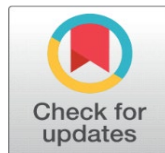# ETHNOZOOLOGY- FAUNAL DIVERSITY IN FOLKLORES OF SHEKHAWATI, RAJASTHAN

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ABSTRACT

Background The body of knowledge, practice, and belief regarding the relationships between living things, including humans, and their environment that has been passed down through the generations via cultural transmission and evolved through adaptive processes is known as traditional ecological knowledge. It is also considered to be a part of cultural folklore. Traditional ecological knowledge and folklore are rich sources of knowledge about the natural world. As a result, the goal of the current study is to learn more about the animals' place in folklore and sociocultural practices in Shekhawati region, Rajasthan.

Method: The ethnozoological data about folk lore were acquired through an emic method, utilizing several tools such as semi-structured interviews, participatory rural appraisal, key informant interviews, and focus group discussions.

Result: The study found 381 animals related folk lore. In which class Mammalia related folk lore are highest in number that is 276 (72.44%) followed by class aves 51 (13.38%), followed by phylum Arthropoda 28 (7.34%), followed by class Reptilia 23 (6.03%), and then Annelida 1 (0.26%), Mollusca 1 (0.26%) and Amphibia 1 (0.26%).

Conclusion: Rajasthan's ethnic people closely relate to the environment, using plants and animals for transportation, food, medicine, weather forecasting, fortune telling, and cultural and religious purposes. Documenting this ethnozoological knowledge is crucial to prevent its loss.

Keywords: Ethnozoology, Folklore, Indigenous People, Traditional Knowledge, Ethnoindicator

1. INTRODUCTION
1.1. BACKGROUND

Animals and humans have extremely close relationships throughout history Alves & Neto (2012). Since ancient times, there have been strong spiritual connections between the human and animal worlds; thus, these connections extend beyond purely practical considerations Verschuuren (2006). All human civilizations have mythologies, and they all show a close relationship and integration with animals. Long before the first attempts to portray animals in art and history, human perceptions of them evolved and scientific studies of them didn't begin until much later. Maintaining genetic diversity and guaranteeing the survival of sizable

populations across the globe depend on the conservation of biodiversity and natural resources Alves et al. (2010). Ethno zoologists and other researchers are currently concentrating on the following research areas: the biological and cultural aspects of animal use by human societies (Dias et al. (2011)), the significance and existence of animals in stories, myths, and beliefs (Ceríaco (2012)), methods for obtaining and preparing organic substances extracted from animals for cosmetic, ritualistic, medicinal, or food uses (Neto et al. (2011)), and cultural perception and ethnozoological classification systems (Mourão et al. (2006)). For example, the Andean Condor is a prominent figure and the national symbol of Ecuador, Peru, Bolivia, Chile, Argentina, and Ecuador in the folklore and mythology of the Andean regions of South America (Reid (1957)). A study on the folklore and traditional ecological knowledge of geckos in Southern Portugal by (Ceriaco et al. (2011)) provides another example. It is observed that locals have some misconceptions about geckos, thinking they are poisonous and can cause skin conditions. One of the primary conservation challenges currently facing geckos is direct persecution, which has been brought on by the persistence of these misconceptions and has resulted in a fear and aversion towards the animals. Since chimpanzees are a totem of the most powerful family in Bossou, hunting and eating them is strictly prohibited (Silva et al. (2005)). The Tangkhul Naga tribe of Manipur uses the following plants in their traditional folk medicines: Periplaneta americana, Pheretima pusthusma, Heterometrus bengalenesis, Cybister tripunctatus, Sclopendra gigantea, Hoplobatrachus tigerinus, Tylototriton verrucosus, Python molurus (skin part), Python molurus (fat portion), Upupa epops, Cervus unicolor, Sus domesticus, and Melursus ursinus (Hussain & Tynsong (2021)). Rajasthan's ethnic population is straightforward, superstitious, and devout, and they have their own traditions, customs, and folklore. According to (Kushwah et al. (2017)), they believe in a mystical realm that influences both wealth and health. Ethnozoology has received little attention in the Plateau, and little is known about the use of invertebrates in traditional medicine. Given that oral folklore is the primary means of passing down traditional knowledge about animals used in traditional medicine from one generation to the next, it is critical to preserve this indigenous knowledge, which is in danger of being lost as a result of modernization (Loko et al. (2019)). Wildlife folklore and human values have a significant impact on how well conservation efforts work. Additionally, these values and folklore may differ depending on demographic traits like age, gender, or level of education. According to (Ceríaco (2010)) reptiles and amphibians are among the least valued vertebrates and are subject to a lot of false beliefs and negative values that come from the direct interpretation of folklore. Because of their physical resemblance to humans or because of myths about their ancestry, some populations of Pan troglodytes are not hunted (Kortlandt (1986)). A precise definition of folklore has not yet been established, despite the fact that it is widely used in many studies Georges & Jones (1995). For the purposes of this study, however, it is loosely defined as a collection of folktales, songs, oral histories, proverbs, taboos, jokes, popular beliefs, and customs that are part of a particular culture, subculture, or group and that have been passed down orally or through imitation from one generation to the next (Atran & Medin (1999)). Thus, folklore can be divided into many subtypes, such as animal tales, trickster tales, human tales, etc. Similar to this, it might be feasible to recognize the existence of "Folk biology" or "Ethnobiology," which refers to the common classification and understanding of flora, fauna, and fungi (Atran et al. (2001)) as a subset of the folklore of a particular culture. Traditional Ecological Knowledge (TEK), which is also regarded as a component of cultural folklore, is a body of knowledge, practice, and belief about the interactions between living things,

