International Journal of Fauna and Biological Studies
Available online at www.faunajournal.com

E-ISSN 2347-2677
P-ISSN 2394-0522
Impact Factor (RJIF): 5.69
https://www.faunajournal.com
IJFBS 2025; 12(6): 97-99
Received: 01-09-2025
Accepted: 05-10-2025

Rajkishor Singh Baghel
Department of Zoology, Govt. Lahiri P.G. College, Chirmiri, Chhattisgarh, India

Manju Rahi
Department of Zoology, Govt. Lahiri P.G. College, Chirmiri, Chhattisgarh, India

Corresponding Author:
Rajkishor Singh Baghel
Department of Zoology, Govt. Lahiri P.G. College, Chirmiri, Chhattisgarh, India

Ethnozoological practices among tribal inhabitants in Surguja district of Chattisgarh India

Rajkishor Singh Baghel and Manju Rahi

DOI: https://www.doi.org/10.22271/23940522.2025.v12.i6b.1156

Abstract
The present article describes the ethnozoological practices among tribal inhabitants of district Surguja Chattisgarh. Ethnozoological data were collected through questionnaires and interview from selected villages. The major tribes involved in using animals as zootherapeutic purposes are Kanwar, Bagas, Gond, and Uraon etc. The animal parts like blood, flesh, excreta were used for the treatment of various kinds of ailments like fever, asthama, rheumatism etc. Total 22 animals were identified as zootherapeutical purposes and recorded by their zoological names. The findings of this study indicated that ethnozoological knowledge is a important means to fight against various kinds of ailments in this region. Such findings may be formulated for further strategies towards the conservation and management of faunistic resources in this region.

Keywords: Ethnozoological, Zootherapeutic, Faunistic, Surguja

Introduction
Animals have played important role in all human cultures since ancient times. Animals are the good source of medicine. The drugs derived from the animals have been used by different ethnic groups across the world for treatment various diseases. There are numerous tribal communities spread throughout India. These people still rely entirely on the traditional medical system to treat their illnesses using the indigenous flora and wildlife. Great work has been done in the field of zootherapy traditional medicine in India from ancient times, and it is chronicled in the Ayurvedic and Unani medical systems. A lot of ethnobiological investigation has been made by various researchers of plant based. Animal based investigation are sporadic despite the fact that also number of Anthropologist, Biologist has worked on the ethnozoological practices to elucidate medicinal significance of animals in certain ethnic communities of India. Zootherpeutic use of animals or their derivatives related research in traditional medicinal system has been given very little attention specially in Surguja Chhattisgarh while the Surguja is gifted with immense floral and faunal biodiversity. So authors use to this opportunity to document the traditional knowledge of tribal inhabitants regarding the use of animals for zootherapeutic purpose.

Study Area
The district of Surguja is situated in the northern region of the Indian state of Chhattisgarh. Ambikapur serves as the district headquarters. It is located between latitudes 81 34 40 and 84 4 40 east and 230 37 25 and 240 6 17 north. The present work was carried out in different villages of Ambikapur, Lakhanpur and Udaipur block of Surguja on zootherapeutic drugs in the health care system of tribes. The area receives an annual rainfall of about 1360 mm. The minimum and maximum temperature varies between 20 to 42. From socio-cultural point of view district Surguja exhibits great ethnic and cultural diversity. Major population of the district is comprises tribal population. Agriculture is the primary source of income for the Nagesiya, Oraon, Baiga, Kanwar, and Dand Korwa tribes. Pando and Korwa are two of these primitive tribes that continue to live in forests. For their livelihood, the tribal people rely on a variety of forest resources, including fruits, honey, and the roots of different plants. The tribal tribes' close ties to and reliance on the region's natural resources have enhanced their traditional understanding of how to use bioresources.

Methodology

The ethno zoological data obtained in this study are based on the information collected through questionnaires and interviews from Dec.2024 to May 2025. To choose certain study locations and groups of tribe residents, a preliminary survey was carried out in December 2024. The purpose of the surveys was to find out what indigenous people knew about animal-based cures. Information was obtained by means of meetings with specific skilled elders and individuals who were well-known in the area as folk medicine practitioners, or Baidyas. the understanding of how medications are administered and the use of animals or animal parts for zootherapy purposes. All of the creatures were recognised using standard and pertinent literature.

