



Ethnozoological Study of Wild Bird Species Body Parts Supply in Traditional Medicine Markets, Abeokuta, Nigeria

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ABSTRACT: The paper examined the ethnozoological study of wild bird species' body parts supply of eighty-three traditional medicine marketers in six traditional medicine markets in Abeokuta North and South Local Government Area, Ogun State, Nigeria using snowball and convenience sampling techniques through the administration of a set of structured questionnaire to 83 respondents. The result showed that four-fifths of the total respondents were females (85.54%), two-thirds of the total respondents (68.68%) were less than 50 years and 91.56% of the total respondents had formal education. A total of 21 bird species had their body parts and products on sale in the different markets studied in the study area. Due to the belief and faith of the people, the respondents agreed that there were some bird species that are regarded as being sacred or forbidden and thus, the birds and their bird body parts are used and sold in traditional medicine to treat different ailments and for sacrificial activities of their clients. It was concluded that the existence of bird species cannot be over-emphasized because they are important in believed resources for curing specified types of ailments and sacrificial offerings in traditional medicine. It was recommended that since birds significantly contribute to the natural ecosystem, human health and nutrition, forest and wildlife conservation campaign should be strengthened.

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All through mankind's set of experiences, and in basically every human culture which presents an organized clinical framework, domestic and wild creatures have been utilized as restorative assets for the treatment and help of a wide assortment of human wellbeing challenges (Saidu and Buij, 2013). A few domestic and wild creatures and plants in the forests have likewise been utilized for strict and social purposes, for example, penances for pacifying and summoning spirits and divine beings while some others played significant parts in enchantment ceremonies and magic (Soewu *et al.*, 2012). Customary medication has been depicted by the World Health Organization as one of the surest means to accomplish all out medical care for the total populace (Soewu and Adekanola, 2011). The World Health Organization

expressed that customary medication alludes to wellbeing rehearses, approaches, information and convictions consolidating domestic and wild creature and mineral-based drugs, profound treatments, manual strategies and activities, applied uniquely or in mix to treat, analyze and forestall diseases or keep up with prosperity (Soewu and Ayodele, 2009). Customary medication was additionally characterized by World Health Organization as the entirety of all information and practices, regardless of whether reasonable, utilized in determination, counteraction and end of physical, mental or social unevenness and depending solely on pragmatic encounters and perceptions gave from one age to another, whether verbally or recorded as a hard copy (Assou, *et al.*, 2021). This act of treating human illnesses by utilization of therapeutics acquired

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or at last got from domestic and wild creatures is called Zootherapy (Alves *et al.*, 2013). Zootherapy then again is a significant part of ethnozoology, which manages the investigation of the connection between human social orders and the domestic and wild creature assets around them (Alves and Rosa, 2010). In current cultures, zootherapy is a significant option among numerous other realized treatments rehearsed overall (Bezerra, *et al.*, 2013). It was seen that numerous domestic and wild creature species have been over-taken advantage of as wellsprings of meds for the society medication exchange (Chakawa, 2015). A larger part of untamed life items utilized in traditional drugs are generally taken straightforwardly from the wild (Durojaye, 2008). The interest made by trade-medication has anyway been recognized as one of the reasons for the overexploitation of the wild populace of various domestic and wild creature species. This unpredictable utilization of domestic and wild creatures, particularly imperiled species in all types of customary medication is a reason for developing concern (Reyes-García, 2010). Poaching domestic and wild creatures for their restorative worth has brought a considerable lot of the wild species nearer to eradication and required their posting in the red information book (Izah and Seiyaboh, 2018). It is in this way obvious that the taking off interest for their body parts for use in restorative practices is one normal predicament confronting all fauna species (Watson, 1988). Clearly, the proceeded with exhaustion of restorative untamed life assets exemplifies a test for protection as well as more critically addresses a serious danger to the wellbeing status of the human populace (Saidu and Buij, 2013). In Africa, dependence on untamed life put together medication stems halfway with respect to the one hand from the significant expense of ordinary medication and the detachment of current medical services offices. It is likewise due then again to the way that customary medication is much of the time considered a more suitable strategy for treatment (Anderson, 1997).

