

Ethno-Veterinary Medicine (EVM) is used by the Tribals in Podki Village of Amarkantak, Madhya Pradesh

Aditi Halwai¹, Pallavi Shukla²

¹M.Sc. Student, Department of Zoology, IGNTU, Anuppur, India

²Assistant Professor, Department of Zoology, IGNTU, Anuppur, India

Article information

Received: 16th April 2026

Received in revised form: 1st July 2026

Accepted: 8th August 2026

Available online: 22nd September 2026

Volume: 1

Issue: 3

DOI: <https://doi.org/10.63090/EJZRS/3139.9215.0007>

Abstract

The paper documents and analyses the Ethno-Veterinary Medicine (EVM) (a legacy of Tribals) of Podki village in Amarkantak, where a non-descriptive local breed in which indigenous Indian Cow (*Bos indicus*), goats, buffalo, and oxen are abundant livestock. Through systematic semi-structured interviews and the snowball sampling method, we explored the uses of 13 plant species belonging to 13 different genera and 11 plant families. Treat 7 different types of diseases, disorders, and livestock health issues, offering relief from pain, inflammation, and discomfort, and also helping increase milk production. While this knowledge and these practices are cost-effective and accessible alternatives to modern allopathic medicine, they show declining interest among the younger generation. Ultimately, proper documentation of intellectual knowledge, Ethno-Veterinary Medicine (EVM) and practices is crucial to protect, maintain and preserve this valuable knowledge for future generations as well as for pharmaceuticals and modern plant-based medicine.

Keywords:- Ethno-Veterinary Medicine (EVM), Traditional knowledge, livestock health issues.

I. INTRODUCTION

Ethno-Veterinary Medicine (EVM) encompasses a wide range of traditional practices and herbal remedies used to prevent and treat animal diseases. This knowledge, which is gradually disappearing across generations, it represents a priceless legacy preserved by indigenous and tribal communities. This traditional wisdom, which contributed to the development of modern pharmaceutical sciences, serves as a vital resource for animal healthcare. Ethnoveterinary-related knowledge has long supported blessings for livestock health, particularly in rural and remote regions. In the recorded history of rural areas, in livestock treatment, when there were no veterinary hospitals and no modern medicine, people relied entirely on traditional, ancestral knowledge. This has been beneficial to people since then. In the Indian context, livestock are not only used for economic purposes but are also integral to cultural heritage and rural identity. A large portion of the population depends on livestock for income. However, with changing lifestyles and modernisation, Ethno-Veterinary practices and knowledge are at risk of being lost. Therefore, documenting Ethno-Veterinary knowledge is important, as this traditional knowledge not only offers cost-effective solutions but also serves as first aid and provides sustainable, eco-friendly approaches to animal well-being and healthcare. Ethno-Veterinary knowledge (EVK) is a complex body of elements, encompassing concepts, beliefs, practices, skills, and experiences, which are passed vertically or horizontally across generations (mainly orally or via observation of practical skills), concerning animal well-being (Mathias-Mundy and McCorkle 1989; Aziz et al., 2020). Ethno-Veterinary knowledge (EVK) of plants is still regarded as a valuable resource that captures people's whole dedication to and experience with life, from their earliest days through all phases of evolution to the present. Throughout the world, all conventional healing practices were directly derived from plants, which play an essential role in treating and preventing a variety of diseases by local inhabitants (D.M. Eisenberg et al. 1981) (S.M.K. Rates 2001). Livestock healers possess extensive knowledge of their animals (I. K. Öhler-Rollefson et al., 2009). Their knowledge and skill are communicated orally from generation to generation, which is kept under the