Results and Discussion

1	Indian bee	*Apis indica*	Honey is used to cure asthma, cough, while wax is applied externally for rheumatic pain
2	Weaver ant	*Oecophylla smaragdina*	Paste of ant is applied externally to relief measure in myopia
3	Goat	*Capra aegagrus hircus*	Milk of goat to treat eye disease, gastritis, measles, tuberculosis
4	Wild boar	*Sus scrofa*	Meat of wild boar used to treat syphilis rheumatism
5	hare	*Lepus nigricolis*	Flesh is eaten after cooking as a relief measure in asthama, tuberculosis, bronchitis and paralysis. Excreta dissolved in water and applied affected site to cure skin disease eczema
6	Pigeon	*Columba livia*	Massaging of fresh blood externally to cure paralysis.The mixture of excreta with sugar is used to removal of kidney stones
7	Leech	*Hirudo medicinalis*	Whole body fried in edible oil and applied externally over male organ for sexual stimulation
8	Earthworm	*Pheretima posthuma*	Powder of dried worms used to cure piles, sore, chronic cough and muscular pains
9	Eel fish	*Monopterus cuchia*	Fresh blood is drunk to treat anaemia and general weakness
10	Crab	*Cancer pagurus*	Boiled flesh is used to relieve cough fried crab is used to treat whooping cough
11	Apple snail	*Pila globossa*	Cooked flesh is eaten to cure measure in stomach disorder eye related problem, asthma and tuberculosis
12	Hard shelled tortoise	*Kachuga tentoria*	Ash of carapace to treat in lung diseases as asthma, cough, leucorrhoea and tuberculosis
13	Elephant	*Elephus maximus*	Solution of dung used to cure skin diseases. The mixture of ground powdered with mustard oil used to cure leucoderma night blindness and neurotic fits dropsy.
14	Bat	*Myotis lucifugus*	Whole animal boiled in water and mixed with mustard oil and emulsion massaged externally to cure sciatica, paralysis, Rheumatism, oil extracted from lever is applied to cure night blindness.
15	Jackal	*Canis aureus*	Blood is applied to treat eczema and fat is applied while fat is used to cure Rheumatism, fracture and crack
16	Porcupine	*Hystrix indica*	Dried lever powdered mascerated in water and orally taken to cure rickets, night blindness. Fat is applied to relieve rheumatic pain burning wounds pain and rapid healing of fractured bones.
17	Hyaena	*Hyaena hyaena*	Fat is massaged externally for rapid healing of arthritis blood is fumigate through absorbed cloth to cure asthma

The Surguja district's tribal residents' ethnozoological expertise revealed a variety of animal customs. Tribal people treat a variety of illnesses, including as fever, asthma, cough, paralysis, wound healing, and more, with these animals and their products. In traditional medicine, these animals were either utilised whole or their body parts—flesh, bones, teeth, fat, milk, honey, urine, and excreta (dung)—were utilised (table 1). They can be used on their own or in conjunction with other minerals and herbs.

The present investigation shows corroboration with the investigation made by others (dipak das dp ak dixit). Traditional medical knowledge has been found to be passed down from parents to their children. Additionally, compared to other age groups, elderly persons were found to appreciate this folk medication. The development of a strategy and action plan for the conservation and sustainable use of animal resources depends on gathering information about the species of animals used by tribal groups and the sustainability of their methods. This is because the values of animal-based medicine are highly valued in tribal culture. By describing different ethnozoological remedies and scientific evaluation that leads to product and formulation patenting, the author of this article seeks to close the scientific gaps in these areas and preserve wildlife resources and sustainable use in the research area district of Surguja (C.G.) in general.

