

RESEARCH ARTICLE

Traditional Use of Domestic Animals among Pardhan Tribes of Chhindwara District of Madhya Pradesh, India

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Manuscript details:	ABSTRACT
<p>Received: 05 February, 2015 Revised : 15 February, 2015 Accepted: 02 March, 2015 Published : 30 March, 2015</p> <p>Editor: Dr. Arvind Chavhan</p> <p>Cite this article as: Bagde Neelima and Jain Shampa (2015) Traditional Use of Domestic Animals among Pardhan Tribes of Chhindwara District of Madhya Pradesh, India, <i>Int. J. of Life Sciences</i>, 3(1): 21-26.</p> <p>Copyright: © 2015 Author(s), This is an open access article under the terms of the Creative Commons Attribution-Non-Commercial - No Derivs License, which permits use and distribution in any medium, provided the original work is properly cited, the use is non-commercial and no modifications or adaptations are made.</p>	<p>Present Ethnozoological study highlights the conservation of domestic animals reared by Pardhan community in Bicchua block of Chhindwara district of Madhya Pradesh. Field study was conducted with Pardhan people with the help of semi structured questionnaire survey. 20 Pardhan people provided information of different ethnomedicinal and other purposes of domestic animals. The results shows that there are 18 domestic animals used in 39 ailments (like weakness, diabetes, cough, cold, tuberculosis, paralysis, fit, asthma, constipation, eye disease, cancer, ulcer, sun stroke, hair growth, drug addiction etc.) and more other purposes. Domestic animals are very important in rural life. Pardhan have rich knowledge of their livestock and emotionally attached with them. In this area there are no any documented literature of their knowledge is available so, this study aims to proper documentation of traditional knowledge of Pardhan community and their livestock.</p> <p>KEY WORDS: Pardhan community, Domestic, Agriculture, Livestock, Nature, Conservation.</p> <p>INTRODUCTION</p> <p>Chhindwara district is located in south eastern part of Satpura plateau between 21 Deg. 28' North Latitude and 78 Deg. 10' East Longitude. In the south of the district lie the plains of Nagpur and Amrawati district in Maharashtra, where as Betul and Seoni districts from the western and eastern boundaries.</p> <p>Since long, humans have always been in intimacy with animal life in their habitats for food, transportation, and medicine through observation and experimentation. However, it can be assumed that concern about animal health only originated after the domestication of</p>

formerly wild animals species for use in transportation, agriculture, medicine, or as direct food source. So our ancestors started converting wild animals into domestic ones for their benefit throughout the world, (Vyas *et al.*, 2009).

The healing of human ailments by using therapeutics based on medicines obtained from animals or ultimately derived from them is known as zoo-therapy, (Costa-Neto 2005). Indigenous knowledge of domestic animals or wild animals for therapeutic medicine of tribes is very important. There are no any medical facilities in remote areas, so Pardhan community fulfills this lacuna.

MATERIALS AND METHODS

The field study to acquire information about traditional uses from domestic animals was conducted in Chhindwara district of Madhya Pradesh in the period from January 2010 to June 2010. The study was conducted using questionnaires survey and open interview with *Pardhan* people. Most of the informants were farmers, healers and old peoples. A total of 20 informants including male and female within age group of 45 to 85 years were selected, based on their specialized knowledge, their experience of traditional practices. They were asked about traditional medicines prescribed for various ailments. They were also discussed about the present status of their livestock and steps taken by them for welfare and conservation of their livestock.

The name of animals and the other information related to this study was documented. According to them, their knowledge of traditional medicine was acquired mainly through parental heritage and experience about medicinal value of domestic animals to heal their kin or themselves. Their life is depended upon livestock so they told that it was their moral duty to save the animals.

Pardhan Tribes

Pardhan tribes are dominant in Bicchua block of Chhindwara district. *Pardhan* economy is based on agriculture. For agricultural and other works of domestic animals like Goat is reared for milk, meat, breeding and selling for their livelihood, Cow is reared for milk, its dung is used as manure and breeding is

also done, Buffalo and Oxen for agricultural work and manure too. Apiculture is a common practice. They also rear poultry, pigeons for egg and meat and dogs for guarding their livestock. They collect forest materials and weeds for their livestock. *Pardhan* have rich knowledge of zotherapy and other multifarious purposes of domestic animals. So here it is some collected informations from the attempted study of ethno-zoological knowledge of *Pardhan* community of Chhindwara district of Madhya Pradesh.

