



## Urban ethnobotanical study of Patan taluka, Gujarat, India

Aishwarya Darji\*, Juhi Gajjar, and Hitesh Solanki

Post Graduate Student, Department of Botany, USOS, Gujarat University, Ahmedabad-380009, India

\*E-mail: [darjiaishwarya@yahoo.com](mailto:darjiaishwarya@yahoo.com)

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### Abstract:

Ethnobotany is the study of traditional knowledge associated with plants in a social group such as regions or cultures. Urban ethnobotany is a term used to define ethnobotany in urban areas. The present paper deals with the urban ethnobotanical study of Patan taluka of Gujarat state. Plants of ethnobotanical importance with their uses were recorded. A total of 116 plants belonging to 56 families were recorded. The most used families were Poaceae with 9 plants followed by Umbelliferae, Fabaceae, and Lamiaceae family with 7, 6, and 5 plants respectively. Fruits were the most used plant part. Herbs were most used for treating various diseases and ailments. The main source of plants used was from homes, farms, roadside, markets, and shops. Traditional knowledge persists in urban areas because the knowledge is being passed on from forefathers to the next generations.

**Key Words:** Gujarat, Patan, Traditional knowledge, Urban ethnobotany

### Introduction:

Harshberger (1895) brought up and defined the term ethnobotany as “the use of plants by aboriginal people”. Ethnobotany is a term used to describe the interaction between humans and plants. Ethnobotanical studies document the traditional knowledge of people about plants and their uses. Prehistoric man was dependent on plants for his livelihood. The ancient medicine system treating human disease by using plants popularly known as Ayurveda appeared and developed between 2600 and 500 BC in India (Subhose *et al.*, 2005; Pandey, 2021). Ethnobotany is the mother of all other systems of medicine such as Ayurveda, Siddha, Unani, Nature cure, and even modern medicine (Vedavathy, S. 2012). (Tapsell *et al.*, 2004) said that medicinal plants have been identified and used throughout human history. Plants can synthesize a wide variety of chemical compounds that are used to perform important biological functions and to defend against attack from predators such as insects, fungi, and herbivorous mammals (Kokni *et al.*, 2016).

Even today, in many parts of the world, access to modern healthcare is difficult or not affordable (Suma *et al.*, 2018). Hence in developing countries, traditional way of curing diseases is still preferred over modern-day medical facilities due to its safety, no risks, and associated side effects.



In this constantly changing modern era, people are being influenced by western medicine systems because of instant relief and ignoring the risks and hazards caused in the long term. Due to this traditional knowledge is vanishing slowly but, some sort of knowledge persists, and thus, it is need of the hour to conserve and document the precious traditional knowledge we are using for ages.

### **Methodology:**

#### ***Study Area:***

The study was done in urban areas of Patan taluka of Gujarat state. Patan taluka is situated in the northern part of Gujarat state. It is situated in Patan district, Gujarat, India. Its geographical coordinates are 23.8500°N, 72.1210°E. The climate of the city is temperate with a moderate



proportion of heat and cold. There are three main seasons viz. monsoon, winter, and summer. The annual temperature ranges between 24°C-34°C. The overall weather is pleasant most of the time.

#### ***Field Survey and Data Collection:***

Local urban areas of Patan were visited two to three times a week. The fieldwork was carried out for three months, and relevant information gathered from local people through personal interviews was noted down in the field diary. During fieldwork, photographs of the plants along



with habitat, leaves, and floral parts were captured if available. Ethnobotanical information was obtained from the respondents constituting herb sellers, vaidyas healers, herbalists, farmers, priests, and aged persons of the house. The use of semi-structural questionnaires and oral interviews were adopted to obtain the relevant data. The questionnaire was prepared in the form of Google forms and administered to respondents. The questionnaire gathered details follows.

