



Proverbial Lore In Ahirani Dialect (Khandesh Region: Maharashtra, India) In Ethnobotanical Perspective

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Abstract:

Folk literature, although emerged from the mist of time and hearts of common people, is easily bypassed in scientific and academic pursuits. Plants find places in folk proverbs. Proverbs, in general, are a short, pithy statements offering advice, wisdom and widely accepted truth. They reflect social consciousness relating biodiversity and human relationships with it. The present authors, therefore, studied proverbs in Ahirani dialect of Khandesh region of Maharashtra. A total of 43 folk proverbs used by common people are analysed in ethnobotanical perspective. These evinced 33 species, 30 genera and 17 families of angiosperms encompassing wild as well as cultigens in the area under study. They are revealed for both concrete and abstract relationships. Significance of folk proverbs vogue in Indian continent are critically limelighted in this communication. A dire necessity is warranted for tapping them and emphasized before they are out of scene due to faster rate of acculturation and depleting or changing plant-wealth on Indian landmass for welfare of mankind.

Keywords: Ahirani, Folk Proverbs, Khandesh, Maharashtra, Ethnobotany.

1. Introduction

India is enriched by its natural, cultural and ethnic diversities. At the same, the rural and tribal folks live in the laboratory of nature and very intimately associated with ambient biodiversity and agricultural activities. Their love for these is reflected by folk proverbs which are transmitted orally over generations. Of late, these are being documented and presented in written forms too. The core meanings of such proverbs is usually conveyed with a subtle touch of poetic imaginations. Plants and animals have found places in the folk proverbs of rural and tribal people suggestive of man-plant associations. They also pinpoint advice to do or not to do. The present communication is the result of studies over last few decades on the local biodiversity and abstract relationships with the plant-world. Ahirani is a dialect spoken freely by the people of Khandesh

region of Maharashtra state and has rich heritage of folk literature. Ahirani proverbs are part of it. This herited store-house is examined from the ethnobotanical point of view.

Ahirani dialect is prevalent particularly in Khandesh region comprising Dhule, Nandurbar and Jalgaon districts, and few adjacent tehsils of Nasik district. Etymologically the word 'Khandesh' is variously interpreted by Borse (year Nil) and thought originated from Abhirdesh, Skandadesh, Seundesh, Ahirashtra, Khandavdesh, Khandadesh, Kanhadesh, Dandesh, etc. It is northern part of Maharashtra bordering Gujarat and Madhya Pradesh on north-western side in Tapi valley. Ahirani dialect is classified as Baglani, Nandurbari, Dangi, Nemadi, Taptangi, Dakhani, Dangarani, Ladshikhi and Madhyararti (Patil, 2015). It has its own vocabulary. It is thought different from Marathi language and many words from other languages like Farashi, Arabi, Portugues, Kanadi, Sanskrit, Hindi, etc. are found in vogue but transmitted orally since ancient times. According to Babar (1963), dialects are more live than languages. Studies on folk proverbs are rather limited in particular perspective of ethnobotany in India (cf. Jain, 1996; Joshi, 1995; Singh and Pandey, 1998; Agrawal, 1981; Pareek and Trivedi, 2014). It is, therefore, thought worthwhile to tap ethnobotanical wisdom prevalent hitherto unstudied in Khandesh region.

2. Methodology Adapted

The present authors himself being well conversant with Ahirani dialect conceived folk proverbs in proper perspective. Some proverbs were heard or collected from senior informants in the study area, apart from literary sources (Patil, 2002, 2015; Suryawanshi, 2010; Pagare, 2002). Meanings associated with events or occasions were enquired during field studies. Vernacular names of plants are underlined in the proverbs and are equated with the botanical (scientific) names using relevant literature (Patil, 2003; Kshirsagar and Patil, 2008). The folk proverbs in Ahirani dialect are enumerated and vernacular plant names are underlined. This is followed by botanical name and family (in parenthesis). Meanings of peculiar words are provided separately. The theme on which the proverb is based explained below.

3. Systematic Enumeration

1. Kadu Karla Tel Ma Taya Tup Ma Taya Te Kuduch

Bot. Name: *Momordica charantia* L. (Cucurbitaceae)

Meaning: Tel: oil; Tup: ghee, Karla: Bitter gourd; it is a fruit vegetable, very bitter in taste.