RESULTS AND DISCUSSION

In this study there are 18 domestic animal species are used by *Pardhan* community for medicinal, magico-religious, omen indicator, socio-religious, dowry, business, ethno-musical, agriculture, transport, entertainment, industry and food purposes. Out of 18 animal species 39 medicinal, 6 magico-religious, 7 omen indicator, 7 socio-religious, 5 dowry, 2 business, 3 ethno-musical, 9 agriculture, 3 transport, 1 entertainment, 2 industry and 6 food uses are found.

Medicinal and Food values

16 animal species are used for 39 medicinal purposes. Some domestic animals such as *Apis spp.*, *Gallus spp.*, *Columba spp.*, *Anus spp.*, *Capra spp.*, *Sus scrofa domestica* are the animals with double role among the domestic vertebrates. Mass production of such animal spp. will form important source of ethno-medicine as well as protein supplement to the people and similar kind of use in other tribal group of India, (Lohani 2010; Kakati and Dulo 2002).

Animals in a Magico-religious sphere

Animal parts and products are used for making amulets (Tabij) such as feather of the *Columba spp.*, dried placenta of *Equus asinus* and *Felis bengalensis*, amulets protect them diseases and evil spirit. Similar kind of relationship of the Tamang and Jirels people with the animals at the spiritual/cultural level is reported from Nepal and Brasil, (Lohani 2010, 2011; Alves *et al.*, 2009, 2012; Alves 2012).

Animals in omen indication

Crossing of the road by cat (*Felis bengalensis*) indicates a bad omen and howling of dog (*Canis familiaris*) predicts bad news for the family of the vicinity. Similarly, crowing of the cock (*Gallus gallus*) at a time

other than morning is bad omen. Similar kind of relationship at spiritual level is found among the Yi people of China (Hong 1990) and Adi tribes of Arunachal Pradesh, (Borang 1996).

Animals in Socio-religious sphere

Only live animals are used in socio religious purposes. On the important festivals it is supposed to give offering of red/white fowl (*Gallus gallus*), *Bubalus bubalis*, and *Capra indica* to Muthua Dev, Mal Dev and

Chandi Mata. Sacrificial offerings are made to please the deities or ancestral spirits which are supposed to control the life of these people, also used by Monapa tribes of Arunachal Pradesh, (Solanki and Chutia 2004).

Other multifarious uses

Domestic animals are used by Pardhan community in dowry, business, ethno-musical, transport. These are common practices.

Table 1: Traditional use of Domestic animals by Pardhan tribes of Chhindwara district of Madhya Pradesh

ARTHROPODA			
1.Honey bee	<i>Apis spp.</i>	Madhu Makkhi	Bee hive boiled with mustard oil and the extract used to treat cracks and scars. (Medicinal) .
			Honey applied on burn area for rapid healing. (Medicinal) .
			Honey applied in eye to improve eye power. (Medicinal) .
			Larvae, pupae and eggs are eaten with great taste for its nutritive value. (Medicinal) .
			Dry hive fume passes through eye part for conjunctivitis. (Medicinal) .
			Bee is allowed to sting the heart patients for relief. (Medicinal) .
			Bee is allowed to sting the paralyzed patients. (Medicinal)
			Honey is taken orally to be cure weakness. (Medicinal) .
			Honey is a highly preferred food item. (Food) .
			Honey bee is worshiped as kuldewta by Gotra- Vithika, Bhor and Bhalavi. (Socio-religious) .
2.Lac insect	<i>Lacifer lacca</i>	Lakh	Lac powder mixed with coconut oil is applied over leprosy and general wound for easy healing. (Medicinal)
			Lac powder administered orally for leucorrhoea. (Medicinal)
			Fume of lac powder especially Pepal tree used for mental disorder. (Medicinal) .
			Lac fume use for children their general well being and that drive evil spirits away. (Magico religious) .
			Lac is kept in home to get safe children from bad omen and well being. (Omen indication) .
3.Silk worm	<i>Bombyx mori</i>	Kosa kida	Cocoon grind with water administered orally to children for asthma, cough and cold. (Medicinal) .
			Ash of larva mixed with honey is applied on chest for pneumonia. (Medicinal) .
			Silk is obtained from cocoon that is why sericulture has now become a good industry. (Agriculture and industry)
AVES			
4.Domestic fowl	<i>Gallus gallus</i>	Murgi	Flesh is used for tasty food. (Food) .
			Egg is used for weakness. (Medicinal) .
			Fresh gall bladder orally administered for diabetes. (Medicinal) .
			Fresh egg shakes with milk is administered orally for cough and cold. (Medicinal) .
			Gizzard of black hen is dried, powdered and consumed for 15 days once daily to treat asthma. (Medicinal) .
			On the festival of Gyaras, Diwali and Amawas it is supposed to give offering of red/white fowl to Muthua Dev, Mal Dev and Chandi Mata. (Socio religious) .