including humans, and their environment that has been passed down through the generations via cultural transmission and evolved through adaptive processes (Berkes et al. (2000)). Numerous recent studies that explore the value of TEK and folklore as a source of new scientific knowledge as well as for the conservation of nature have been published (Ramstad et al. (2007)). The great majority have concentrated on instances where TEK and folklore are useful for conserving nature, like the significance of social norms and taboos for the preservation of species and their habitats (Lingard et al. (2003)). Folklore and Traditional Ecological Knowledge contain vast amounts of information about the natural world. Human communities' ideas, perceptions, and empirical data about local species are valuable sources that can help solve a variety of conservation issues and facilitate the creation of new scientific discoveries (Ceriaco et al. (2011)). Folk songs have culturally specific meanings, and there is an innate link between music and feelings (Sharma (2020)). According to (Ulicsni et al. (2016)) animals in Central Europe are sensitive to the atmosphere and thus react to changes in their surroundings. A survey conducted in Zimbabwe's Mberengwa district by (Shoko & Shoko (2012)) found several indicators that are used in traditional weather forecasting. These included invertebrates (such as termites and cicadas), aves (such as rain cuckoo and southern ground hornbill), and certain vertebrates (such as frogs). In the Indian state of Chhattisgarh, (Meshram & Husain (2017)) conducted an ethnozoological study and found that (3.3%) of the animals were weather forecasters and (6.7%) were omen indicators. (Pareek & Trivedi (2011)) have also investigated the traditional knowledge utilized for weather prediction and disaster prediction in certain Rajasthani villages. (Borang (1996)) made similar observations about the Adi tribes in India's Arunachal Pradesh. According to a study by (Bagde & Jain (2015)) the Pardhan Tribes of Chhindwara, India, view unusual domestic animal behaviors as bad omens. It is considered a bad omen when snakes or cats of any species cross your path. Depending on the specific behavior at various or odd times, the actions of domestic animals, such as dogs and cats, are interpreted as either good or bad omens (Lohani (2010)). Documentation of such types of folklores is necessary before it vanishes. Therefore, the present study has been undertaken to know about the role of animals in folklores and socio-culture practices in the Shekhawati region, Rajasthan.