If bitter gourd fried either in oil or ghee, it still remains bitter. The nature of a particular person does not change at any cost. In such circumstance, this proverb is used to taunt him.

2. Ghoda Eki Dangre Khau, Chalre Navara Jatra Jau

Bot. Name: (i) *Cucumis melo* L. var. *melo* Chakrvarty (Cucurbitaceae)

(ii) *Citrullus lanatus* (Thunb.) Matsumura & Nakai (Cucurbitaceae)

Meaning: Ghoda: horse; Navara: husband; Jatra: fair; Dangar: Fruit like Melon (Kharbuj) and Watermelon (Tarbuj).

These plant species are called 'Kharbuj' and 'Tarbuj' respectively, however, they are collectively referred as 'Dangar'. They yield edible sweet fruits. A wife asks her husband to sell their horse

(which is costlier) and purchase the aforesaid fruits (which are cheaper) in the fair. A person is taunted for his impracticability in life.

3. Jawaini Jat Kandani pat

Bot. Name: *Allium cepa* L. (Liliaceae)

Meaning: Kanda: onion; pat: leaf; Jawai: son-in-law.

A son-in-law is compared with the leaves of onion which are rather foetid (unpleasant smell). Unpleasant relationship with son-in-law is remarked.

4. Pipayana Pan Vadle Aani Vadna Pan Pimpayale

Bot. Name: (i) *Ficus religiosa* L. (Moraceae)

(ii) *Ficus benghalensis* L. (Moraceae)

Meaning: Pipal (Pimpal): Sacred fig; Vad: Banyan tree. Some persons attach a leaf of Pimpal tree to Banyan tree and vice-versa. Some persons refer subject-matter irrelevantly. This is indicated by this proverb.

5. Gajarbhar Atha Te Mulabhar Tatha

Bot. Name: (i) *Daucus carota* L. (Apiaceae); (ii) *Raphanus sativus* L. (Brassicaceae)

Meaning: Gajar: carrot; Mula: raddish.

Length of these plant roots are uneven, while some people do not compute or calculate accurately. Thinking of people is referred in this proverb.

6. Gharma Nahi Mirchya Male Tin Kudchya

Bot. Name: (i) *Capsicum annuum* L. (Solanaceae)

Meaning: Ghar: home, house; Mirchi-chillies, Kudachi-shirt.

One has simply no chillies in home but he wears three shirts. It means he pretends to be a rich man and his contradictory behavior is indicated.

7. Jyani Kayat Us Tyale Paisasna Paus

Bot. Name: *Saccharum officinarum* L. (Poaceae)

Meaning: Us: sugarcane, Kayat: cropped; Paisa: money; Paus: rains.

One who plants or harvest sugarcane crop, he enjoys rain of money. He thus become financially sound.

8. Tunach Gahu ni Tulesh Jeu

Bot. Name: *Triticum aestivum* L. (Poaceae)

Meaning: Gahu: wheat, Jeu: dinner.

Wheat grains belong to you but one (I) will offer dinner to you. One invites and respects other person, although one has no wheat grains of his own. One respects a person at the cost of another.

9. Nashib Kare Jor Kunda Khande Chor

Bot. Name: *Cyperus rotundus* L. (Cyperaceae)

Meaning: Nashib: luck; Kunda: nutgrass; Chor: thief.

'Kunda' is a noxious weed in agricultural fields which causes considerable damage to the economic crops. If someone is lucky, then his agricultural field is cleaned by the thieves removing this weed.

10. Pani Pevo Motna Ni Wanga Khavo Dhetna

Bot. Name: *Solanum melongena* L. (Solanaceae)

Meaning: Pani: water, Mot: a big leather-bag to draw out water from a well (a primetime or primitive device); Dhet: stalk.

One should drink water drawn by the 'Mot' and should consume brinjal fruit (as vegetable) alongwith its stalk. Probably, taste of these may be remained for both water and brinjal.

11. Payasle Pane Tin

Bot. Name: *Butea monosperma* (Lamk.) Taub. (Papilionaceae)

Meaning: Paya (Palas): Flame of the forest, Pan: leaf; Tin: three.

This tree always bears three leaves. Whenever similar circumstances or situations are observed, this proverb is used.