Trado-African Medicine is an all-encompassing discipline including broad utilization of native herbalism joined for certain parts of African otherworldliness (Jegade, 2016). An extensive number of individuals living in rustic regions in Africa depend exclusively on customary medications for medical care (Musah *et al.*, 2019). The reason for customary medications and the essential fixings utilized by conventional healers are domestic and wild creature and plant species. This training is broad in Africa, and market slows down selling plants and domestic and wild creature parts for drugs are normal in both provincial and metropolitan business sectors in

numerous African towns and urban communities (Nascimento, *et al.*, 2016). There is no sign that the degree of usage of restorative untamed life assets for customary medication would lessen (Okafor, 1990). Running against the norm, there is a long list of reasons to trust that the amounts of domestic and wild creatures (and plants) expected for customary medication would increment significantly in years to come as the human populace develops and acknowledgment of conventional medication and regular items expansions on the lookout. Moreso, the enchantment, strange notion and authoritative opinion that encompassed conventional restorative arrangements are giving way to a comprehension of the genuine premise of their corrective power and thus their social acknowledgment (Adekunle, 1992). As indicated by Adekunle (1998) and Soewu, (2013), the utilization of domestic and wild creatures for restorative intentions is important for a collection of conventional information which is progressively turning out to be more pertinent to conversations on protection science, general wellbeing strategies, and practical administration of regular assets, organic prospection and licenses. This usage of domestic and wild creatures in zootherapeutic rehearses has almost no thought for the preservation status of the faunistic assets as safeguarded domestic and wild creatures are additionally utilized aimlessly (Msimanga, 2000).

Now that there is a developing acknowledgment concerning the commitment of bird species in customary medication as a stage toward medical care improvements, it is legitimate for such drive to be given acknowledgment and backing to be achieved, explained programs on clinical, significance of bird species, explores and drives as in this study is aimed at the use of bird species in customary medication. The public authority, confidential areas, non-legislative associations connecting with natural life, research foundations and universities should know that reviews and exploration that will advance the full and wise usage of bird species for different valuable purposes other than utilization are required to have been conducted. Therefore, the objective of this paper was to assess the ethnozoological study of wild bird species' body parts supply of eighty-three traditional medicine marketers in six traditional medicine markets in Abeokuta North and South Local Government Area, Ogun State, Nigeria.

MATERIALS AND METHODS

This study was carried out in Abeokuta North and South Local Government Area, Ogun State, Nigeria. Eighty three set of structured questionnaire were administered to traditional medical supply sellers in purposively selected six market places with at least

three in each of the selected Local Government Areas in which the Abeokuta town is situated (Table 1). The snowball and convenience sampling techniques was used to select the eighty three respondents. The questionnaires sought to find out the characteristics of respondents, bird species sold for traditional medicine supply, regarded as sacred/taboo, and their body parts utilized for curing ailments. Apart from gathering information through the set of questionnaire, visual remarks were made and records taken during the discussion with respondents. This helped to provide understandings into the marketplaces. The data were analyzed using descriptive statistics.

Table 1. Sample size for survey of medicinal wild birds

Local Government Area	Name of markets	No. of respondents
	Iberekodo	12
Abeokuta North	Lafenwa	13
	Ita Elegu	14
	Omida	13
Abeokuta North	Kuto	14
	Itoku	17
Sample size		83

Source: Own survey

RESULTS AND DISCUSSIONS

Table 2 gave the distribution summary of the sexual characteristics of the respondents. It was observed that more than four-fifths of the total respondents were females (85.54%). This could be because women are more susceptible to procurement and peddling in the South-West Nigeria. Thus, most menfolk have a preference of their wives to be involved in deskbound business specifically in the trade of commodities in stalls and shops. Bargaining power activity was the pricing system between consumers and vender. This is done until the satisfactory price by both parties are attained. Almost a two-third of the total respondents (68.68%) were less than 50 years. This may be because that the younger generation are at this moment involved in traditional medicine sales possibly due to being without a job. Accordingly, older generation are becoming much more sedentary consequently of old age. It was presumed that the youths might take over from their paternities in the sales and marketing of traditional medical products. The knowledge of traditional medical product use and sales have been recounted to have been handed from parents to their offspring (Jain *et al.*, 2009). In terms of the respondents' education attainment, 91.56% of the total respondents had formal education. The great incidence of respondents' being literate may be due to the high literacy level in study area as the metropolis had been declared as the cradle of education in Nigeria. However, a larger proportion of well-educated persons in the society might enhance forest and wildlife conservation campaign.

