

Research Paper

**STUDY OF TRADITIONAL MAN- ANIMAL RELATIONSHIP IN
CHHINDWARA DISTRICT OF MADHYA PRADESH, INDIA**

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Abstract

Chhindwara is rich in bio- cultural diversity. The district is home to a number of unique assemblages of fauna, some of which are endemic. Not only faunal resources the district also harbors some very ancient populations whose interrelationship with these diverse faunal resources is very intimate and thus demands scientific study. The present paper studies tribes- animal relationships in Chhindwara district. Ethnozoological data were collected by semi-structured interviews. Data were collected from the period of September 2012 to August 2013. The tribal community treasures knowledge on various animal species used in 35 different medicinal purposes including asthma, weakness, tuberculosis, cough, paralysis etc. and for other religious purposes. Some animals are the sources of important traditional medicines; others are omen indicators and weather forecasters. High priority should be given in conservation of those animals which are of high consensus value to the community. The knowledge as related to use, management and conservation of an animal resource, acquired during this long course of interaction is transmitted orally from one generation to the next without being documented anywhere. The knowledge if harnessed properly could prove to be a valuable asset, which could be integrated into the modern development projects for fruitful results. But there is growing trend of depletion of biodiversity as well as cultural diversity in the district. Therefore it is urgent to initiate organized scientific study and document such valuable and time tested ethnozoological knowledge before these culturally rich people and important faunal resources disappear.

Key words: Traditional, Zootherapy, Faunal resources, Knowledge, Treatment.

INTRODUCTION

Mankind relationship with animals has been intimate right from the beginning of civilization. Animals have been playing an important role in human economy, culture, religion and magico-religion. Human beings especially the ancient or the ethnic people, in turn have been maintaining a healthy natural environment by making prudent use of the surrounding biological resources (10).

There is evidence that human beings are familiar with use of animals and plants for food, cloth, medicine, etc. since ancient time ethno-zoology deals with the study of relationship between the human societies and the animal resources around them zootherapy is an important component

of ethno-zoology, the healing of human ailments by using therapeutic based on medicine obtained from animals or ultimately derived from them is known as zoo therapy (4). India is gifted with immense faunal and floral biodiversity, because of the extreme variation in geographical and climatic condition prevailing in the country. There are about 45000 species of plants and 81000 species of animals (12).

Ethno-zoology focuses at direct relationship of animals to mankind. The term 'Ethno-zoology' as a branch of science that deals with role of economically important animals in life and socio-cultural aspects of tribal or aboriginal peoples.

STUDY AREA



MAP-1 MAP OF CHHINDWARA DISTRICT

Chhindwara district is located on the South-West region of Satpura Range of Mountain. It is spread from 21.28 to 22.49 Deg. North (longitude) and 78.40 to 79.24 Deg. East (latitude) and spread over an area of 11,815 sq.km. This district is bound by the plains of Nagpur District (in Maharastra State) on the South, Hosangabad and Narsingpur District on the West and Seoni District on the East.

From the Geographical point of view Chhindwara district can be divided into three main regions – The plains of Sausar and Pandhurna, The Satpura mountain region is central region and the third region is mostly the Northern region comprising of hilly terrain. There are 11 tehsils in the district. Amarwada, Bicchua, Chaurai, Harri, Jamai, Pandhurna, Parasia, Sausar, Umreth, Tamia and Mohkhed are main Tehsils There are five major rivers which flow through the district namely Kanhan, Pench, Jam, Kulbehra, Shakkar and Doodh.

District has majority of tribal population. The tribal communities include Gond, Bharia, Korku, Pardhan. Majority of the tribal's speak in Gondi and Hindi mixed with Marathi. There are 1984 villages in the district, out of which 1903 villages are hebetated. As per Census 2011, the total population of the district is 20, 90, 922 out of which 76.90% belong to rural areas. The Scheduled Tribes population is 6, 41,421 respectively.