- Name of the person
- Address
- Contact number
- Gender
- Botanical name
- Family
- Local name
- Habit
- Useful parts
- Use
- Location
- Source of plant
- Other ingredients (if any)
- Source of knowledge

#### ***Data Analysis:***

The information obtained from 23 people was recorded in Google forms and all the responses were downloaded in the form of an excel spreadsheet. The collected data was filtered, compiled, and analyzed. From the data, families that used most number of plants were listed out and for each family number of plants was recorded. In the same way, the most used plant parts and habits of the plants were recorded. For each category viz; part used, habit, and the number of plants in different families, data representation was done using charts.

#### ***Preparation of Herbarium:***

Each specimen consisting of a stem with attached leaves and flower or inflorescence (if available) was collected during the field study. The collected specimens were photographed and immediately pressed in old journals and later on, specimens were dried between old newspaper sheets. Information related to the collected specimen like name, family, habit, and place of the collection was recorded. After poisoning and drying, the specimens were mounted on an herbarium sheet with all the information. The herbarium sheets then prepared were deposited in the Department of Botany, USOS, Gujarat University, Ahmedabad.



## Result and Discussion:

Initially, 185 plants were recorded during the study and after compilation, and a sorting total of 116 plants belonging to 56 families were reported. The plants with their uses are listed in **Table 1**.

**Table 1. List of plants recorded**

Sr. no	Botanical name	Family	Local name	Habit	Useful part	Uses
1	<i>Abrus precatorius</i> L.	Papilionaceae	Chanothi	Climber	Leaves	Leaves are chewed to treat mouth ulcers
2	<i>Acacia nilotica</i> L.	Mimosaceae	Desi bawal	Tree	Stem, leaves, gum	Young twigs are chewed as toothbrushes, leaves are chewed after meals for better digestion, gum reduces Vata and pitta dosha as per Ayurveda
3	<i>Achyranthes aspera</i> L.	Amaranthaceae	Anghedi	Shrub	Leaves, seeds	Unripe seeds are anti-aging leaves are used to remove tumors in the uterus
4	<i>Adhatoda vasica</i> L.	Acanthaceae	Ardusi	Shrub	Leaves	Cure cough
5	<i>Aegle marmelos</i> L.	Rutaceae	Bili	Shrub	Leaves, fruit	Leaves are offered to Lord Shiva in religious worships, fruit is anti-diabetic
6	<i>Allium cepa</i> L.	Liliaceae	Dungali	Herb	Leaves	Leaf juice is applied to hair to treat dandruff and increase hair growth, green leaves used to prepare and garnish dishes
7	<i>Allium sativum</i> L.	Liliaceae	Lasan	Herb	Cloves	Oil is used to cure headaches and cold
8	<i>Aloe barbadensis</i> Mill.	Liliaceae	Kuwarpathu	Herb	Leaves	Gel applied on the face to rejuvenate skin and in hair with coconut oil to make hair smooth
9	<i>Anethum graveolens</i> L.	Umbelliferae	Suva	Herb	Seed	Seeds are chewed as moth freshener
10	<i>Areca catechu</i> L.	Arecaceae	Sopari	Tree	Seed	Seeds are chewed with betel leaf as a mouth freshener
11	<i>Asparagus racemosus</i>	Asparagaceae	Shatavari	Climber	Root	Diabetes
12	<i>Azadirachta indica</i> A. Juss	Meliaceae	Limdo	Tree	Leaf, stem, flower,	Young stem is chewed as toothbrush, leaves are added to hot water and used



