnobotany in the middle of last century who studied the food plants of certain tribes. Jain and his associates carried out extensive and intensive studies on ethnobotany and revealed the intimate relationship between the tribes and plant environs.

Kirtikar & Basu (1935) and Chopra, et al. (1956, 1958, 1969) published books on Indian medicinal plants. Jain (1963a) studied the plants used by tribals of Madhya Pradesh. While studying ethnobotany of the tribals of Purulia (West Bengal), Jain & De (1964) reported fourteen edible plants. Jain (1967) published the plants, which were reported in Indian medicine & folklore for healing bones.


**REVIEW OF ETHNOBIOLOGY IN MAHARASHTRA**

In Maharashtra, a lot of research work has been done by several botanists including those who contributed to the floristic study of Pune district such as Vartak (1959), Sakarpathar and Ambavane region (Venkata Reddy, 1970), Purandhar (Santapau, 1953), Khandala on Western Ghats (Santapau, 1953), Bhimashankar (Jagdale, 1994), Bhimashankar and surrounding areas of Khed Taluka (Janardhanan, 1966), Maval (Godbole, 1999), Torna hills (Vartak, 1953), Mulshi Taluka (Ganorkar, 1987). Kothari and Moorthy (1993) in their Flora of Raigad district mentioned some plant species of Warandha Ghat and Shivneri Ghat.


Information about the fuel wood, fodder, non-wood and socio-economic plant resources used by the tribals of Western Maharashtra has been provided by Ghate (1992), Ghate & Sane (1994), Ghate & Vartak (1996), Ghate et al. (1990) and Kulkarni & Kumbojkar (1992a & b 1993, 1994, 1996). Tribals have used a number of plants as medicine, which have been recorded by Sharma (1982), Janardhanan (1963), Kulkarni (1968), Upadhyay et al. (1986, 1994), Vartak & Madhavgane (1981), Vartak et al. (1987) and Yadav & Bhamare (1989) conducted survey on the ethno-medico botany of Dhule forests. Sadhale et al.,

The forests provide shelter to wild animals, viz. Deer, Antelopes, Ghorpads and wild pigs and some carnivores, etc. since long maintaining ecological balance of a particular place and its surroundings. The western portions of the district, particularly forests of Western Ghats and Sahyadri Ranges facilitate wild animals to live in freely viz. Bhimashankar Wild Life Sanctuary, Mayureshwar wild life sanctuary and Rajiv Gandhi National Park. For ethnobiological studies, some information pertaining to ethnozoological studies have also been observed and found recorded during my field tours of study area. Katkari tribals here utilize many animals and their products for their socio-medico requirements. These animals vary from fish, avis, reptiles and mammals.

The zoological names, photographs of these animals and their folk uses are given after the chapter on methodology, in the present thesis.