MATERIALS AND METHODS:

A survey was conducted in tribal dominant tahsils of the district Chhindwara. Ethnozoological data were collected by semi-structured interviews. Data were collected from the period of September 2012 to August 2013. The informants are mostly senior citizens of the village of 40-75 years age. These informants were local herbalists, healers, farmers and midwives of the area. Utmost care was taken in the selection of informants; mostly the experts have thorough knowledge pertaining to the uses of animals, which they have acquired from their parents. The informants were also asked to provide local names of the animals, which are being used in the traditional medicine later the scientific names of these animal species were identified. The survey includes the questions about the use of animals including insects their parts and products used in traditional medicine.

OBSERVATIONS:

Table-1 Traditional uses of animal amongst tribal people of Chhindwara District

S.No	English name	Zoological name	Local name	Uses
<u>ANNELIDA</u>				
1.	Earthworm daliya	<i>Pheretima spp</i>	Gindorna	-Whole body is crushed and mixed with and administered orally just after delivery for <u>lactating mother</u> . M
<u>ARTHROPODA</u>				
2.	Honey bee	<i>Apis spp.</i>	Madhu makkhi	-Bee hive boil with mustard oil and used for <u>cracks</u> and scars. M -Honey applies on <u>burn area</u> . M -Honey applies in eye for <u>eye power</u> . M -Bee is worshiped as kuldewta by Gotra-
3.	Red wasp	<i>Vespa orientalis</i>	Takwa	“Vithka”,Bhor”, and “ Bhalavi”. SR -Wax fume apply on <u>piles</u> and <u>general wound</u> . M
4.	Lac insect	<i>Lacifer lacca</i>	Lakh	-Lac powder use on <u>leprosy</u> and <u>general wound</u> . M -Lac powder administered orally for <u>leucorrhea</u> . M fume of lac collect from Pepal tree use for children their general well being and that drive evil spirits away. MR
5.	Silk worm	<i>Bombyx mori</i>	Kosa kida	-Cocoon grind with water it is called ghutti is administered orally to children for <u>asthma</u> . M
6.	Bad bug	<i>Cimex lectuarius</i>	Khatmal	-11 animal made small ball with wheat flour use

- 11 days for fit. **M**
7. Cockroach *Periplanata americana* Kosari -Animal ash mixed with honey and use for asthma. **M**
 8. Spider *Arenea spp.* Makadi -Web is applied to fresh wound to stop bleeding. **M**
 9. Red velvet bug *Trombidium grandissimum* Badal kida -One animal administered orally for fever. **M**
-Bug (Indian Viagra), to produce a sex stimulant for male sex organ. **M**
 10. Crab *Cancer pagurus* Kekda - Soup is considered for cough and cold. **M, F**
- Ash is use in rheumatism. **M**
 11. Prawn *Macrobranchium malcomssonii* Jhinga - Soup is considered to be nourishing food. **M, F**
specially for woman just after delivery.
-Cooked and eaten for cough and cold. **M**
 12. Scorpion *Palamnius spp.* Bicchu -The whole body is boiled in mustard oil and the extract so prepared is used for massaging to relieve rheumatic Joint pain and ear pain. **M**
- Its poison transfer in ginger and ginger eaten raw to serve as an antidote in scorpion bite. **M**
Tribal woman make gudana (**tattoo**) on their body part. **SR**

MOLLUSCA

13. Snail *Pila globosa* Sankholi -Flesh is eaten after cooking as a relief tuberculosis. **M,F**
-Shell use for cough and cold. **M**,

PISCES

14. Eel *Monopterusuchia* Endha -Mucus rubbed on the body by gram flour and make small ball and ball administered orally for male infertility. **M,F**

AMPHIBIA

15. Frog *Rana spp.* Mendak - Flesh is crushed into a paste and applied on wound. **M**
- Serum is applied on burning area. **M**
-Ash of frog is used for acidity. **M**
For pleasing **Indra** for good rainfall, marriage of frogs are arranged by tribals. **SR**

