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Introduction of Ethnozoology-a review

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SUMMARY

Interaction between human being civilizations and the animals in their environment is known as ethnozoology. It includes the classification and vernacular names of fauna, folklore awareness, and utilize of whole fauna. The importance of this information to our knowledge of the functions performed by fauna in human being civilization is the focus of ethnozoological research. Ethnozoology is a branch of ethnology that studies how people across the globe have seen and interacted with faunal assets from the beginning of time. Using animals and their products such as meat, fats, milk, venom, feather, egg and honey, hooves, antler, horn, scale, bone, tusk, testis, saliva, quill, liver, bile, brain, carapaces, hair, musk gland, skin, blood, teeth, beak and urine to cure people with different health issues has a long history and is still popular in many areas of the globe, even as modern science advances. Traditional medicines made from animal products are utilized, and an approximately 8.7% of the essential compounds used in contemporary therapy systems are derived from various fauna. Animal-derived essential chemicals account of the important compounds utilized in protective medicines, according to estimates. Insects are important components of contemporary society because of their anti-rheumatic, diuretic, antibacterial, analgesic, and immunological capabilities. Because contemporary drug development has been severely hampered in recent years owing to the loss of cultural and socioeconomic features of local populations throughout the world, recording of indigenous people's traditional knowledge is essential.

Keywords: Ethnozoology, Zootherapy, Folklore, Cure

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INTRODUCTION

From the dawn of recorded history, fauna have played a wide range of tasks in person existence, and humans have interacted with others in a variety of ways. “The study of the biological sciences as practiced by the different peoples examined by ethnology,” according to a 19th-century definition (Clement *et al.*, 1998). Nature and culture interact in reciprocal ways, and ethnobiological studies contribute significantly to our understanding of how they do so. It includes the classification and naming of animals, cultural knowledge, and the use of wild and domestic animals. Ethnozoology is the study of human-animal interaction. Ethnozoology is a subfield of biology concerned with human-animal interactions and the knowledge humans have accumulated about

the Earth's fauna. The importance of this information to our knowing of the functions performed by animals in human civilization is the focus of ethnozoological research. Ethnozoology is a branch of ethnology that studies how people across the globe have seen and interacted with faunal assets from the beginning of time (Alves and Souto, 2015).

Ethnomedicine is the totality of the skills, practices and information based on indigenous ideas and experiences of various cultures, whether or not explainable, utilized in the preservation of health, prevention, diagnosis or improved health (Alves and Rosa, 2005; Altaf, 2016; Altaf *et al.*, 2017; Umair *et al.*, 2017a; Altaf *et al.*, 2018; Farooq *et al.*, 2019; Umair *et al.*, 2019; Altaf *et al.*, 2020; Altaf and Umair, 2020). Traditional medical practices differ significantly from nation to country and area to region (Khan *et al.*, 2017; Muhammad *et al.*, 2017c; Umair *et al.*, 2017b; Bashir *et al.*, 2018; Umair and Yaqoob, 2018; Altaf and Umair, 2020; Ijaz *et al.*, 2020; Khan *et al.*, 2020; Abbasi, 2021; Ijaz and Iftikhar, 2021), since they are affected by variables such as regional biodiversity, lifestyle (Betlu, 2013), culture (del Valle *et al.*, 2015; Altaf *et al.*, 2017; Muhammad *et al.*, 2017a), magic (Alves *et al.*, 2009; Benítez, 2011; Alves *et al.*, 2012), food (Rauf *et al.*, 2017), history, and individual characteristics (Betlu, 2013).

Ethnomedicine is the study of indigenous peoples' traditional medicine, especially for human health care, such as illness cures. Since ancient times, biodiversity has been utilized for healing in many civilizations (Vijayakumar *et al.*, 2015a; Vijayakumar *et al.*, 2015b). Many traditional healers, especially in rural areas, use ethnomedicine to cure diseases in most cultures (Cheikhyoussef *et al.*, 2011; Farooq *et al.*, 2019).

Using animals and their products such as meat (Haidar and Bashir, 2021), fats (Ijaz and Faiz, 2021), milk (Altaf *et al.*, 2018; Aslam and Faiz, 2020), venom (Dixit *et al.*, 2010; Altaf and Faiz, 2021), feather (Adil and Tariq, 2020), egg (Tariq, 2020) and honey (Altaf and Umair, 2020), hooves (Vats and Thomas, 2015), antlers (Solís and Casas, 2019), horn (Yeshi *et al.*, 2017), scales (Altaf *et al.*, 2017; Altaf *et al.*, 2018), bones (Vallejo and González, 2014; Ijaz and Iftikhar, 2021), tusks (Shoukat *et al.*, 2020), testis (Bagde and Jain, 2015), saliva (Chellappandian *et al.*, 2014; Vijayakumar *et al.*, 2015a), quill (Sharma, 2002), liver (Haq *et al.*, 2020), bile (Vallejo and González, 2014), brain (Betlloch Mas *et al.*, 2014; Yeshi *et al.*, 2017), carapaces (Altaf *et al.*, 2018; Altaf *et al.*, 2020), hair (Haileselasie, 2012), musk gland (Mootoosamy and Mahomoodally, 2014), skin (Vallejo and González, 2014), blood (Vallejo and González, 2014), teeth (Dey *et al.*, 2017), beak (Alves and Rosa, 2013) and urine (Kim and Song, 2013) to cure people with different health issues has a long history and is still popular in many areas of the globe, even as modern science advances (Jugli *et al.*, 2020). In recent years, the use of zootherapy has been regarded as the most dependable main alternative to many other recognized therapeutic methods throughout the globe. Indigenous peoples' traditional knowledge has been essential in finding living creatures with medicinal properties, which are useful for addressing human health issues (Kendie *et al.*, 2018). According to ethnozoologist (Borah and Prasad, 2017), several indigenous tribes in India have lately started to choose traditional animal-based remedies over other health-care systems. The

treatment of human illnesses using prescriptions derived from animals is known as zootherapy (Costa-Neto, 2005).