2. STUDY AREA

Rajasthan, a state in north-western India, is known as a region of chivalry and rich culture. Rajasthan has been divided into 10 regions from the point of view of tourism, one of which is the Shekhawati region. Every experience of Shekhawati has been pleasant for the visually impaired and this is the reason why the vision of tourist coming here. Shekhawati is a semi desert region, which is situated in the north-east direction of Rajasthan. In today's context the land area consisting of Sikar, Jhunjhunu, and some part of Churu districts located in the north-east of Rajasthan is known as Shekhawati. Rest part of Churu is known as Thali region also included in study area. Maharaja Shekha ji declared his sovereignty in the year 1471 violating the feudalism of Amer and the region was named after him. The Shekhawati region lies between 27021' north latitude to 29000' north latitude and 73024' east longitude to 7606 east longitude. The total area of Shekhawati is 13784 square kilometers, out of which the area of Sikar is 7855 square kilometer, Jhunjhunu's area is 5929 square kilometer and Churu's area is 13858square kilometer. Churu is a town and administrative headquarter of district. Churu lies between 28' north latitude to 18' north latitude and 74' east longitude to 58' east

longitude. Hanumangarh district is in north to churu, Haryana is in east, Jhunjhunu and Sikar are in southeast, Nagaur is in south and Bikaner district is in west to Churu. Churu is arid zone of Thar Desert and situated 400m above the sea level. The district is well known for huge cold in winter a huge hot in summer season. Temperature varies from -2°C to 54°C with sand storm, rainfall and high wind velocity.

Figure 1

Figure 1 Map Shows the Shekhawati Region of Rajasthan

3. METHODS
3.1. DESIGN OF STUDY

The ethnozoological data about folk lore were acquired through an emic method, utilizing several tools such as semi-structured interviews, participatory rural appraisal, key informant interviews, and focus group discussions Alves, R (2012) Kushwah et al. (2017), Quave et al. (2010), Supiandi et al.(2023). The scientific names and species of animals were recognized using relevant and standard literature (Ali (2011)).

1) **Interviews**

Interviews that followed a semi-structured format were used to gather ethnozoological data the information for the current work was compiled using open questions and interviews with the village headman. The communities chosen for the study were in semi-urban and rural areas where indigenous practices and

Beliefs are practised and where residents are familiar with fauna related folk lore.

2) **Identification and classification**

Few creatures were identified up to the generic level, but the majority of them could be identified up to the species level. According to the folk descriptions of each species and the images that were presented to them, large creatures were identified.

3) **Participatory rural appraisal (PRA)**

It is a useful technique for learning about the distribution of village resources, the crops that will be planted, the festivals that will be celebrated, and how the animals important with them.

4) **Interviews with key informants**

Are qualitative, in-depth discussions with individuals who are specialized in folk lore.

5) Discussions in focus groups (FGD)

It works well to bring individuals together who have shared experiences or backgrounds to talk about a particular subject of interest.

4. DATA ANALYSIS

The data obtained were summarized and analyzed using descriptive statistical methods. The study found 381 folklore. First sorted these folk lore classes wise and then grouped the folk lore related to particular animal. Then found the number of folk lore related to particular animal and set all the data in tabular form. This table is given below. After making the table found out the percentage of data according to class and then interpreted it in a pie chart. Most of the folk lore is on the class Mammalia, followed by aves and then Arthropoda. The data in these three classes was interpreted in a bar diagram according to their order.

The study found 381 of folk lore in which –
Mammalia-276, 276÷381×360°=260.78° or 72.44%
Aves-51, 51÷381×360°=48.18° or 13.38%
Arthropoda-28, 28÷381×360°=26.45° or 7.34%
Reptilia- 23, 23÷381×360°=21.73° or 6.03%
Annelida-1, 1÷381×360°=0.94° or 0.26%
Mollusca-1, 1÷381×360°=0.94° or 0.26%
Amphibia-1, 1÷381×360°=0.94° or 0.26%

Table 1

Table 1 Mammalia Related Folk Lore is Highest in Number, in Which Following Orders have Following Frequency					
Orders	Artiodactyla	Perissodactyla	Carnivore	Primate	Proboscidea	Rodentia
Number of folk lore	117	59	79	5	11	5

Table 2

Table 2 Avian diversity in Folk lore of Shekhawati						
Order	Galliformes	Passeriformes	Charadriiformes	Columbiformes	Cuculiformes	Gruiformes	Anseriformes
No. Of folk lore	17	20	4	5	2	1	1