			Both incident such as crowing of the cock at a time other than morning and crowing of hen are though to be bad omen (Omen indication).
			Excreta and feather are used as manure. (Agricultural).
5.Pigeon	<i>Columba livia</i>	Pareva	Flesh is cooked with cumin powder and consumed to treat asthma. (Medicinal) Flesh eaten for its nutritive value. (Food).
			Fresh blood massaged on affected part for 7 days once a day to cure paralysis. (Medicinal).
			To flicker air also use for paralysis. (Medicinal).
			It is a common belief amongst the rural folk that pigeons are domesticated it is bad luck in future and predicts the death of person. (Omen-indication)
			It is believed that amulets made of feathers of bird have the power to protect the bearer from evil spirits. (Magico-religious)
			Egg is a good source of protein for children. (Food).
			Excreta and feather are used as manure. (Agriculture).
6.Duck	<i>Anus spp.</i>	Baduk	Flesh is cooked and eaten. (Food).
			Egg is used as nourishing food. (Food, Medicinal).
			Excreta are used as manure. (Agriculture).
MAMMALS			
7.Cow	<i>Bos indicus</i>	Gai	Urine used to as an eye drop to relieve eye disease. (Medicinal).
			Curd used orally to treat constipation. (Medicinal).
			Small piece of abdominal stone (guranjan) used to treat asthma. (Medicinal).
			Excreta smeared in the floor of traditional houses. (Socio religious)
			Skin is used to make Tambura, Dhol, Timki, Kinnari, Mandar, etc. (Ethno musical).
			Dried dung is used as source of domestic and Industrial fuel. (Industrial)
			Urine and dung is used as manure. (Agriculture).
			Cow is used in dowry. (Dowry).
			As cow is a sacred animal to hindus. (Symbolic)
			Urine of cow is highly valued. It is sprayed in the house and the adjoining areas to sanctify and to disinfect. (Sanitation).
			Urine is also used as pesticide and is sprayed in the agriculture field to kill the pest. (Agriculture).
8.Bull	<i>Bos taurus</i>	Bail	Decayed horn larva (<i>Musca spp.</i>) used for fit. (Medicinal).
			Skin is used to make Tambura, Dhol, Timki, etc. (Ethno musical).
			Dung cake used for fuel. (Industrial)
			Urine and dung is used as manure. (Agricultural).
			Bull is used for ploughing (bukhar) and sowing (nagar). (Agricultural).
			Bull is attached to rehangi, khachar, gara for transport work. (Transportation).
			Bull is worshiped by farmers in the festival called Pola. (Socio religious).
			Bull race is organized in Pola festival. (Entertainment).
			Bull is used in dowry. (Dowry).
9.Buffalo	<i>Bubalus bubalis</i>	Bhais	Fat is used for weakness. (Medicinal).
			Buffalo is used for plughing (bukhar) and sowing (nagar) (Agricultural).
			Urine and dung is used as manure. (Agricultural).
			Offering is given to god during important festival. (Socio religious).
			Bull is used in dowry. (Dowry).