custody of old people in the rural and tribal belts throughout the world, depending on the community, ethnicity, sex, age and caste (T. Mesfin, T. Obsa 1994),(W. Wanzala, K.H. Zessin 2005),(Bhat et al., 2023). In many rural and peri-urban communities, a considerable proportion of useful ethnoknowledge of animal health care practices remains unknown till now, even though they are more frequently demanded to be included in primary animal health care delivery systems for widespread usage (S. Ahma et al 2016; Bhat et al., 2023). This irreplaceable knowledge may vanish due to rapid socioeconomic, environmental and technological alterations, and as a result, we lose our cultural heritage under the guise of civilisation (A.N. Nfi 2001; Bhat et al., 2023). Even today, in rural regions of India where modern medicine is inaccessible, folk medicine based on plant extracts is often used to treat humans and livestock. This knowledge has been developed through trial and error and deliberate experimentation (Swaminathan Usha et. al., 2014; Bhat et al., 2023). To preserve these practices, rigorous, systematic documentation is imperative before they are lost, and their scientific evaluation, modification, and optimisation should be conducted. Promoting conservation strategies for the use of Ethno-Veterinary Medicine (EVM) does not undermine or disregard the significance of modern medical care, nor does it aim to replace it. However, it does mean that each form has advantages and disadvantages. They work well together in certain situations, but in others, traditional practice will be preferable, and in yet other situations, modern approaches ought to be advised (Bhat et al., 2023). This Ethno-Veterinary field study particularly focuses on traditional herbal remedies used by tribal communities in the Podki Region of Amarkantak. In the Podki region of Amarkantak, the Baiga, Bhil, Yadav, and Nayak Tribes use plant-based remedies in Ethno-Veterinary Medicine (EVM) to treat their livestock. They believe that the Ethno-Veterinary knowledge they use to provide relief to their livestock is also cost-effective and less harmful.