					bark, fruit	for bathing, flower decoction is used to avoid any viral fever, oil from ripened seeds are used to kill lice
13	<i>Basella rubra</i> L.	Chenopodiaceae	Poi ni bhaji	Climber	Leaves	Treat iron deficiency, cooked as subji
14	<i>Beta vulgaris</i> L.	Amaranthaceae	Beet	Climber	Root	Juice is taken to increase the haemoglobin content in the blood
15	<i>Bixa orellana</i> L.	Bixaceae	Sindoor	Tree	Seeds	Dye from seeds is offered to Lord Hanuman and Lord Ganesh in religious worships, married women culturally apply it in the middle of the head
16	<i>Bougainvillea spectabilis</i> Willd.	Nyctaginaceae	Boganvel	Climber	Whole plant	For decoration and making fence
17	<i>Brassica juncea</i> L.	Brassicaceae	Rai	Herb	Seeds, whole plant	Seeds are used in seasoning dishes, leftover plants after harvesting seeds are used as fodder
18	<i>Bryonia lacuniosa</i>	Cucurbitaceae	Shivlingi	Climber	Seed	Increase fertility
19	<i>Butea monosperma</i> Lam.	Fabaceae	Palash, kesudo, khakhro	Tree	Leaves, flower	Leaves are stitched together and used as plates, flowers are soaked in water and used for bathing to maintain the coolness of the body in summer, dye obtained from the flower is used to play Holi festival
20	<i>Caesalpinia bonduc</i>	Caesalpinaceae	Kachka	Tree	Seed	Treat piles
21	<i>Calotropis procera</i> Ait.	Asclepidaceae	Aankdo	Shrub	Leaves flower	Leaves are used in joint pain; flowers are offered to Lord Hanuman in religious worships
22	<i>Capsicum annum</i> L.	Solanaceae	Marcha	Herb	Fruit	Spice
23	<i>Carica papaya</i> L.	Caricaceae	Papaiyu	Tree	Fruit, leaves	Leaf juice is used in fever, also increases WBC count in dengue and malaria, fruit is laxative in nature



24	<i>Cascabela thevetia</i> L.	Apocynaceae	Pili Karen	Shrub	Flower	Religious worships decoration
25	<i>Cassia fistula</i> L.	Caesalpinaceae	Garmalo	Tree	Fruit	The septum between seeds is laxative in nature
26	<i>Chenopodium album</i> L.	Chenopodiaceae	Chil ni bhaji	Herb	Leaves	Anti-diabetic
27	<i>Chlorophytum borivilianum</i> Sant.	Asparagaceae	Safed Musli	Herb	Root	Aphrodisiac
28	<i>Cicer arietinum</i> L.	Papilionaceae	Chana	Herb	Seed	Seed flour mixed with milk and turmeric is used in the beautification of the face
29	<i>Cinnamomum tamala</i> (Buch-Ham.)	Lauraceae	Tej patta, tamal patra	Tree	Leaves	Condiment
30	<i>Cinnamomum verum</i>	Lauraceae	Taj	Tree	Bark	Condiment
31	<i>Cissus quadrangularis</i> L.	Vitaceae	Hadsankal	Herb	Stem	Heals Joints and broken bones
32	<i>Citrus limon</i> L.	Rutaceae	Limbu	Tree	Fruit	Stop vomiting, source of vitamin C, preserved as pickle, get rid of dandruff
33	<i>Citrus medica</i>	Rutaceae	Bijoru	Tree	Fruit	Remove kidney stone
34	<i>Cocos nucifera</i> L.	Palmae	Nariyal	Tree	Fruit	An important part of rituals, used to prepare chutneys, the endosperm is nutritive, oil is applied to hair
35	<i>Coleus amboinicus</i> Lour.	Lamiaceae	Ajma patta	Herb	Leaves	Dried leaves are used as a spice
36	<i>Commiphora wightii</i> (Arn.)	Burseraceae	Gugal	Shrub	Resin	Dried resin burnt for its smell during evening time and in prayers
37	<i>Cordia dichotoma</i> Forst.	Boraginaceae	Gunda	Tree	Fruit	Cooked as vegetable and preserved as a pickle
38	<i>Coriandrum sativum</i> L.	Umbelliferae	Kothmi, dhana	Herb	Leaves, seeds	Leaves are used to make chutneys and garnishing dishes; seeds are used as a spice
39	<i>Crocus sativus</i> L.	Iridaceae	Kesar	Herb	Stigma of flower	Condiment
4	<i>Cucurbita maxima</i> Duch	Cucurbitaceae	Kolu	Climber	Fruit, seed	Fruit offered to God at the ending of all religious