Table 3

Table 3 Arthropodian Diversity in Folk Lore of Shekhawati							
Order	Diptera	Lepidoptera	Hymenoptera	Scolopendromorpha	Psocodia	Hemiptera	Scorpiones	Coleoptera

No. Of folk lore	3	3	15	1	2	1	2	1

5. RESULTS AND DISCUSSION

The result obtained indicates that people of Shekhawati region use a variety of animals in their dialect or folk lore. The study found 381 animals related folk lore. In which class Mammalia related folk lore are highest in number that is 276 (72.44%) followed by class aves 51 (13.38%), followed by phylum Arthropoda 28 (7.34%), followed by class Reptilia 23 (6.03%), and then Annelida 1 (0.26%), Mollusca 1 (0.26%) and Amphibia 1 (0.26%). The result obtained from study found that only Mammalia, aves, Arthropoda, Reptilia and a few Amphibia, Mollusca, annelids description are seen in the dialects of local people, in which Mammalia are highly used in folk lore of Shekhawati then aves and then Arthropoda. Shekhawati's people are not much familiar with other animals, because the harsh environment and lack of water other aquatic organism are not much found in Shekhawati region.

Figure 2
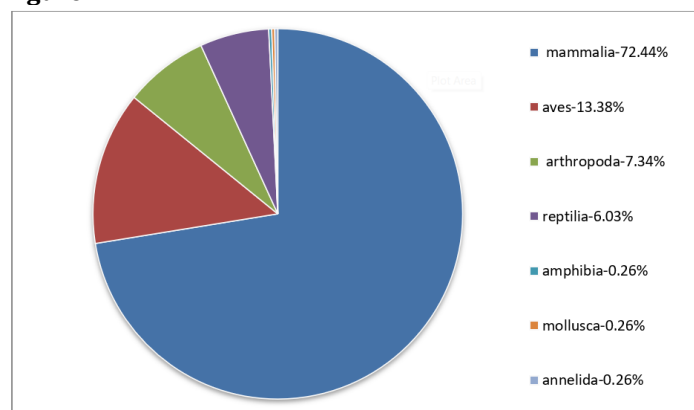
Figure 2 No. of Animal Species Which Description is Found in Folk Lore of Shekhawati Region, Rajasthan

The study found that in class Mammalia the order Artiodactyla (117) have more diversity in folk lore of Shekhawati region followed by order carnivore (79), then Perissodactyla (59), then proboscipodia (11) and then primate (5) and Rodentia (5).
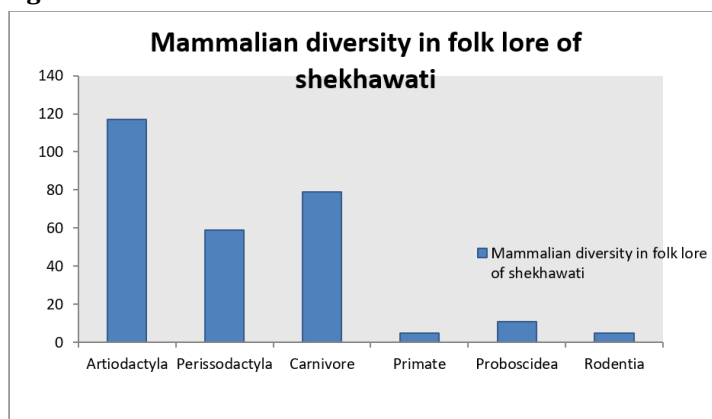
Figure 3

Figure 3 Orders of Class Mammalia with their Respective Number of Folk Lore

In class aves the order Passeriformes have highest number of folk lore (20) related to them followed by order Galliformes(17) which followed by order Columbiformes(5) then order Charadriiformes(4) then order Cuculiformes(2) and order Anseriformes(2) followed by order Gruiformes(1).