Conclusion

The study concluded that the ethnozoological usage of animals and products obtained from them for traditional medicinal purposes is primarily a primary health care system. The study shows that the tribal residents of Surguja District, Chhattisgarh, made the first attempt to document their traditional zootherapeutic expertise. Indigenous knowledge is significant not only for its therapeutic uses but also for its connection to the tribal residents' diverse cultural beliefs and emotions. This study demonstrates the foundation for additional scientific validation of the therapeutic efficacy of numerous traditional zootherapeutic applications by these residents and identifies superior organic compounds (s) for the development of novel medications. This may also contribute to a better knowledge of traditional zootherapeutic medicine, which is connected to the region's ecological and socioeconomic significance, biodiversity conservation, and sustainable zoological resource management.

Aknowledgements

Author is very much grateful to all the tribal inhabitants of district Surguja who shared their ethnozoological traditional knowledge, without their contribution this study would have been impossible.

References

1. Alves RRN. Fauna used in popular medicine in Northeast Brazil. Journal of Ethnobiology and Ethnomedicine. 2009;5:1. doi: 10.1186/1746-4269-5-1.
2. Alves RRN, Rosa IL. Zootherapeutic practices among fishing communities in North and Northeast Brazil: A comparison. Journal of Ethnopharmacology.

2007;111:82-103. doi: 10.1016/j.jep.2006.10.033.
3. Puri HS. Drugs of animal origin used in Indian systems of medicine. Nagarjun. 1970;13:21.
4. Vohora SB, Khan SY. Animal origin drugs used in Unani medicine. New Delhi: Vikas Publishing House Pvt. Ltd.; 1979.
5. Sharma MP. Drugs of animal origin in Unani medicine: The need for scientific validation. New Delhi; 1996. p. 206.
6. Das D. Ethnozoological practices among tribal inhabitants in Khowai district of Tripura, Northeast India. Journal of Global Biosciences. 2015;4:3364-3372.
7. Dixit AK, *et al*. Ethno-medico-biological studies of South India. Indian Journal of Traditional Knowledge. 2010;9(1):116-118.
8. Jaroli DP, Mahawar MM, Vyas N. An ethnozoological study in the adjoining areas of Mount Abu wildlife sanctuary, India. Journal of Ethnobiology and Ethnomedicine. 2010;6:6.
9. Gupta L, *et al*. Use of animals and animal products in traditional health care systems in district Kachchh, Gujarat, India. Indian Journal of Traditional Knowledge. 2003;2(1):346-356.
10. Mahawar MM, Jaroli DP. Traditional knowledge on zootherapeutic uses by the Sahariya tribes of Rajasthan, India. Journal of Ethnobiology and Ethnomedicine. 2007;3:25. doi: 10.1186/1746-4269-3-25.
11. Azmi HK. Drugs of animal origin used by certain tribes of Northwest Uttar Pradesh. Biojournal. 1990;2(1):141.
12. Jamir NS, Lal P. Ethnozoological practices among Naga tribes. Indian Journal of Traditional Knowledge. 2005;4(1):100.
13. Kakati LN, Doulo V. Indigenous knowledge system of zootherapeutic use by Chakhesang tribe of Nagaland, India. Journal of Human Ecology. 2002;13(6):419.
14. Joseph ANT. Use of animals as drugs in certain tribals of Madhya Pradesh. Journal of Pharmacology. 1982;2:229.
15. Sharma VP. The relevance of ethnozoological drugs of insect origin used by aborigines of Rajasthan state, India. Annals of Entomology. 1993;8(2):43.
16. Sharma VP, Khan AU. Drugs of mammal origin used by aborigines of Garo Hills, Meghalaya state, India. Bionature. 1995;15(1):1.
17. Ghose AK, Maiti PK. Investigation of the animal drugs (mammals) used by the tribal people in India. In: Jain SK, editor. Ethnobiology in Human Welfare. New Delhi: Deep Publications; 1996. p. 200.
18. Borah MP, Prasad SB. Ethnozoological study of animals-based medicines used by traditional healers and indigenous inhabitants in the anointing area of Gibbon Wildlife Sanctuary, Assam, India. Journal of Ethnobiology and Ethnomedicine. 2017;13:39.