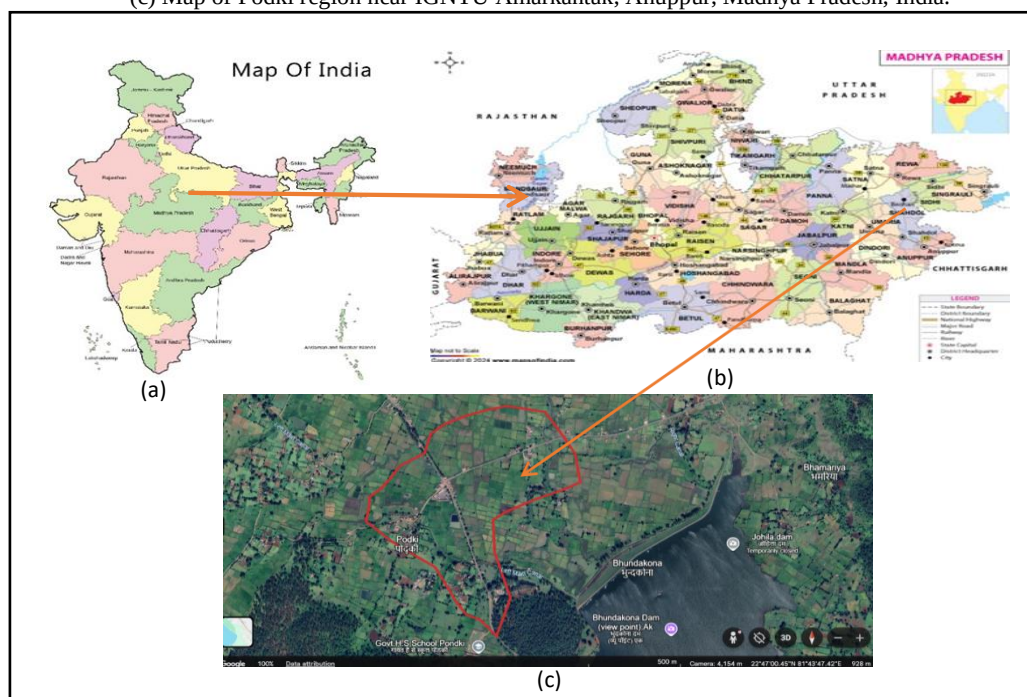
II. LITERATURE REVIEW

Ethno-Veterinary Medicine (EVM) encompasses a wide range of traditional practices, local knowledge, and herbal remedies used by different communities for the prevention and treatment of animal health issues, diseases and discomfort. By using natural resources like plants and plant-derived derivatives to treat animals. The term ethno-veterinary was coined, introduced the formal study, and started early documentation of indigenous animal health practices (Mc Corkle, C.M.,1986; Mathias-Mundy, 1992). The study documented the ethno-veterinary Medicine used in the Southern Philippines using plant-based and two mind-based medicines (Simborio et al., 2016). A review paper on ethno-veterinary practices in the Himalaya region for livestock (Ahmad et. al.,2016), the use of medicinal plants is a traditional system in treating domestic animals in Western Nepal (Dhakal et. al.,2021), A study that reveals the high cultural importance of plants in Adakla District to improve livestock healthcare (Boakye et. al., 2024).

III. MATERIAL METHOD

Study area and Duration: The present study was conducted in Podki village of Amarkantak, Anuppur, India. Frequent field visits were conducted in January 2026. The village of Podki is one of the rich tribal areas of the Amarkantak region, where many people depend on agriculture and livestock, which serve as primary sources of subsistence and economic development. The Amarkantak region is renowned for its rich biodiversity, often referred to as the "Heaven of Biodiversity". Due to climate change, there are pronounced seasonal temperature fluctuations and changes in rainfall patterns (Tiwari et al., 2024).

Figure 1: Study Area Map:- (a) Map of India, (b) Map of Madhya Pradesh showing different district , (c) Map of Podki region near IGNTU Amarkantak, Anuppur, Madhya Pradesh, India.



Data collection method: The data were collected using a non-probability sampling method, a semi-structured survey with a predefined questionnaire, and flexibility for farmers, local healers, and the local population of Podki. Additionally, the Data were gathered from respondents aged 45- 60, and the primary response I received from men and women participating appears to be lower than that of men. To ensure cultural accuracy, the interviews were conducted in the interviewees' native languages and vernaculars.

The data were collected by asking some structured questions, such as:-

1. Which livestock animals do you own?
2. What kinds of diseases, disorders, and livestock health issues have you observed in your livestock? And how do you identify it?
3. What symptoms does the animal show when they suffer?
4. What is the local name of the disease, disorder and livestock health issues?
5. Do you use any plant-based remedies for treating your livestock, or which plants and knowledge do you use to provide relief?
6. Which parts of the plant are used, and what is the method of preparation and mode of administration?

Plant identification: The plant was identified by captured photographs and vernacular names with the help of available literature and the help of a botanist of the Department of Botany, Indira Gandhi National Tribal University, Amarkantak.

Safety assessment of plant remedies: Although the elephant foot yam (*Amorphophallus paeoniifolius*) is consumed as food and medicine, its raw tuber contains calcium oxalate crystals, which can cause local irritation and burning sensations in humans and livestock when imperfectly processed. In the study area, traditional healers minimise this risk by using customary processing methods (washing, soaking, boiling/roasting and combining with other ingredients) and by administering small, empirically established doses. Also, *Euphorbia hirta* milky latex is rich in bioactive secondary metabolites; at high concentrations, latex from Euphorbia species is known to be irritant and potentially mildly toxic to skin and mucosal surfaces.

IV.RESULT

Demographic data of Participants: In this study, a total of 9 informants were interviewed. The majority of informants were in the age range of 40- 65 years old. This indicates that the older generation shows interest in traditional knowledge. The younger and Modern generation seems less interested. Gender wise, the majority of informants were male, while female informants were fewer due to cultural norms in the study area. Women are hesitant to talk with people outside of their family. Furthermore, it was also observed that people are reluctant to share their knowledge; many informants believed that transferring their knowledge may result in loss of their intellectual ownership.

Plants and Traditional Recipes for Treating Livestock Ailments: Detailed information regarding traditional plant-based treatments and modes of administration for animal diseases is provided in Table 1.