Figure 4
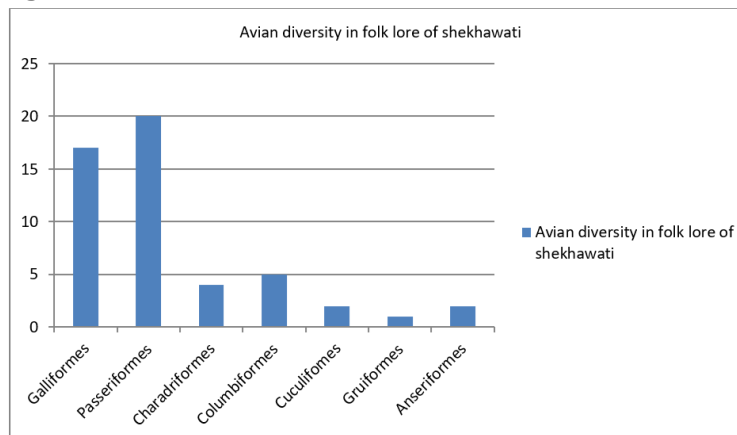
Figure 4 Orders of Class Aves with their Respective Number of Folk Lore

In phylum Arthropoda order hymenoptera have highest number of folk lore (15) related to them followed by Scorpiones(2) followed by Lepidoptera(3) and Diptera (3) followed by Psocodia(2) then Hemiptera(1) and Scolopendromorpha(1).

Figure 5
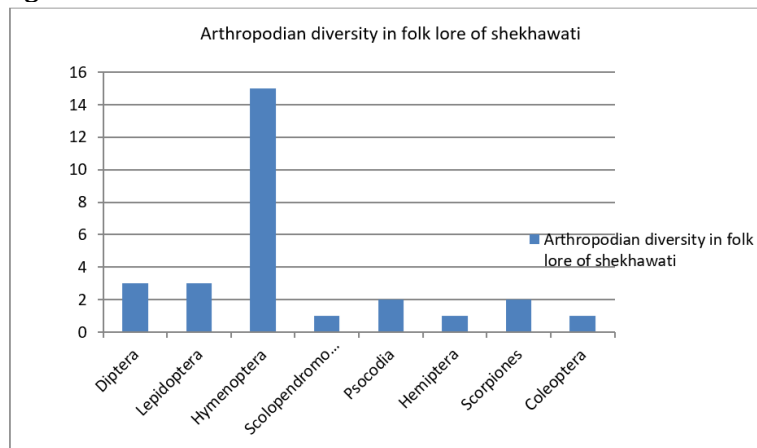
Figure 5 Orders of Phylum Arthropoda with their Respective Number of Folk Lore

Table 4

s.no.	Scientific name	Comman name	Local name	Classification up to order	Number of folk lore
Table 4 Faunal Diversity in Folk Lore of Shekhawati with their Scientific Name, Comman Name and Local Name, Classification Up to Order and Number of Folk Lore Related to Animal					
1.	Hirudinaria granulosa	leech	zonk	p- Annelida c- Clitella	1

				o- Gnathobdellida	
2.	Musca domestica	House fly	Maakhi	P- Arthropoda C- Insect O- Diptera	3
3.	Metanastria hyrtaca	Hairy catterpiller	Katro	P-Arthropoda C- Insect O- Lepidoptera	1
4.	Camponotus compressus	Black ant	Kidi	P- Arthropoda C-Insecta O- Hymenoptera	11
5.	Scolopendra	Centipede	Kansalo	P- Arthropoda C- Chilopoda O- Scolopendromorpha	1
6.	Meridarchis scyrodes	Fruit borer	Kido	P- Arthropoda C- Insect O- Lepidoptera	2
7.	Macroclamys indica	Snail	Ghinghlo	P- Mollusca C-Gastropoda O-Stylommatophora	1
8.	Pediculus humanus	Head louse	Joo	P- Arthropoda C- Insect O- Psocodea	2
9.	Cimex lectularius	Bed bug	Khatmal	P- Arthropoda C- Insect O- Hemiptera	1
10.	Hottentotta	Scorpion	Bichhudo	P- Arthropoda C- Arachnida O- Scorpiones	2
11.	Bombus	Bumblebee	Bhanwro	P- Arthropoda C- Insect O- Hymenoptera	1
12.	Lixus pulverulentus	Weevil	Ghoon	P- Arthropoda C- Insect O- Coleoptera	1
13.	Camponotus	Carpenter ant	Makodo	P- Arthropoda C- Insect O- Hymenoptera	2
14.	Vespula	Wasp	Tantiyo	P- Arthropoda C- Insect O- Hymenoptera	1
15.	Rana	Frog	Mindko	P- Chordata C-Amphibia O- Anura	1
16.	Python molurus	Python	Ejgar	P- Chordata C- Reptilia O- Squamata	2
17.	Echis	Saw scaled viper	Bandi	P- Chordata C- Reptilia O-Squamata	1