						hawans, seeds treat vitamin B12 deficiency
41	<i>Cuminum cymium</i> L.	Umbelliferae	Jeeru	Herb	Seed	Condiment, treat gastric problems
42	<i>Curcuma longa</i> L.	Zingiberaceae	Haldar	Herb	Rhizome	Colouring agent, heal wounds, beautification
43	<i>Cynodon dactylon</i> L.	Poaceae	Dharo	Herb	Whole plant	Cheek swelling offered to Lord Ganesha in religious worships
44	<i>Datura metel</i> L.	Solanaceae	Dhaturu	Herb	Flower, fruit	Offered to Lord Shiva in religious worships
45	<i>Daucus carota</i> L.	Umbelliferae	Gajar	Herb	Root, leaves	Root improves eyesight, source of vitamin A, leaves are used as fodder
46	<i>Duranta repens</i> L.	Verbenaceae	Damayanti	Shrub	Whole plant	Decoration and as a hedge plant
47	<i>Eclipta prostrata</i> L.	Asteraceae	Bhrungraj	Herb	Leaves	The oil is used to stop greying of hair
48	<i>Elettaria cardamomum</i>	Zingiberaceae	Elaichi	Herb	Fruit, seed	Condiment
49	<i>Eleusine coracana</i> L.	Poaceae	Raagi	Herb	Seeds	Anti-aging, weight loss, calcium deficiency
50	<i>Eucalyptus globulus</i> Labill.	Myrtaceae	Nilgiri	Tree	Leaf	The oil used for headaches and cold
51	<i>Ferula asafoetida</i>	Umbelliferae	Hing	Herb	Root latex	Condiment, treat the gastric problem
52	<i>Ficus benghalensis</i> L.	Urticaceae	Vad	Tree	Whole plant	The plant is considered sacred and as per religion worshipped by married women for the well-being of their husbands
53	<i>Ficus racemosa</i> L.	Urticaceae	Umro	Tree	Whole plant	The plant is considered sacred as it is connected to Lord Dattatreya as per religion
54	<i>Ficus religiosa</i>	Urticaceae	Piplo	Tree	Whole plant	The plant is considered sacred as it is connected with Lord Vishnu as per religion and thus, it is worshipped
55	<i>Foeniculum vulgare</i> Mill.	Umbelliferae	Variyali	Herb	Seed	Seeds are chewed as mouth freshener; the juice is taken to save oneself from heat stroke



56	<i>Gossypium herbaceum</i> L.	Malvaceae	Kapas	Herb	Fruit, seed	Fiber from fruit is used in medical operations and making wicks, seeds are used to extract oil used in cooking, leaf over seeds are then used as fodder
57	<i>Hibiscus rosa-sinensis</i> L.	Malvaceae	Jasud	Shrub	Flower	Offered to Lord Ganesh in religious worships, oil applied to hair
58	<i>Hordeum vulgare</i> L.	Poaceae	Jav	Herb	Seeds	Used in hawan
59	<i>Jasminum sambac</i> L.	Oleaceae	Mogro	Climber	Flower	Flowers are stringed together and tied in hair, the oil used to make perfumes
60	<i>Kalanchoe pinnata</i>	Crassulaceae	Patthar vel	Herb	Leaves	Remove kidney stones
61	<i>Lagenaria siceraria</i> (Molina) Standl	Cucurbitaceae	Dudhi	Climber	Fruit	Juice is used to reduce blood cholesterol, good for heart patient
62	<i>Lawsonia inermis</i> L.	Lythraceae	Mehendi	Shrub	Leaves	Leaf paste is applied to hair and designs are made on hands on special occasions
63	<i>Mangifera indica</i> L.	Anacardiaceae	Keri	Tree	Fruit, leaves	Fruit is preserved as pickle, the fruit pulp is nutritive, seeds are used to make kaja, leaves are tied and hung on front doors for positive energy, dried fruit powder is used for sour taste in dal and sambhar
64	<i>Medicago sativa</i> L.	Papilionaceae	Rajko	Herb	Whole plant	Fodder
65	<i>Mentha spicata</i> L.	Lamiaceae	Fudino	Herb	Leaves	Making chutneys and sharbat
66	<i>Mimusops elengi</i> L.	Sapotaceae	Borsalli	Tree	Flower	Making perfume
67	<i>Moringa olerifera</i>	Moringaceae	Saragvo	Tree	Leaves, fruit	Weight loss, leaves, and fruits are used to prepare curry, dal, and sambhar, relieve body pain, used in diabetes