Figure 2: Medicinal plants:- (a)*Moringa oleifera*, (b)*Euphorbia hirta*, (c)*Saraca asoca*, (d)*Azadirachta indica*, (e)*Bauhinia variegata*

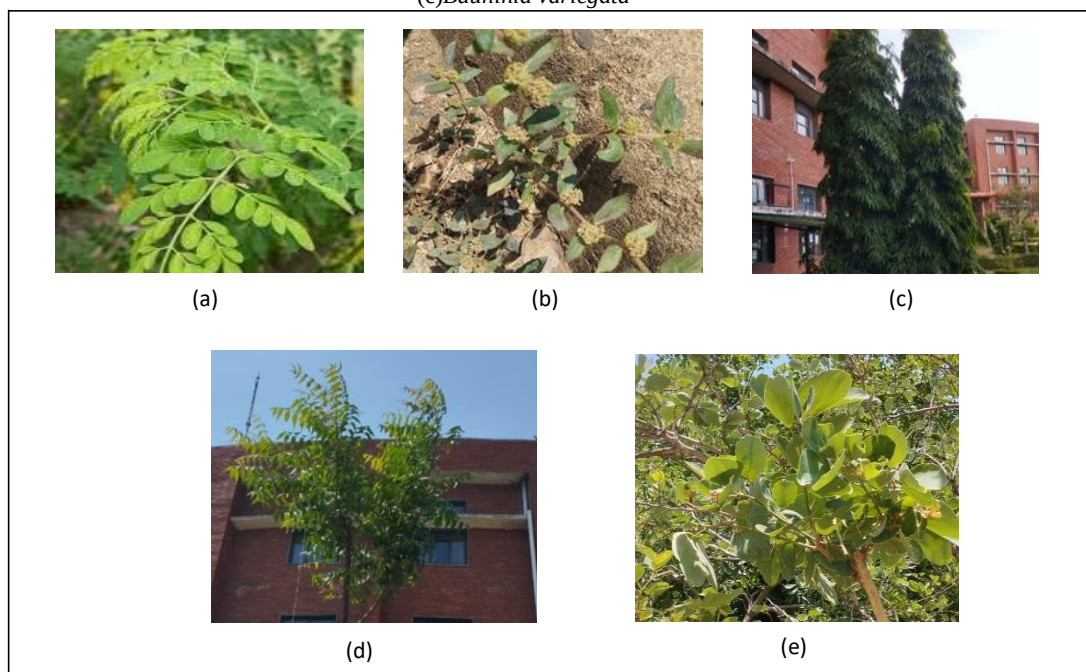


Table 1. Ethno-Veterinary plants/parts of plants used to treat disease, injuries and discomfort.