REPTILIA

16. Wall lizard *Hemidactylus spp* Bamhani - Boiled with jagani oil to be used for skin disease. **M**
- It is believed commonly among the rural folks that a animal if touches any body part then it could be bad omen. **OI**
17. Monitor lizard *Varanus bengalensis* Gohta - Fat is massaged to relieve arthritis. **M**
Penis and testis are eaten raw for production of sexual stimulant of male sex organ. **M**
18. Cobra *Naja naja* Nag - Ash of slough is used orally to the cancer patient. **M**
- Ash of slough when mixed with oil used for leprosy. **M**
It is believed that if a snake crosses the road before sitting on a journey it is inauspicious. **OI**

AVES

19. House sparrow *Passer domestica* Gaon rani - Fume of nest is used for allergy. **M**
- Roasted animal mixed with sama rice is used for paralysis. **M,F**
- Ash is mixed with honey and is used for infertility of man. **M**
- If the bird baths with sand it indicates that no rainfall near future. **WF**
20. Domestic fowl *Gallus gallus* Murga - Flesh is used for tasty food. **F**
- Fresh gall bladder orally administered for diabetes. **M**
- On the festival of **Gyaras, Diwali** and **Amavasya** It is supposed to give offering of red fowl to **Muthua Dev, Mal Dev** and **Chandi Mata**. **SR**
21. Pea fowl *Pavo cristatus* Mor - Dried legs is ground to use smooth paste and Is given to suffering from asthma. **M**
22. Domestic crow *Carvas splendens* Kaua - Flash is cooked and eaten to relieve impotency. **MF**
-Chick roste and eaten to cure fever. **MF**
23. Pigeon *Colamba livia* Pareva - Flesh is cooked and eaten for asthma. **M F**
- Fresh blood is applied to relieve paralysis.

				- It is believed that amulets made of feathers of bird have the power to protect the bearer from evil spirits. MR - Flesh is cooked and eaten. F - Egg is use as <u>nourishing food</u> . F
24.	Duck	<i>Anus spp.</i>	Baduk	
25.	Horned owl	<i>Bubo bubo</i>	Ghughu	- It is used as omen indicator. If it is found to be hovering above particular house, it is believed that there is sure going to be sad demise of one of the family members. In other words, the owl predicts death of one of the person of the area. OI
26.	Fish owl	<i>Ketupa spp.</i>	Pingla	-This bird produces different tones of sound in different time periods. It is believed that if it produces laughing sound, it indicates death of a person in the nearby area. OI
27.	Indian cuckoo	<i>Cuculus micropterus</i>	Posia lago''	-This bird produces tones of sound'' Kosam pako, samiya It is indicate good rainfall. WF
28.	Red wattle lapwing	<i>Vanellus indicus</i>	Titahari	- If the bird make shrill sound, it predicts rain fall in the near future. WF
MAMMALIA				
29.	Cow	<i>Bos spp.</i>	Gau mata	- Urine is used as an <u>eye drop</u> . M - Skin is used to make Tambura, Dhol, Timki, Kinnari, Mandar etc. EM Excreta smeared in the floor of traditional houses. SR
30.	Bull	<i>Bos spp.</i>	Bail	- Bull is used for ploughing (bukkhar), sowing (nagar) And urine and dung is used as manure. A Bull is attached to rehang, khachar, gara for transport. T Bull is worshiped by farmers in the festival called Pola. SR Dung and cake used for fuel. Fu
31	Goat	<i>Capra indica</i>	bakri	- Milk is poured in fingered tips to be protected from <u>sun stroke</u> . M - Urine is administered orally 2 tea spoon 21 days regularly to cure <u>tuberculosis</u> . M - Dried droppings ground to a smooth paste with water and is applied to relief <u>gout swelling and pain</u> . M - Intestinal juice is used as a remedy for <u>ulcer</u> . M - Milk mixed with wine to cure <u>drug addiction</u> . M - Urine is used as eye liner for <u>eye power</u> . M - Ass is used as beast of burden. T
32.	Ass	<i>Equus asinus</i>	gadha	
33.	Horse	<i>Equus hemionus</i>	Ghoda	- Sweat mixed with wine and administered orally for <u>drug addiction</u> . M - Ash of dung mix with baneful oil and use for <u>hair fall</u> . M
34.	Pig	<i>Sus scrofa domestica</i>	sungara	-Pork is cooked and eaten. F - Fat oil applied in <u>burns</u> and <u>fractures</u> . M - Cooked liver used for <u>cancer</u> patient. M - Offering is given to god during important festival. SR