12. Jya Gavanya Bori Tya Gavanya Babhali

Bot. Name: (i) *Ziziphus mauritiana* Lamk. (Rhamnaceae)

(ii) *Vachellia nilotica* (L.) P.J.H. Hurter & Mabb. [Syn. *Accia nilotica* (L.) Del. (Mimosaceae)]

Meaning: Bor: Jujube; Babhul: Indian Gum Arabic.; Gav: village.

Both trees are thorny and belong to the same village. One plant species is indicator of another in the same locality.

13. Bole Tyana Kulid Ikayet, An Jo Nahi Bole Tyana Gahu Bhi Nahi Ikayet

Bot. Name: (i) *Macrotyloma uniflorum* (Lam.) Verdc. (Papilionaceae)

(ii) *Triticum aestivum* L. (Poaceae)

Meaning: Gahu: wheat; Kulid: Horse-gram; Ikayet: sold; Bole: talk.

One who talks or has good conversation, his 'Kulid' grains (which are less valued) are sold, but if someone remains silent and does not talk, then his 'Gahu' (wheat grains which are costlier than 'Kulith') are not sold. This sends message that one must talk to others to carry on his business.

14. Uchi Khaye Amba Buti Mare Bomba

Bot. Name: *Mangifera indica* L. (Anacardiaceae)

Meaning: Amba: Mango; Uchi: Tall; Buti: dwarf, short: less heighted.

A tall woman enjoys fruits of mango but dwarf one simply can cry loudly. One's approach is indicated to enjoy fruits.

15. Dhanyale Dattura An. Chorle Malida

Bot. Name: *Datura inoxia* Mill. (Solanaceae).

Meaning: Datura: Datura plant, Dhani: owner; Chor: thief; Malida: Nourishing nutrients.

The owner is showed simply 'Dhattura' (less valued substance) but a thief is offered much valued nourishing food. This is indicative of injustice to the proper person.

16. Pippayana Pan Pitpit Kare Bola Mhanani Laj Nahi Dhare

Bot. Name: *Ficus religiosa* L. (Moraceae).

Meaning: Pippay (Pimpal): Sacred fig; Laj: shame; Pitpit: sound caused by leaves of Pipal tree.

The leaves of Pipal tree constantly go on moving and cause a kind sound, but is not ashamed of anybody. This is a taunt for a shameless person.

17. Mayana Daya Hivvarani Kaya

Bot. Name: *Vachellia leucophloea* (Roxb.) Maslin, Seigler & Ebinger. [Syn. *Acacia leucophloea* (Roxb.) Willd. (Mimosaceae)]

Meaning: Hivvar: A hardy tree species.

A person is compared or remarked for having no affection or kindness. He is of hard nature like the 'Hivvar' tree.

18. Yek Hat Kakadi Nau Hat Bee

Bot. Name: *Cucumis melo* var. *utilissimus* (Roxb.) Duthie & Fuller (Cucurbitaceae)

Meaning: Kakadi: Long cucumber fruit; Hat: hand; Bee: seed.

Cucumber is as long as a hand, but its seed is nine times longer. This is a taunt for boastful person.

19. Sarkale Varka Gilkale Dodaka

Bot. Name: (i) *Luffa cylindrica* (L.) Roem. (Cucurbitaceae), (ii) *Luffa acutangula* (L.) Roxb. (Cucurbitaceae)

Meaning: Gilka: Dish-cloth gourd, Smooth loofah; Dodka: Ribbed gourd, Angled loofah. Both species belong to the same family, used as fruit vegetable, more or less similar in appearance and used for similar purpose. Persons of similar nature or behavior are remarked by this proverb.

20. Suri Kothe Padi Tarbujvar Padi

Bot. Name: (i) *Citrullus lanatus* (Thunb.) Matsumura & Nakai (Cucurbitaceae)

Meaning: Tarbuj: Watermelon. This is an edible fruit, a dessert. It is always cut by a knife. This is thought as its fate. Some persons are attacked like the watermelon.

21. Kanda Ni Pat Ni Aardhi Rat

Bot. Name: *Allium cepa* L. (Liliaceae)

Meaning: Kanda: onion; Pat: leaves, Rat: night.

Leaves of onion are used as vegetable. While cooking it as vegetable, someone take time upto midnight. It is meant that for such a simple vegetable preparation or task, one should not waste so much time.

22. Aaher Narayna Ni Gajar Vajana

Bot. Name: *Cocos nucifera* L. (Arecaceae)

Meaning: Aaher: gift on marriage ceremony; Naray: Coconut; Gajar: musical sound.