Sl. No.	Local Name of Disease, disorder or livestock health issues	Type of disease, discomfort or livestock health issues.	Target Host animal	Symptoms of the Disease	Details of plants: - -Vernacular Name of Plant, -Name of plant, -Scientific Name of Plant	Botanical Family of Plants	Part of a plant that is used	Recipe	Mode of administration
1	Mechkulia, Haemorrhagic Septicaemia (HS), (Gal Ghonu, throat choke), Mechkulia	Bacteria Pasteurella multocida	Cattle (cows, bulls, ox, buffalo, calves) Goats.	Rapid onset of fever, Swelling in the pharyngeal region, sometimes swelling of the tongue, and rapid breathing	Ratanjoti - Barbados nut - <i>Jatropha curcas</i> - fire soot (fine black powdery residue produced by incomplete combustion of material like wood) - red chilli (<i>Capsicum annuum</i> L.)	Euphorbiaceae Solanaceae	Roots of Ratanjoti and fruit of chilli	Crush the root of the Ratanjoti plant and red spicy chilli, then mix it with the fire soot and apply it to the affected area of the throat.	Topical
2					- Suran Kanda - Elephant Foot Yam <i>Amorphophallus paeonifolius</i>	Araceae	Tuber/corm	Crush the tuber properly, mix it into the water and give it orally to the cattle	Oral
3	Wound and skin infection healing	Due to an accident or poor hygiene, a puncture, or fighting among animals	All livestock	Spread redness, pain, pus and discharge, foul odour	- Munga/Muringa - Drumstick - <i>Moringa oleifera</i>	Moringaceae	Leaf and Bark	Leaf paste and bark extract are applied to the affected area (cuts and other skin infections).	Topical
4					- Sai tree - <i>Shorea robusta</i>	Dipterocarpaceae	Bark	The resin and bark extract are used as an ointment to treat wounds, skin infections, and cuts.	Topical
5	Bloat or Tympany, Ruminant Tympany	Caused by the excessive accumulation of fermentation gases (methane and carbon dioxide) in the rumen.	Cattles and Goat	A swollen abdomen, especially on the left side, is clearly visible, and the rumen appears restless.	- Suran Kanda - Elephant Foot Yam - <i>Amorphophallus paeonifolius</i>	Araceae	Tuber/corm	Crush the tuber thoroughly and administer it orally to cattle, either as raw juice or as boiled juice.	Oral
6	Anti-inflammatory and skin treatment	Due to an accident, poor hygiene, a puncture or fighting among animals	All livestock	Swelling, blisters, redness	- Suran Kanda - Elephant Foot Yam - <i>Amorphophallus paeonifolius</i>	Araceae	Tuber/corm	Make a fine paste of the tuber and apply it to the affected area	Topical
7	To increase milk production	-	All livestock	-	- Doodhi - Asthma weed or Snakeweed - <i>Euphorbia hirta</i>	Euphorbiaceae	Leaves	Collect the leaves, wash them thoroughly, then crush and grind them, mix them with livestock feed, and administer orally.	Oral
8	Diarrhoea, gastrointestinal problems	Bacteria, viruses, and parasites may cause it.	All livestock	- Loose, watery, smelly, or bloody faeces; increased stool frequency; mucus in stool. - Loss of appetite, rapid weight loss, poor body condition. To let liquid saliva come out from the mouth, low body temperature, and cold extremities.	- Gular, Cluster Fig, - <i>Ficus racemosa</i> - Neem leaves, Indian Lilac - <i>Azadirachta indica</i>	Moraceae Meliaceae	Bark + leaves	Crush and grind the bark of the cluster fig and the neem leaves, make balls of this mixture and give it orally to the cattle and cows to relieve them from diarrhoea.	Oral
9	Help to conceive during the gestation period.	Due to nutritional imbalance, reproductive disease, and uterine infection,	All livestock	Early embryonic death	- Kachnar - Mountain Ebony, or Butterfly Tree - <i>Bauhinia variegata</i> - Jaggery	Fabaceae	Flower or root	Take the flower or root, crush it well, mix it with jaggery, and give it to help them conceive during pregnancy.	Oral
10	Loose motion, diarrhoea, and dysentery	It may be caused by bacteria, viruses, or parasites	All livestock	Loose watery faeces, increased stool frequency, mucus in faeces, rapid weight loss, low body temperature and cold extremities.	- banana root - <i>Musa</i> - <i>Musa paradisiaca</i>	Musaceae	Root	Grind the Root with water, then filter it through a sieve to obtain the pure juice. You can give it orally for 1-2 days for relief	Oral
11	Indigestion or ruminal tympany	Due to dietary changes, poor-quality feed, and excessive eating.	Cattles and Goat	Appetite changes, faeces are watery, or too dry or sometimes a puffy-shaped abdomen	- Garlic + Ajiwain (or Ajoowan) + Jaggery - <i>Allium sativum</i> + <i>Trachyspermum ammi</i> + jaggery	Amaryllidaceae Apiaceae	Garlic Bulb + seeds	Mix all these three things, and then mix them with fodder and give them orally to reduce the symptoms	Oral