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10.Mithun	<i>Bos frontalis</i>	Shand	Skin is used in making Dahak. (Irrigation)
			Penis properly cooked and eaten for breast pain of lactating mother. (Medicinal)
11.Goat	<i>Capra indica</i>	Bakri	It is worshiped as nandi. (Socio religious)
			Meat is cooked and eaten. (Food).
			Milk is poured in fingure tips to be protected from sun strock. (Medicinal)
			Urine is administered orally for 21 days once daily to cure tuberculosis. (Medicinal).
			Dried droppings ground to a smooth paste with water and is applied to relief gout swelling and pain. (Medicinal).
			Intestinal juice is used as a remedy for ulcer. (Medicinal).
			Liver is cooked and eaten for general weakness and anemia. (Medicinal).
			Leg soup is taken to cure asthma and weakness of facilitates delivery. (Medicinal).
			Urine and droppings is used as manure. (Agriculture).
			Goat is used in dowry. (Dowry).
			Goat culture is a source of income. (Business).
12.Mule	<i>Equus asinus caballus</i>	Khachar	Offerings are given to god during important festivals. (Socio religious).
			Animal is used for transportation. (Transport).
13.Ass	<i>Equus asinus</i>	Gadha	Milk mixed with wine given to drug addict person to cure it fast. (Medicinal).
			Urine is used as eye liner for eye power. (Medicinal).
			Milk of black ass is used for making surma for strong eye sight. (Medicinal).
			Charms are made of dried placenta and it is believed that these drive evil spirit away. (Magico religious).
			Ass is used as beast of burden. (Transport).
14.Pig	<i>Sus scrofa domestica</i>	Sungar	Pork is cooked and eaten. (Food).
			Fat oil applied on burns and fractures for rapid healing. (Medicinal).
			Cooked liver used to treat cancer. (Medicinal).
			Piggery houses present in out side of village made by rural people called 'Basod'. It is a source of income. (Business)
			Pig is used in dowry. (Dowry).
			Fat oil used as fuel. (Lighting).
			Offering is given to god during important festival. (Socio religious).
15.Horse	<i>Equus hemionus</i>	Ghoda	Sweat mixed with wine and administered orally to cure drug addiction. (Medicinal).
			Ash of dung mix with banphool oil, which promotes hair growth. (Medicinal).
			Iron nall of toe convert into ring, which are thought to bring strength and vigour to the wearer and frighten the enemy. (Magico religious).
			Hair is use making musical instrument. (Ethno musical).
16.Dog	<i>Canis familiaris</i>	Kukura	Fresh saliva applied on skin to treat skin disease. (Medicinal).
			The crying of a dog indicates a bad omen. (Omen indication).
17.Cat	<i>Felis bengalensis</i>	Majri	Crying of cats is considered as sign of impending bad luck. (Omen indicator).
			If cat crosses the road before the onset of journey, it is cancelled because of fear of bad luck in future. It is considered to be bad omen. (Omen indicator).
			A black cat is thought to be a symbol of a witch. (Magico religious).
			Charms are made out of placenta, these drive evil spirits away. (Magico religious).
			If cat gave to birth kitten in any house, it is good indication. (Omen

			indicator).
18.Hare	<i>Lepus nigricollis</i>	Kharha	Cooked flesh used to treat fever. (Medicinal).
			Dry liver is taken orally to cure acidity and dysentery. (Medicinal).
			Fume of dropping is taken nasally to cure fit. (Medicinal).
			Bone rub with water and use for cough and cold. (Medicinal).

CONCLUSION

Documentation of traditional therapeutic knowhow could lead to the discovery of new drugs as well as contribute to the conservation, sustainable management and use of animal resources; therefore, it is very crucial that ethno-zoological surveys be carried out for the preservation of this indigenous knowledge. In order to preserve traditional medicinal knowledge, it is necessary that inventories of domestic animals with therapeutic value are carried out, and the knowledge related to their use documented in systematic studies. These studies can have other values too for society besides conserving traditional knowledge.

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