Coconut being minor thing as a gift but while declaring it as a gift, loud sound one has to hear.

23. Us Meta Erandale Pani Jas

Bot. Name: (i) *Saccharum officinarum* L. (Poaceae), (ii) *Ricinus communis* L. (Euphorbiaceae)

Meaning: Us: Sugarcane; Erand: Castor plant.

Sugarcane is major cash crop, alongside of which few castor plants are also planted. Castor plants, automatically without special efforts, are watered.

24. Umbarvar Chit Ni Borvar Dola

Bot. Name: (i) *Ficus racemosa* L. (Moraceae), (ii) *Ziziphus mauritiana* Lamk. (Rhamnaceae)

Meaning: Chit: mind, attention; Dola: Eyes, watch. Umbar: Cluster Fig; Bor: Zujube.

Someone has dual behavior. He concentrates his mind on ripe fruits of 'Umbar' and at the same time has also eyes on 'Bor' fruits.

25. Kothibhar Rala Kyayis Undir Tewadha Na Tewadha

Bot. Name: *Panicum miliaceum* L. (Poaceae)

Meaning: Kothi: Grain container; Rala: Prosa millet, Common Millet; Tewada Na Tewadha: As big as he was earlier; Undir: rat.

Although a rat consumes large quantity of 'Rala' grains, his size does not change.

26. Gahu Harbhara Ek Vhatin Ni Vatana Garbadi Jatin

Bot. Name: (i) *Triticum aestivum* L. (Poaceae), (ii) *Cicer arietinum* L. (Papilionaceae), (iii) *Pisum sativum* L. (Papilionaceae)

Meaning: Gahu: wheat; Harbara: Chickpea gram; Vatana: Garden Pea.

People of minor social positions will unite together, but those who are influential or powerful will roll down.

27. Umbarna Kida Umbarmaj Rhatas

Bot. Name: *Ficus racemosa* L. (Moraceae)

Meaning: Kida: insects; Umbar: Cluster Fig; Rhatas: dwelling, living.

Insects (i.e., minor persons) live always within the fruits of 'Umbar' and never come out during their lifetime.

28. Kam Nahi Kayi Vay Upad Rui

Bot. Name: (i) *Calotropis procera* (Ait.) R.Br. (Asclepiadaceae)

Meaning: Rui: swallow-Wort; Kam: work, job, Upad: to root out.

If someone has no work then what he will do, he will root unwanted Rui plants without any purpose.

29. Kanda Kapale Bokadna Mantra Kasale

Bot. Name: *Allium cepa* L. (Liliaceae)

Meaning: Kanda: onion; Bokad: male goat; Mantra: hymns.

To cut onion bulbs, why hymns by male goat are needed. Unnecessary act is not needed for some main purpose.

30. Gharat Bhagar Khava Pan Mishile Tanduy Layi Firava

Bot. Name: (i) *Setaria indica* (L.) P.Beauv. (Poaceae); (ii) *Oryza sativa* L. (Poaceae)

Meaning: Ghar: home; Khava: to eat, to consume, Bhagar: Italian Millet; Mishi: mustache; Tandul: rice.

Actually, one consumes Bhagar grains (supposed to be inferior diet) but shows as if he consumed rice (superior diet). This act is shown by a person to people with few cooked rice grains attached to his mustache.

31. Ghoda Eki Dangare Khau Nahi

Bot. Name: (i) *Citrullus lanatus* (Thunb.) Matsura & Nakai var. *lanatus* (Cucurbitaceae); (ii) *Cucumis melo* L. (Cucurbitaceae)

Meaning: Dangar: Refers to edible fruits (like watermelon, melon); Ghoda: horse.

After selling a horse (pricely thing), we should not cherish fruits (which are not so pricely things).

32. Jyani Merale Shevga, To Sada Navaga

Bot. Name: (i) *Saccharum officinale* L. (Poaceae); (ii) *Moringa oleifera* Lamk. (Moringaceae)

Meaning: Mer: Refers to sugarcane crop; Shevga: Drum-sticks.

Those who plant Drumsticks alongside the sugarcane crops, he gains fame and appreciation.

33. Bhatna Khana Ni Dar Pavat Jana

Bot. Name: *Oryza sativa* L. (Poaceae)

Meaning: Bhat: Cooke rice grains; Dar: door.