V. DISCUSSION

Ethnoveterinary medicines are frequently used instead of conventional therapies due to their easy accessibility and affordability. The present study recorded 13 medicinal plant species from Podki village in Amarkantak, M.P., that are

used by native practitioners to cure livestock diseases. The character of the study area plays a significant role, particularly in the Amarkantak area, due to climate change, seasonal fluctuations, and changes in rainfall patterns (Tiwari et al., 2024). In Podki village of Amarkantak, nondescript livestock species are abundant, including cows, buffalo, goats, bulls, oxen, and hens. Farmers, traditional healers and the majority of rural people are directly and indirectly linked with agriculture, livestock, and animal husbandry. The present study documented 13 plant species belonging to 13 different genera and 11 plant families. This Ethno-Veterinary investigation shows that a mixture of these plant materials, along with supplementary ingredients like jaggery and fire shoot ash, is also used as an Ethno-Veterinary Medicine (EVM). These help treat 7 different types of livestock health issues, including increased milk production, conception during the gestation period of cows, and relief from pain, inflammation, and discomfort. 17 plant species were explored as ethnoveterinary medicines with their uses in the Achanakmar Amarkantak Biosphere Reserve, Madhya Pradesh, and Chhattisgarh (Shukla, Singh, and Kumar, 2007).

These herbs, shrubs, and trees, some of which possess the potential to treat the disease alone and have high therapeutic properties, specific plant parts' medical potential is enhanced through the mixture of other plants and plant-derived derivatives. Ratanjoti (*Jatropha curcas*) with spicy red chilli and black fire shoot helps relieve symptoms such as rapid onset of fever, swelling in the pharyngeal region, and rapid breathing, which indicate *Haemorrhagic Septicaemia* (HS), commonly known as Gal Ghotu, throat choke. Along with Ratanjoti and Suran Kanda (*Amorphophallus paeonifolius*), they also help to provide relief from these symptoms. As we know, neem leaves have a strong antibacterial property. Studies show that the mixture of Cluster Fig (*Ficus racemosa*) with Neem leaves (*Azadirachta indica*) is given orally to cattle and cows to relieve them from diarrhoea. *Azadirachta indica* is used alone in the treatment of 21 animal diseases, such as foot & Mouth disease, ecto-parasites (kill lice and bugs on skin), and skin diseases (Sikarwar, 2017). Oral administration of Kachnar (*Bauhinia variegata*) and Jaggery is used to support and improve conception in pregnant cattle. The bulb of Garlic (*Allium sativum*) is crushed along with fodder and fed thrice a day to treat dysentery (Saha et al., 2017). The seed of Ajwain (*Trachyspermum ammi*), mixed with jaggery and given orally, helps to treat ruminal tympany. Along with this, the Suran kand (*Amorphophallus paeonifolius*) alone has the potential to treat Ruminal Tympany. It also has anti-inflammatory properties for skin treatment. The leaves and bark of the Moringa (*Moringa oleifera*) and Sal tree (*Shorea robusta*) help to treat wounds and skin infections. Freshly ground leaves of Moringa are mixed either with ghee or coconut oil and applied to the affected part (wound and cuts) (Sharma et.al. 2022). To treat gastrointestinal issues, *Musa paradisiaca* (wild banana) is used. The liquid of the fresh stem of wild banana is used to treat improper estrus cycle and blot (Jayakumar et al., 2017). The leaf extract of *Euphorbia hirta* is utilised to enhance milk production.

Various parts of plants, such as the leaves, roots, fruit, tubers/corn, bark, flowers, bulbs and seeds, are used as medicine. These botanical elements are prepared as a paste from crushed roots, tubers, leaves, or bark, often mixed with other ingredients like fire soot. Some use as oral administration by making balls from bark and leaves. Some are applied externally to the affected area. Most plants are given by the oral route.