68	<i>Murraya koenigi</i> L.	Rutaceae	Meetho limdo	Tree	Leaves	Condiment leaves were added and boiled in hair oil for hair growth
69	<i>Musa paradisiaca</i> L.	Musaceae	Kel	Herb	Leaves, fruit	Leaves are used as plates; fruit is a good source of potassium and calcium
70	<i>Nelumbo nucifera</i> Gaertn.	Nelumbonaceae	Kamal	Herb	Flower, seeds	The flower is offered to Goddess Laxmi in religious worships; seeds are also used in religious worships
71	<i>Nyctanthes arbiritis</i> L.	Oleaceae	Parijat	Tree	Flower	Decoration and religious worships
72	<i>Ocimum basilicum</i> L.	Lamiaceae	Takmariya	Herb	Seed	Weight loss cures menstrual problems
73	<i>Ocimum sanctum</i> L.	Lamiaceae	Tulsi	Herb	Whole plant	The plant is considered sacred as it is believed to have a connection with Lord Vishnu and Goddess Laxmi, leaves are used to cure colds and cough
74	<i>Opium poppy</i>	Papaveraceae	Afin	Shrub	Seed	Increase stamina and fertility, treat diarrhea in children
75	<i>Opuntia elatior</i> Mill.	Cactaceae	Thor	Shrub	Fruit	Juice is taken to increase haemoglobin in the blood, treat anemia
76	<i>Origanum majorana</i>	Lamiaceae	Marvo	Herb	Flower	Offered to Lord Shiva in religious worships, inhaling the smell of flowers relieve tension
77	<i>Oryza sativa</i>	Poaceae	Chokha	Herb	Seeds	Religious worships
78	<i>Pandanus odorifer</i> (Forssk.)	Pandanaceae	Kevdo	Tree	Flower	Offered to Lord Shiva in religious worships
79	<i>Pedaliium murex</i> L.	Pedaliaceae	Gokhru	Herb	Whole plant	Body pain
80	<i>Pennisetum glaucum</i> L.	Poaceae	Bajri	Herb	Seed	Fodder
81	<i>Phyllanthus emblica</i> L.	Euphorbiaceae	Amla	Tree	Fruit	Fruits are preserved as pickles, dried fruit is stored as candy, dried fruit powder is used to cure constipation, a good source of vitamin C improves eyesight and controls hair fall, oil is applied to hair



82	<i>Piper betel</i> L.	Piperaceae	Paan , naagar vel na paan	Climber	Leaves	Religious worships, leaves are chewed as a mouth freshener
83	<i>Piper longum</i> L.	Piperaceae	Pipramul, ganthola	Climber	Fruit	Cold, gastric problems, keeps the body warm in winters
84	<i>Piper nigrum</i> L.	Piperaceae	Kala Mari	Climber	Fruit	Cold
85	<i>Plantago ovata</i> Forsk.	Plantaginaceae	Isabgul	Herb	Seeds	Seeds are taken with milk to cure constipation, laxative in nature
86	<i>Plumeria rubra</i> L.	Apocynaceae	Safed champo	Tree	Flower	Decoration, worshipping
87	<i>Polyalthia longifolia</i> Sonn.	Annonaceae	Asopalav	Tree	Leaves, fruit	Leaves are tied together and hung on the front doors of the house for maintaining positive energy, fruit increases fertility
88	<i>Pongamia pinnata</i> L.	Fabaceae	Kanji	Tree	Leaves	Skin disease
89	<i>Prosopis cineraria</i> L.	Fabaceae	Khijdo	Tree	Wood	The wood used in the hawan in marriage rituals, the plant is of religious importance
90	<i>Punica granatum</i> L.	Lythraceae	Dadam	Shrub	Fruit, seed	Fruit peel is used to cure cough, seeds are used in garnishing dishes, dried seed powder is used as a flavoring agent, fruit juice treats vitamin B12 deficiency and anemia
91	<i>Randia dumetorum</i>	Rubiaceae	Mindhal	Tree	Fruit	Dried fruits are tied to the wrists of the bride and groom in marriage, used to eliminate the effects of poison
92	<i>Raphanus sativus</i> L.	Brassicaceae	Mulo	Herb	Root	Roots are eaten as salad and preserved as a pickles
93	<i>Ricinus communis</i> L.	Euphorbiaceae	Aerando, divela	Shrub	Seed	Oil is laxative in nature, grains are coated with oil for long storage
94	<i>Rosa indica</i>	Rosaceae	Gulab	Shrub	Flower	Planted for decoration, petals are stored in sugar syrup called gulkand and used in making paan, religious worships, petals