One can digest easily the cooked rice grains and gain energy which will make one to reach only upto the door of his home.

34. Methini Bhaji Ni Deo Raji

Bot. Name: *Trigonella foenum-graecum* L.

Meaning: Methi: Fenugreek; Bhaji: Vegetable; Deo: got; Raji: pleased.

Offering of a simple vegetable, a god (or important person) is pleased.

35. Ke Khata Ghati Solai Gai

Bot. Name: *Musa paradisiaca* L. (Musaceae)

Meaning: Ke: Banana; Ghati: throat.

Banana fruit is soft and cold. While consuming it, it is not troublesome. But lazy or well-to-do person still feels troublesome its consumption.

36. Palpal Ghadi Harbhara Khudi

Bot. Name: *Cicer arietinum* L. (Papilionaceae)

Meaning: Harbhara: Chickpea; Palpal: time and again.

If you advise or taunt repeatedly, then your impression is lost and have no effect on another person. This act is just picking apical part or leaves of Chickpea.

37. Rayana Bhat Pangtile, Mhatara Navara Gamtile

Bot. Name: *Panicum millaceum* L. (Poaceae)

Meaning: Raya/Rala: Common millet, Proso millet; Mhatara: old person; Navara: husband.

Cooked grains of Raya or Rala (supposedly inferior diet) is served. Similarly, old husband (who has no role in life) is meant for just entertainment.

38. Kandana Khanar Tele Mandani Parak Kay?

Bot. Name: *Allium cepa* L. (Liliaceae)

Meaning: Kanda: onion; Manda: sweet chapatti, a tasty peculiar local food article.

One who consumes onions, how can he justify the taste if he consumes 'Manda' (sweetmeat).

39. Kagadna Basana Me, Hatma Urana Ke

Bot. Name: *Musa paradisiaca* L. (Musaceae)

Meaning: Ke: Banana; Kagad: paper; Hat:hand; Urana: remaining.

Calculations on paper okayed, but there after there is no balance (only a banana fruits at your hand, which is not expected).

40. Us God Zaya Mhanisan Mui Samad Khau Nai; Nahi: not.

Bot. Name: *Saccharum officinarum* L. (Poaceae)

Meaning: Us: Sugarcane; Mui: rootstock; Khau: to eat.

Although sugarcane is sweet, one should not eat it totally alongwith its roots; otherwise, it is totally exhausted forever.

41. Erandale Kitlabi Pani Ghata Tele Usni Sar Yet Nahi

Bot. Name: (i) *Ricinus communis* L. (Euphorbiaceae); (ii) *Saccharum officinarum* L. (Poaceae)

Meaning: Erand: Castor plant; Us: Sugarcane.

If you watered more and more to the castor plant, it can not be equated with the sugarcane for sweetness.

42. Ek Gahu, Prakar Bahu

Bot. Name: *Triticum aestivum* L. (Poaceae)

Meaning: Gahu: wheat; Prakar: varieties; Bahu: many.

Although we call by a single name 'Gahu', it has actually many varieties.

43. Bolnarna Konda Bi Ekayas, Na Bolnarana Gahu Nahi Ekayas.

Bot. Name: *Triticum aestivum* L. (Poaceae)

Meaning: Konda: Bran; Gahu: wheat grains.

A talkative person can sell bran (less valued thing) but one who is not talkative, his wheat grains (which are priced one) are not sold.

4. Results and Discussion

4.1 Characteristics of Proverbs: Proverbs are generally (i) ancient, (ii) indicative or customs, rites, rituals, customary, (iii) developed after keen observations in ambient human society, (iv) presented in few meaningful words, (v) convincing or supporting to some opinions, (vi) originated from myths, (vii) amusing, attractive, rhythmic and humorous, (viii) arose from meditation and contemplation, (ix) employed with subtle words and originated anonymously, (x) reflect mindset of elder, men and women, (xi) related to various aspects such as

cultural, mythological, political, natural, traditional and activities of mankind, (xii) results of experience gained and passed over generations, (xiii) understood easily by common man or means to learn or explain any incidence or event. Thus, proverbs are a short, pithy statement offering advice, wisdom and widely accepted truth.