Table 2. Characteristics of respondents

Characteristics	Frequency	Percentage	
Sex	Male	12	14.46
	Female	71	85.54
Age	< 31	14	16.87
	31-50	43	51.81
	>50	26	31.33
	No formal education	9	10.84
Education qualification	Primary education	32	38.55
	Post Primary education	44	53.01

Source: Own survey

A total of 21 bird species had their body parts and products on sales in the different markets studied in the study area (Table 3) for medicinal purposes only. Nearly the same types of bird species were sold in all the markets visited but with an insignificant variation in their frequency counts. The ramifications to this is that should the wellsprings of their products be annihilated as it is being knowledgeable about the forest and woods regions, these traders could lose their sources of revenue and means of support.

Table 3. Wild bird species sold for traditional medicine supply

Local name	Common name	Zoological name
Ofeere	Hens low sparrow	<i>Ammodramus henslowii</i>
Ayekooto	Parrot	<i>Ara ararauna</i>
Lekeleke	Cattle Egret	<i>Ardeola ibis</i>
Akalamagbo	Layyard parakee	<i>Calthrope blyth</i>
Elulu	Senegal concol	<i>Centropus Senegalensis</i>
Kowee	Levaillant coucou	<i>Clamator levaillantii</i>
Eyele	Pigeon	<i>Columbia spp</i>
Pepeiye	Duck	<i>Cygnus atratus</i>
Igunugun	Vulture	<i>Gyps africanus</i>
Eye omi	King fisher	<i>Halcyon spp</i>
Alapanaded	Mosque swallow	<i>Hirundo senegalensis</i>
Kanakana	Lizard Buzzard	<i>Kaupifalcon monogrammicus</i>
Opeere/Tint	Bronze Mannikin	<i>Lonclura bicolor</i>
Akoko	Woodpecker	<i>Mesopiscos spp</i>
Awo/Etu	Guinea fowl	<i>Nunida meleageris</i>
Odidere	Long tail dove	<i>Oena capensis</i>
Ega	Village weaver	<i>Ploceus cucullatus</i>
Asa	Eagle	<i>Polemaetus bellicosus</i>
Ogbigbi-nta	Dogra cheel	<i>Spilornis cheela</i>
Adaba	Red eyed turtle dove	<i>Streptopelia semitorquata</i>
Owiwi	Owl	<i>Tyto alba</i>

Source: Own survey

Due to the belief and faith of the people, the respondents agreed that there were some bird species that are regarded as being sacred or forbidden. A strong belief had been attached to it and the people still respect the bird species.

The bird species regarded as sacred/taboo and the reason why they are regarded as sacred or forbidden as well as their consequences are listed in Table 4.

Table 4. List of wild bird regarded as sacred/taboo

Common name	Reasons	Perceived Consequences
Cattle Egret	It must not be killed by anyone.	It's white body turns black when killed and that this means a curse on whoever eats it.
Layyard parakee	It must not be killed and eaten by anyone.	If it is accidentally killed it must not be made known to people and sacrifices must be made to avert curses that can befall the killer.
Levaillant coucou	If it is seen on the roof of any house making sound, though the consequences depend on the type of sound that the bird made.	It reveals death when sighted on house top roof making some stirring sound or it make a bad sign.
Senegal conceal	It's responsible for rainfall/precipitation	There is a curse on whoever kills it because it will affect rainfall in the area.
Vulture	It is forbidden to be consumed by anyone.	Small pox (Igbona) will attack whoever eats it.

Source: Own survey

Table 5 revealed the birds/bird body parts that are used in traditional medicine with the ailment treated according to the respondents. The ailments, bird species and their body parts utilized are as presented below.

Table 5. Ailments, bird species and their body parts utilized

Ailment	Bird utilized	Bird body parts
Blood disorders	Owl	Intestine + Blood
Chicken/small pox	Vulture	Blood + Intestine
Chronic headache	Eagle	Head
Diabetes	Hawk	Gizzard
Epilepsy	Vulture	Intestines
Eye worms/parasites	Pigeon	Feathers
High blood pressure	Dove	Heart
Measles/Asthma	Village weaver	Head + heart
Rheumatism	Owl	Blood
Tuberculosis	Duck	Whole body

Source: Own survey

Conclusions: The existence of birds cannot be over emphasized as results had shown that bird body parts are important in curing some specified types of ailments. There are persistent taboos on some birds which might prevent such birds from extinction and conserve them, thus, the assumption that these birds are sacred had also enhanced the availability of the birds for traditional medical usage as perceived. Therefore, documented information on bird species utilization in customary medication should be made available for public mindfulness, awareness and consciousness.

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