						are boiled in water and condensed water droplets recollected as rose water and used as a cleanser
95	<i>Saccharum officinarum</i> L.	Poaceae	Sherdi	Herb	Stem	Juice is used in Jaggery and sugar making, fresh juice is used as a beverage
96	<i>Santalum album</i> L.	Santalaceae	Chandan	Tree	Wood	Wood powder is used in religious worships, applied on the face with turmeric, rose water, and besan for beautification of the face
97	<i>Sapindus emarginatus</i> Vahl	Sapindaceae	Aritha	Tree	Fruit	Washing hair
98	<i>Sesamum indicum</i>	Pedaliaceae	Tal	Herb	Seed	Religious worships, the oil used in cooking and massaging the body, seeds are a good source of calcium, mixed with jaggery to make chikki, used in hawan, chewed with fennel seeds as a mouth freshener
99	<i>Senegalia catechu</i>	Fabaceae	Katho	Tree	Wood	Mouth ulcers
100	<i>Solanum xanthocarpum</i> Lam.	Solanaceae	Bhoy ringani	Herb	Seed	Arthritis, expelling insects out of ears, toothache, and headache
101	<i>Sorghum bicolor</i> L.	Poaceae	Juwar	Herb	Whole plant	Fodder, food
102	<i>Spinacia oleracea</i> L.	Amaranthaceae	Palak	Herb	Leaves	Improving eyesight, curing iron and mineral deficiency, anti-oxidant
103	<i>Syzygium cumini</i> L.	Myrtaceae	Jambu	Tree	Fruit	Control diabetes
104	<i>Syzygium aromaticum</i>	Myrtaceae	Laving	Tree	Flower	Unopened flower buds are used as a condiment, the oil used in toothache
105	<i>Tagetes erectus</i> L.	Asteraceae	Galgoto	Herb	Flower	Decoration, religious worships
106	<i>Tamarindus indica</i> L.	Fabaceae	Amli	Tree	Fruit, seed	Used to make chutneys, dal, and sambhar, seeds are used as a blood thinner



107	<i>Terminalia bellirica</i> Gaertn.	Combretaceae	Baheda	Tree	Fruit	Relieve constipation
108	<i>Terminalia chebula</i> Retz.	Combretaceae	Harde	Tree	Fruit	Relieve constipation, aid in digestion
109	<i>Tinospora cordifolia</i> Willd.	Menispermaceae	Galo	Climber	Stem	Boost immune system, control diabetes, treat jaundice and arthritis
110	<i>Trachyspermum ammi</i> L.	Umbelliferae	Ajmo	Herb	seeds	Gastric problem, indigestion
111	<i>Trapa natans</i> L.	Lythraceae	Shinghoda	Herb	Fruit	Antioxidant, source of minerals, low in calories, treat joint pain
112	<i>Trigonella foenum-graecum</i> L.	Fabaceae	Methi	Herb	Leaves, seeds	Leaves are cooked and eaten, seed paste applied in hair, soaked seeds used by the diabetic patient, oil applied in hair
113	<i>Triticum aestivum</i> L.	Poaceae	Ghau	Herb	Whole plant	Staple food, the leftover plant is used as fodder after harvesting seeds
114	<i>Vitex negundo</i> L.	Verbenaceae	Nagod	Shrub	Whole plant	Arthritis, rheumatism
115	<i>Zea mays</i> L.	Poaceae	Makai	Herb	Whole plant	Fodder
116	<i>Zingiber officinale</i> Roscoe	Zingiberaceae	Aadu	Herb	Rhizome	Dried rhizome powder is used to cure acidity and aids in digestion, appetizer, the fresh rhizome is used to treat cough and cold