4.2 Floristic Analysis and Utilities: As many as 43 folk proverbs particularly current in Ahirani dialect of Khandesh region of Maharashtra have been examined. These lend support or suffice the underlying meanings, events, occasions, notions and in-depth observations of the people of Khandesh region. This attempt divulged a total of 33 angiospermic species pertaining to 30 genera and 17 families. Of these, majority of them are dicotyledons (24 species, 21 genera and 12 families), whereas the monocotyledons have comparatively lesser role (09 species, 09 genera and 05 families). Majority of them (24 species) are being cultivated exclusively in this region, some run wild exclusively (07 species) and only 02 species are either cultigens or wild ones. Their habitat analysis revealed 12 herbs, 10 trees, 07 climbers and lianas and 04 shrubby species. It appeared also that these are being used even in modern period for various sources as: food grains, sugar, edible fruits, salads, spices, oils, vegetable, botanicals of religious and medicinal significance.

4.3 Origins of proverbs: Folk literature mirrors native bio culture and status of biodiversity elements. It emerges from the mist of time and hearts of indigenous people. Moreover, folk literature, whether pertaining to proverbs, tales or songs, are anonymous in origin and not divine. They create ethical values in concerned society and help rebuke indisciplined persons. Thus, folk literature is central while knowing the people of land. Obviously, it denotes various beliefs, faith, notions, dogmas and human behavior and utilities in the region of plant world. It also reflects wisdom, experiences, knowledge and natural observations of the related landscape.

4.4 Proverbs in India: Past Studies and Significance: Incorporation of vernacular plant names in proverbs, which are passed by words of mouth obviously represent the said species at particular period and place. The knowledge and practices associated with these plant species withstood the test of time. Jain (1996) discussed the significance of proverbs in dialect 'Awadhi' prevalent in ancient times of Gangetic plain in view of forecasting for agricultural applications. Pareek and Trivedi (2014) limelighted importance of folk proverbs in tribal language of Rajasthan and opined that each folk art itself is a medium of communication because it is directly linked with the psyche of audience. They also emphasized that folk proverbs effectively change the unscientific attitudes and superstitions inherited as a part of tradition. Bohra (2008) pointed out socio-economic dimension of desert plants reflecting traditional uses through folk proverbs. Ahmed *et al.* (2019) investigated Muslim (Pangal / Meiti Pangal) community regarding medicines, foods and socio-religious functions while examining their folk proverbs especially in Manipur (India). They opined that useful plants are reflected by local language. They also proved that this community take interest in ethno-domestication or conservation of plants. Singh and Pandey (1998) shed light on proverbs in the state of Rajasthan having references to plants. These proverbs, in their opinion, are indicative of the deep insight, common sense and practical wisdom of the common folk. The words used in such proverbs have hidden meaning of wisdom. Joshi (1995) analysed folk proverbs in Bhili dialect, inclusive of the works done by Bhil (1954) and Joshi (1978). Joshi (1995) earmarked clearly plant features embedded in such proverbs e.g., dominant floral

elements, morphological specialities (shape, size, height, style characters), anatomy, growth and reproduction, properties and utilities. Lessons are conveyed in some proverbs, illustrated with plant references that rest on their utilities. Agrawal (1981) also limelighted importance of folk proverbs. He reiterated the role of indigenous culture of a nation which is reflected in its folklore, especially in folk proverbs. Agrawal (1981) conceived the folk proverbs as the best means of learning or explaining incidence or event intercalated in the proverbs. Rao and Rao (2021) critically analysed proverbs in Kannada. Similar studies are carried out by Rao (2021) and Amirthalingam (1999) in Tamil Thus time-tested proverbs represent true situations, experiences and wisdom of different societies. Proverbial lore in Indian languages and dialects obviously deserve high esteem and hence need to be limelighted with particular emphasis on native biodiversity. Jain and Mudgal (1999) warned for correct identity of plants referred in folk literature. They further stated that, in difficult cases, the help of botanist (taxonomist) can be sought for identification.

5. Conclusion

Ethnobotanists always warn about changing culture (acculturation) and habitats (rural-tribal to urban) which threatens treasure-trove of traditional knowledge especially in developing countries like India, apart from depletion of plant-wealth at faster rate in recent times. This is one area of research in ethnobotany and that too abstract relationships of mankind with his ambient biodiversity deserving a special attention. At this backdrop, it is essential to tap down folk literature as early as possible for the welfare of mankind.

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