Indications- M- medicinal, F- food, SR- socio religious, T- transport, MR- magico religious, OI- omen indication, EM- ethno musical, Fu- Fuel, WF- weather forecast

RESULTS:

Ethnozoological knowledge of the tribal community of Chhindwara district reveals various uses of 34 genera belonging to 34 families. Out of these 13 animal species are invertebrate group and 21 animal species belonging to the vertebrate group. Out of 13 animals from the invertebrate group, 1(7.6%) animal belongs to the phylum Annelida, 11(84.6%) animals are from the phylum Arthropoda and 1(7.6%) animal from the phylum Mollusca. In the vertebrate group, 1 animal (4.7%) belongs to the series pisces, 1 animal (4.7%) belong to the class Amphibia, 3 animals (14.2%) belong to the class Reptilia, 10 animals (47.6%) belong to the class Aves and 6 animals (28.5%) are class Mammalia. Of the total 59 uses 12(20.3%) falls in the food, 28(47.4%) medicinal use category, 6(10.1%) in the socio-religious use category, 3(5.0%) in the magico religious, 2(3.3%) in omen indication, 4(6.7%) in agriculture, 2(3.3%) in weather forecaster and 2(3.3%) in ethno musical use category. (Table-1)

DISCUSSION:

Food Value:

Such animals form important source of protein for the rural populations of the country. Normally parts such as flesh and viscera are used as food. Parts and products of some animals are taken as medicine by the patients of illnesses. Overlapping of food and medicinal uses is a common finding from India and other parts of the world (9), (17).

Socio-religious Value:

Some animals are used as socio-religious animals. Bull is worshiped by farmers in the festival and sacrificial offerings. Offering is given to god during important festival and also used by the tribes of Arunachal Pradesh (16).

Magico-religious Value:

Some animals are used as magico-religious animals. Only the hard parts of the animal which do not decompose easily such as endoskeleton and exoskeleton are used as "charms". These charms are worn normally in the forms of amulets and pendants which are locally called "*buti*" to ward off perceived "evil eye" effects. Relationship of the tribal people with the animals at the spiritual level is reported from different parts of the developing world (2).

Omen Indication Value:

Different socio-cultural values are attached to a number of animals. Consequently the sudden sights of some animals are perceived as good omens and some as bad omens. While in some cases only the sight of the animal is enough to indicate good or bad omen in others specific behavior and unusual sound produced by the animal are taken as indications of good or bad omen (11).

Agricultural Value:

Bull is attached to rehang, khachar, gara for transport by the community. Animals which are specifically used as traction animals for vehicles and various items of agricultural equipments in urban areas. Activities included pulling implements for cultivation and harvesting (1).

Weather Forecast Value:

Tones of sound "*Kosam pako, samiya lago*" sound instead of its usual sound, it indicates rainfall in the near future. Special behavior shown by these animals at certain time actually foretells the future weather conditions. Similar reports of weather forecasting by birds and insects are available from India and abroad (5).

Ethno musical Value:

Skin is used to make Tambura, Dhol, Timki, Kinnari, Mandar etc. by the community also used by Tamang people of Central Nepal (10).