Maximum plants were reported from the Poaceae family with 9 plants followed by Umbelliferae, Fabaceae, and Lamiaceae family with 7, 6, and 5 plants respectively (**Figure. 2**).

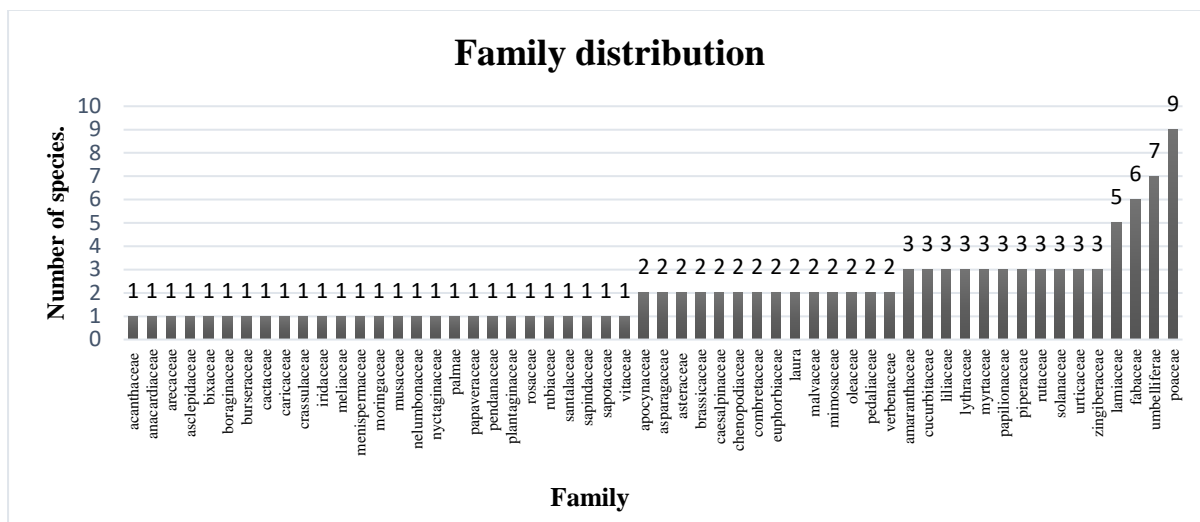


Figure 2: Family distribution with number of species based on data collected on ethnobotanical use among urban families

All the plant species collected during the survey were used to cure various diseases and ailments. The common disease or sickness reported was cold, cough, and gastric problems. Most of the plants used were obtained from the surrounding environment i.e., home, farm, roadside, market, and shops.

Fruits were reported to be the most used plant part (22%) followed by seeds and leaves (21%). The least used plant parts were resin and gum (1%) (Figure 3).