The gathered data from the survey demonstrated that people have more belief in Ethno-Veterinary Medicine (EVM) than veterinary allopathic medicine; however, this legacy of knowledge, age-old practices developed by the people, is transferred to their upcoming generation by writing or word of mouth. People learn this traditional knowledge from their forefathers, traditional healers and seniors orally. during survey I was observed that some local healer reluctant to share their knowledge, most of the people pretend that they don't know anything even they are famous traditional healers of the area and having huge knowledge, people claiming ignorance to prevent their information and skills to share although the reason is still unknown, furthermore the younger Morden generation shows little or no interest in traditional legacy, instead of this they perceiving modern veterinary medicine as an easier alternative As the local healers did not document their knowledge and experience, and did not pass it on to others readily, there was danger of extinction of knowledge (Patil & Deshmukh, 2015). These observations highlight that the documentation of traditional data is very important and valuable for future generations, the area of pharmaceuticals and for scientists; otherwise, it will become extinct without any evidence.

VI. CONCLUSION

Traditional healers, tribals, and local farmers have long used Ethno-Veterinary Medicine (EVM). Ethno-Veterinary knowledge is a blessing for animal and livestock health and a legacy of local healers, tribals, and tribal ancestors. However, with modernisation, this valuable knowledge is at risk of being lost. Therefore, documenting Ethno-Veterinary knowledge and practices is crucial. The village of Podki is one of the region's rich tribal areas, where many people depend on agriculture and livestock. Data were collected using a well-organised, systematic, semi-structured, non-probability sampling method with a predefined questionnaire in the vernacular and local language for flexibility and accuracy. The study documented the significance of Ethno-Veterinary Medicine (EVM) in rural areas, recorded 13 plant species belonging to 13 different genera, and helped treat 7 major livestock health issues through monotherapy and synergistic formulations to treat many different animal diseases. These traditional medicines, from Ratanjoti to neem, offer an accessible and cost-effective alternative to allopathy.

However, the study also demonstrated that this knowledge is gradually declining, while the modern younger generation shows less interest. Therefore, proper documentation of Ethno-Veterinary Medicine (EVM) and practices is crucial to protect, maintain and preserve this valuable knowledge for future generations as well as for pharmaceuticals and modern plant-based medicine.