Traditional study of herptiles known as; ethno-herpetology (Noor and Haider, 2020; Saleem *et al.*, 2021), fishes i.e. ethno-ichthyology (Muhammad *et al.*, 2017a; Muhammad *et al.*, 2017b; Muhammad *et al.*, 2018; Altaf *et al.*, 2020; Altaf *et al.*, 2021), Insects i.e. Ethno-entomology, mammals i.e. Ethno-mammalogy (Altaf, 2018; Afsheen *et al.*, 2020; Abbasi, 2021), birds i.e. Ethno-ornithology (Altaf *et al.*, 2017), and spider i.e. ethno-arachnology (Ulicsni *et al.*, 2016) are investigated. Cross-cultural ethnozoological studies are critical for understanding populations of human and utilization of fauna (Alves and Rosa, 2005).

Traditional medicines made from animal products are utilized, and an approximately "8.7%" of the essential compounds utilized in contemporary systems of healthcare are derived from various animal species. Traditional medicines made from animal products are utilized, and an approximately "8.7%" of the essential compounds utilized in contemporary healthcare systems are derived from various taxa of fauna (Alves and Souto, 2015). Zootherapy has gained popularity as a viable alternative for many other well-known treatments used throughout the globe. Zootherapy makes extensive use of animals or derived products of animal from all taxonomic groupings, including reptiles, arthropods, insects, mammals and birds (Mahawar and Jaroli, 2006, 2008; Altaf *et al.*, 2018).

Animals as therapeutic agents have undoubtedly made a major contribution to the treatment and prevention of health problems all over the world. Animal-derived essential chemicals account for approximately "8.7%" of the important compounds utilized in protective medicines, according to estimates. Insects are important components of contemporary society because of their anti-rheumatic, diuretic, antibacterial, analgesic, and immunological capabilities. Because contemporary drug development has been severely hampered in recent years owing to the loss of cultural and socioeconomic features of local populations throughout the world, recording of indigenous people's traditional knowledge is essential (Alves and Rosa, 2005).

Both rural and urban regions have recorded significant medical usage of animal parts and products (Oliveira *et al.*, 2010). Faun and derived products from various sections of their bodies have long been included into the medicinal remedies inventory utilized in numerous cultures. Zootherapy is becoming a popular alternative to many other well-known treatments used throughout the globe in contemporary cultures. However, this treatment option may put extra strain on endangered animal populations; therefore, research focused on the usage of animals' body parts as folk remedies are needed to address this conservation problem (Hernandez *et al.*, 2015). The use of animals and plants for therapeutic reasons has been handed down through the generations as traditional knowledge. Modern zootherapy has been discovered. Animal-derived medications are mostly produced from the body parts of animals, their metabolic products, or products such as an angiotensin-converting enzyme (ACE) inhibitor derived from snake venom (Haq *et al*., 2020).

Traditional or folk medicine has traditionally relied on animal derived items, which is still the case today. Poverty and restricted access to modern treatment, especially in rural regions, are the primary reasons for their reliance on traditional medicine. The knowledge, skill, and practises that are used to preserve health as well

as to diagnose, cure, improve, or prevent mental and physical diseases, and are founded on experiences, beliefs, and ideas that are indigenous to various cultures. Ethnomedicine is source of curing, and also has significant element religious along with cultural traditions (Chaudhury *et al.*, 2016).

In fact, ethnozoological medicine focuses on the natives' perceptions of illness (Alves *et al.*, 2018); their own methods; disease classification criteria (Alves, 2012); cures and causes (Kim *et al.*, 2018); types of healers and therapists who seek to alleviate illness, as well as their social roles and skills (Hajdari *et al.*, 2018; Solís and Casas, 2019); preventive measures; the relationship between religion and medicine; cultural aspects of medicine, and so on (Alves *et al.*, 2012; del Valle *et al.*, 2015; Altaf *et al.*, 2017; Haider *et al.*, 2017; Hakeem *et al.*, 2017; Rauf *et al.*, 2017; Bashir *et al.*, 2018; Iftkhar *et al.*, 2018; Manzoor *et al.*, 2018). Traditional health behaviors not only predominate over contemporary ones, but they also often confuse their adoption. People are, for the most part, reliant on nature (Bhattarai *et al.*, 2006; Ajagun *et al.*, 2007; Bezerra *et al.*, 2013; Hajdari *et al.*, 2018; Kim *et al.*, 2018).

In traditional health treatment, a variety of species are used. Ethno-medicinal applications of animal species, on the other hand, are less documented. Furthermore, we believe that growing population and industrialization are threatening ethnozoological knowledge of local people living in settled regions, which should be recorded before it is depleted.

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