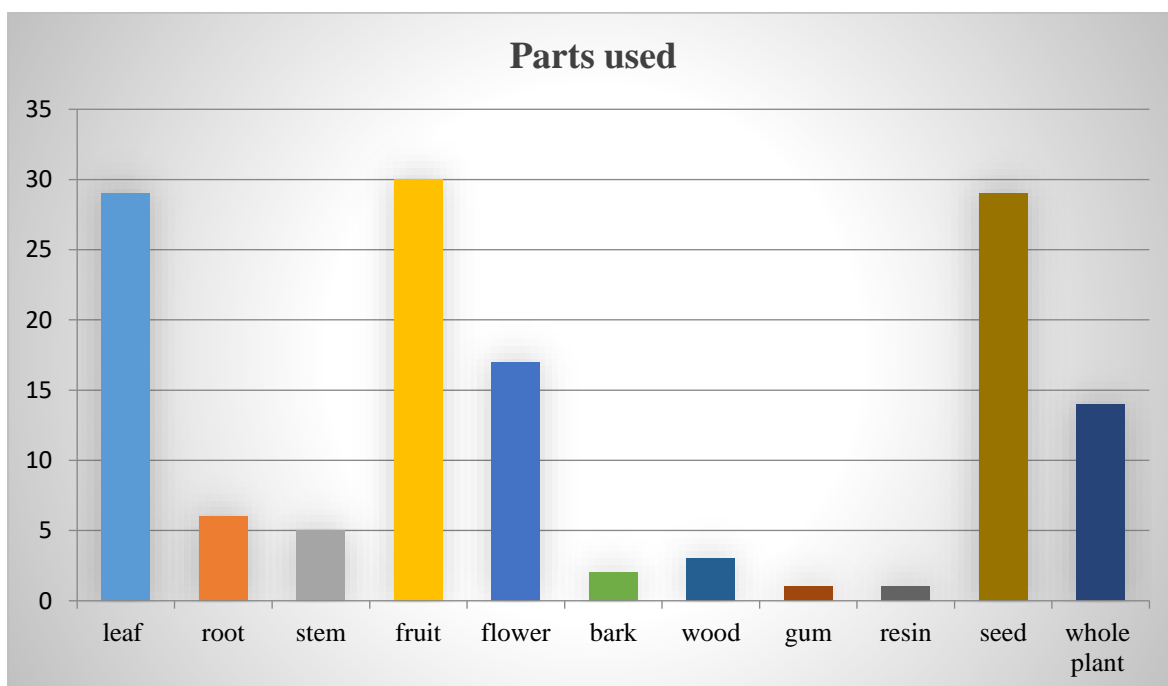
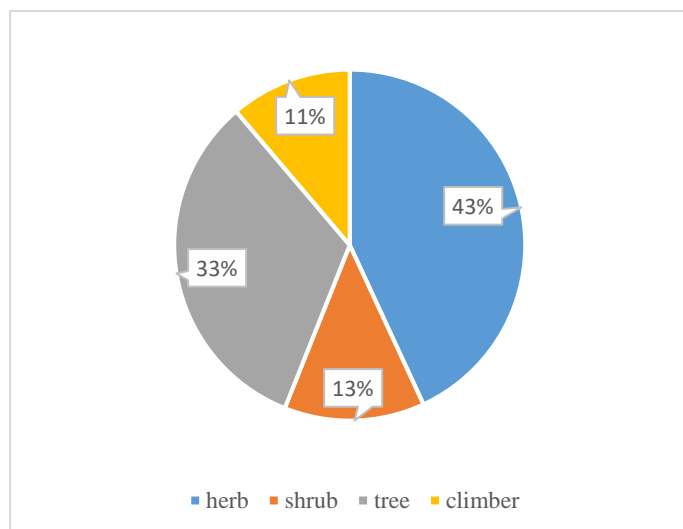


Figure 3: plant parts used in percentage



The most used plants were herbs (43%) followed by trees (33%). Climbers were the least used plants (11%) (**Figure 4**).



**Figure 4: Habits of plants in percentage**

### Conclusion:

With the incredible research and development occurring in both traditional and modern medicine, people still use their traditional knowledge in daily life. The ethnobotanical knowledge was found to persist even today in modern societies of the urban area. All the knowledge people have today is given by forefathers- from grandparents to their grandchildren, from Dadi, Nani to mothers, and next generations. The knowledge was not limited to food and medicine but plants used as fodder, in cosmetics, rituals, and plants of religious importance were also reported. Both men and women know plants and their uses.

The study indicated that ethnobotanical knowledge persists among urban people but, more research and validation is still required to explore the important medicinal properties of plants with their proper documentation. Thus, it is very necessary to document and preserve this wealth of knowledge for the next generations to come.

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