Chapter - 1

Introduction
Coastal vegetation of Bhavnagar district has been carried out by late Prot M.H.S.Murthy in 1957 as a biological spectrum of gogha taluka, district Bhavnagar. Bhatt et. al (2001) carried out coastal weeds survey of Alang and around. Jadeja (2004) studied in his dissertation of kuda of Bhavnagar coastal area, but till today the coastal vegetation of taldhyjagiri remain unexplored. There for I select this area for “STUDY OF COASTAL problem for my Ph.D. Dissertation.

The selection of this particular area has been done, because since my childhood I was interested of study of plants in detail and second cause is that it’s my native place and Because of love and attraction of land I select to study the coastal vegetation.

The name taldhyjagiri is of mountain of Talaja where it situated at the entrance of Talaga city comming from Bhavnagar. As per the high way it is a middle part from Bhavnagar to Mahuva and then there is long coastal line highway reach up to Veraval somnath.

Taldhyjagiri is situated on 21’24’ north latitudes and 71’54’ East longitudes. The highest pick of the mountain situated in this area is 700 feet on the other side of the talghvjagiri, the forest area which is known as grassland (Gauchor) with survey no.86 and account no.168 of kundhada village forest which are known are weed forest. The area covers more than 450 Ha. The taldhyjagiri posses luxuriant grassland vegetation. A stream of the well known river shetrunji passes through the study area. A very good fertile argicultural land is surrounding the area. The cultivation of various crops is regularly carried out round the year on available of water for irrigation. Talaja tauka is one of the known area for the cultivation of Onion. The area become very much famous at international level because of prence of the Alang Sosyo Ship breaking yard situated on the coastal area of Talaja Talaka Alang and Sosyo are the nearest villages of this yard. These due to this much importance of my area it give me encourage for the study of vegetation of costal area and later on what will be change occure due to prerace of this type of world level industrial area. It is employment of various stages laborer, workers,
supervisors, mukadam engineers, management personal and all other required facilities for mankind.

Talhajagiri is the perhaps terminal point of mountains. Really the river shetrunji start form Junagadh district mountain, then there is a series of mountain were two to three big dames were constructed on the river. For Bhavnagar shetunji dam at Palitana district, and through which we can provide the water for agricultural uses as well as for the whole city of Bhavnagar for the purposes of drinking.

For the purpose of ethnobotanical study information is collected from the local people, and from the existing literature in the means of personal interviews and questionnaire is also prepared for the rural and the people in order to obtain traditional and current utilization of the plant available in study site.

Ethnobotany:

Basic Understanding of Ethnobotany or what is Ethnobotany. Since the beginning of civilization, people have use plants as medicine perhaps as early as Neanderthal man plants were belived to have healing powers. The earliest recorded use are found in Babylon circa 1770 BC in the code of Hammuralsi and ancient Egypt circa 1550 BC. In fact ancient Egipions belived medicinal plants to have utility even in the afterlife of their pharaoes. Plants have been recovered from the Giza pyramids and can be fond on display in a dark corner access excellence recourse center cairo museum. A discussion of human life on this planet would not be complete without a look at the role of plants. In recent scientific interest in fundamental role parts play in many cultures including medicine purposes.

Ethnobotany is the study of how people of a particular region make of use of indigenous plants. Ethnobotany explores how plants are used for such things as found, shelter, medicine, clothing, hunting and religions ceremonies. Ethnobotany has its roots in botany, the study of plants. Botany in turn, originated in part from an interest in finding plants to help fight illness. In fact, medicine and botany have always had close ties. Many of today’s drugs have been derived from plant sources. Pharmacognosy is the study of medicinal and toxic product from natural plant sources.
At one time, pharmacologists researching drugs were required to understand the natural plant world and physicians were schooled in plant derived remedies. However, as modern medicine and dung research advanced, chemically synthesized drugs replaced plants as the source of most medicinal agents in industrialized countries. Although research in plant sources continued and plants were still used as the basis for some drug development the dominant interest shifted to the laboratory. The 1990’s has seen a growing shift in interest once more plants are reemerging as a significant source of new pharmaceuticals. Industries are now interested in exploring parts of the world where plant medicine remains the predominant form of dealing with illness. Scientists have also realized the study of the native cultures which habit their regions can provide enormously valuable dues in the search for improved health. By necessity, ethnobotany is multidisciplinary.

The term ethnobotany was first used by J.W.Harshbeger in 1895. Its scope was much elaborated later (Faults 1958, Jain 1986). Ethnobotany in the wider context denote the entire realm of useful relationship between plants and man, ethnobotany is the study of how people of a particular culture and region make to use of indigenous plant.

Harsh Berger him self regarded ethnobotany as simply the use of plants by original peoples. Yet during the century which has intervened considerable attention has focused not only on how plants are used but also on how they are perceived and managed and on the reciprocal relationships between human societies and plants on which they depend.

As a result ethnobotany has been repeatedly redefined and even now no definitive agree in its interpretation has been reached (year, 1993), however, for the purposes of ethnobotany is considered to encompass all studies which concern the mutual relationships between plants and traditional people.

The aim of ethnobotany is to study how and why people use and conceptually plants in their local environments. Ethnobotanist gather data mainly from living people in hopes to gatherings a view of their part existence as well as on understanding of present use of plant.