REFERENCE

- Ahmad, S., Gangoo, S. A., Sultan, S. M., & Dar, M. D. (2016). Ethno-veterinary practices and use of herbal medicine by pastoralists of the Himalaya: A review. *Annals of Biology*, 32(2), 260–268.
- Ahmad, S., Gangoo, S. A., Sultan, S. M., & Dar, M. D. (2016). Ethnoveterinary practices and use of herbal medicine by pastoralists of Himalaya: A review. *Annals of Biology*, 32(2), 260–268.
- Aziz, M. A., Khan, A. H., & Pieroni, A. (2020). Ethno-veterinary plants of Pakistan: A review. *Journal of Ethnobiology and Ethnomedicine*, 16(1), 1–25.
- Bhat, R. A., Rather, M. A., & Ahmad, S. (2023). Ethno-veterinary practices used for animal health care management: A review. *Indian Journal of Animal Health*, 62(2), 157–210.
- Boakye, M. K., Adanu, S. K., Buami, E. K., & Agyemang, A. O. (2024). Ethnoveterinary treatment of livestock in Ghana: Cultural importance and consensus on plants used. *Heliyon*, 10(13).
- Dhakal, A., Khanal, S., & Pandey, M. (2021). Ethnoveterinary practice of medicinal plants in Chhatradev Rural Municipality, Arghakhanchi District of Western Nepal. *Nusantara Bioscience*, 13(1), 29–40.
- Eisenberg, D. M., Davis, R. B., Ettner, S. L., Appel, S., Wilkey, S., Van Rompay, M., & Kessler, R. C. (1998). Trends in alternative medicine use in the United States, 1990–1997: Results of a follow-up national survey. *JAMA*, 280(18), 1569–1575.
- Jayakumar, S., Sathiskumar, S., Baskaran, N., Arumugam, R., & Vanitha, V. (2017). Ethnoveterinary practices in Southern India for captive Asian elephant ailments. *Journal of Ethnopharmacology*, 200, 182–204.
- Köhler-Rollefson, I. K., Rathore, H. S., & Mathias, E. (2009). *Local livestock breeds: A source of livelihoods and food security for the pastoralists of the Thar Desert*. League for Pastoral Peoples and Endogenous Livestock Development.
- Köhler-Rollefson, I., Rathor, H. S., & Mathias, E. (2009). Local breeds, livelihood and livestock keepers' rights in South Asia. *Tropical Animal Health and Production*, 41(7), 1061–1070.
- Mathias-Mundy, E., & McCorkle, C. M. (1989). *Ethno-veterinary medicine (EVM): An annotated bibliography* (Bibliographies in Technology and Social Change Series No. 6). Iowa State University, Technology and Social Change Program.
- McCorkle, C. M. (1986). An introduction to ethno-veterinary research and development. *Journal of Ethnobiology*, 6(1), 129–149.
- McCorkle, C. M., & Mathias-Mundy, E. (1992). Ethnoveterinary medicine in Africa. *Africa*, 62(1), 59–93.
- Mesfin, T., & Obsa, T. (1994). Ethiopian traditional veterinary practices and their possible contribution to animal production and management. *Revue Scientifique et Technique (International Office of Epizootics)*, 13(2), 417–424.
- Nfi, A. N., Mbanya, J. N., Ndi, C., Kamen, A., Vabi, M., Pingpoh, D., Yonkeu, S., & Moussa, C. (2001). Ethno-veterinary medicine (EVM) in the northern provinces of Cameroon. *Veterinary Research Communications*, 25(1), 71–76.
- Patil, U. S., & Deshmukh, O. S. (2015). Traditional ethno-veterinary practices in Betul District (M.P.), India. *Life Sciences Leaflets*, 9, 17–25.
- Rates, S. M. K. (2001). Plants as a source of drugs. *Toxicon*, 39(5), 603–613.
- Saha, M. R., De Sarker, D., & Sen, A. (2014). Ethnoveterinary practices among the tribal community of Malda district of West Bengal, India. *Indian Journal of Traditional Knowledge*, 13(2), 359–367.
- Sharma, P., Khare, A., & Aharwal, B. (2022). Ethnoveterinary methods used by the poultry producers in the Kymore Plateau region of Madhya Pradesh. *The Journal of Phytopharmacology*, 11(5), 364–367.
- Shukla, A. N., Singh, K. P., & Kumar, A. (2007). Ethnoveterinary uses of plants from Achanakmar Amarkantak Biosphere Reserve, Madhya Pradesh and Chhattisgarh. *Journal of Non-Timber Forest Products*, 14(1), 53–55.
- Sikarwar, R. L. S. (2017). Retrospection of ethnoveterinary medicines of Madhya Pradesh, India. *Journal of Traditional and Folk Practices*, 5(1), 80–109.
- Simborio, E. P., Gicain, M. S. C., & Dionisio-Sese, M. L. (2016). Ethnoveterinary knowledge and practices of livestock farmers in Mount Kitanglad, Bukidnon, Southern Philippines. *International Journal of Ethnomedicine and Ethnobotany*, 2016.
- Tiwari, N., Kirtania, D., Sharma, A., Saxena, P., Chaurasia, A., & Kumar, S. (2024, September 11). *Biodiversity loss in Achanakmar-Amakantak Biosphere Reserve: A review*.
- Usha, S., Rajasekaran, C., & Siva, R. (2015). Ethno-veterinary medicine (EVM) of the Shervaroy Hills of Eastern Ghats, India, as an alternative medicine for animals. *Journal of Traditional and Complementary Medicine*, 6(1), 118–125.
- Wanzala, W., Zessin, K. H., Kyule, N. M., Baumann, M. P. O., Mathias, E., & Hassanali, A. (2005). Ethno-veterinary medicine (EVM): A critical review of its evolution, perception, understanding and the way forward. *Livestock Research for Rural Development*, 17(11), Article 119.