Medicinal Value:

Parts of the animal used are flesh, skin, viscera, bones, gastrointestinal tract. Therapeutic remedies are derived from glandular secretions and metabolic products. Glandular secretions used are honey and eggs and metabolic products used in remedies are feces and urine. *Pheretima posthuma*, is used in lactation for delivered lady by tribes but the ground animal used for high fever due to measles and chicken pox by Tamang people of Central Nepal (10), used for wounds, cough, jaundice and pain by tribes of Attappadi hills of Western Ghat (15) and crushed animal is applied in eye for red eye by Chakhesang Tribe of Nagaland (9). *Apis spp.*, honey used as eye drops to cure eye disease, same use by Saharia tribes of Rajasthan (13). Lac of *Lacifer lacca*, is used for leprosy, general wound and leucorrhea and fume for mental disorder, but powder of animal is used for bone fracture by people of South India (4). Cocoon of *Bombyx mori*, is used for asthma, cough and cold in this area but ash is used digestive and eye problem by tribes of Western Ghat (15). *Cimex lactuarius*, whole animal with gram flour is used for fit and asthma by tribes also used by people of South India (4). Ash of *Periplanata spp.* is used to cure asthma is also used by Naga tribes of Nagaland (6). Web of *Arenea spp.* is used for stop bleeding by tribes but it is used for aphrodisiac, muscular dystrophy by people of South India (4). *Cancer pagurus* is used asthma cough and cold, joint pain is also reported tribes in Attappadi hills of Western Ghats (15), Saharia tribes of Rajasthan (13), roasted animal used for sharpen memory by Tamang people of Central Nepal (10). *Palamnaeus spp.*, whole body boiled in

mustard oil and oil use as eardrop by tribes but the ash of animal is used to heal wound in Warangal district of Andhra Pradesh (3).

Flesh of *Pila globosa*, is used as tuberculosis is also used by tribes of Attappadi hills of Western Ghat (15) and flesh and shell are used for bone fracture, gastritis, injuries, tongue blister, and skin burn by Chakhesang Tribe of Nagaland (9).

Monopterusuchia, mucous is used for impotency in this area but, fresh blood is drunk to cure general weakness, anaemia and asthma by tribes of Nagaland (9). Flesh of *Rana spp.* is used for wounds is also reported in Ao tribes of Nagaland (8). Fat of *Varanus bengalensis*, fat is used to relieve arthritis is also used by tribes Attappadi hill and Tropical Wild Life Sanctuary Warangal district of Andhra Pradesh, (15), (3). *Naja spp.* used for cancer is also used by Tamang people in Central Nepal (10). Ash of casts of slough is used in leprosy and cancer in this area but the meat and fat used for eye sight and cancerous wound by Tamang people in central Nepal, (10).

Fresh blood of *Columba livia* is used for paralysis in this area is also reported by Saharia tribes of Rajasthan (13). The *Pavo cristatus*, dried legs is ground to use smooth paste is given to suffering from asthma in this area but feather is used for infertility in Saharia tribes in Rajasthan (13). Flesh of *Corvus splendens* is used for infertility of man and chicks for fever in this area but flesh is used for body aches by Jirels of Central Nepal, (11). Nest of *Passer domestica* is used for allergy, cooked animal used for paralysis ash for infertility in this area is also used by Jirels of Central Nepal (11) and flesh is used for stammering by Ao tribes of Nagaland, (8). *Gallus gallus*, gall bladder for diabetes in this area but flesh is used for cough and cold by people of Western Ghat, (15).

The *Capra spp.* milk used for sunstroke, urine for tuberculosis, droppings for gout pain and intestine for ulcer are also reported by Ao tribes of Nagaland (8). Fat of *Sus scrofa*, is used for healing of burns, fractures and joint pain is also reported in Attappadi hills of western Ghat (15) and AO tribes in Nagaland (8). *Equus hemionus*, sweat use for anti drug addiction in this area but semen administer orally to cure tetanus and rabies and bones is used for herpes by Saharia tribes of Rajasthan (13). *Aquus asinus*, milk is used for anti drug addiction and eye power in this area but meat is used for bronchitis, strength and virility in Warangal district of Andhra Pradesh (3).

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