18.	Bungarus	Karait	Saanp,sarp,saplotiyo	P-Chordata C- Reptilia O- Squamata	17
19.	Varanus	Monitor lizard	Goyro	P- Chordata C- Reptilian O- Squamata	1
20.	Hemidactylus frenatus	House gecko,lizard	Chhibkali	P- Chordata C- Reptilian O- Squamata	1
21.	Crocodylus	Crocodile	Magarmachh	P- Chordata C- Reptilian O-Crocodilia	1
22.	Rollulus	Partridge	Titari	P- Chordata C- Aves O- Galliformes	7
23.	Passer domesticus	House sparrow	Chidkali	P- Chordata C- Aves O- Passeriformes	5
24.	Calidrisnpusilla	Wader,shorebird	Aad	P- Chordata C- Aves O- Charadriiformes	2
25.	Columba livia	Pigeon	Kabutar	P- Chordata C- Aves O- Columbiformes	1
26.	Streptopelia	Collared dove	Kamedi,modi	P- Chordata C- Aves O- Columbiformes	3
27.	Corvus splendens	Crow	Kaglo	P- Chordata C- Aves O- Passeriformes	15
28.	Hierococcyx	Hawk cuckoo	Papiho	P-Chordata C-Aves O-Cuculiformes	2
29.	Grus virgo	Demoiselle crane	Kurjaan	P- Chordata C- Aves O- Gruiformes	1
30.	Gallus gallus	Hen	Kukdi	P- Chordata C- Aves O- Galliformes	4
31.	Cygnus	Swan	Hansa	P- Chordata C- Aves O- Anseriformes	2
32.	Spilopelia chinensis	Spotted dove	Ghughu	P- Chordata C- Aves O- Columbiformes	1
33.	Vanellus indicus	Red wattled lapwing	Titudi	P- Chordata C- Aves O- Charadriiformes	2
34.	Pavo	Peacock	Moriyo	P- Chordata C- Aves	6

				O-Galliformes	
35.	Equus	Donkey	Gadho,khar	P- Chordata C- Mammalia O- Perissodactyla	30
36.	Bubalus bubalis	Buffalo	Bhens, Pado	P- Chordata C- Mammalia O- Artiodactyla	30
37.	Ovis aries	Sheep	Revar,gadar,bhed	P- Chordata C- Mammalia O- Artiodactyla	8
38.	Bos Taurus	Cattle	Nariyo	P- Chordata C- Mammalia O- Artiodactyla	2
39.	Equus ferus	Horse	Ghodo	P- Chordata C- Mammalia O- Perissodactyla	28
40.	Felis catus	Cat	Billi,bilai,minni	P- Chordata C- Mammalia O- Carnivora	19
41.	Macaca radiata	Monkey	Bandro	P- Chordata C- Mammalia O- Primate	5
42.	Canis familiaris	Dog	Gandak,kutto,kukro	P- Chordata C- Mammalia O-Carnivora	34
43.	Capra hircus	Goat	Bakri, chheli	P- Chordata C- Mammalia O-Artiodactyla	13
44.	Loxodonta	Elephant	Hathi	P- Chordata C- Mammalia O-Proboscidea	11
45.	Lycalopex	Fox	Lunkdi	P- Chordata C-Mammalia O-Carnivora	6
46.	Camelus dromedarius	Female camel	Sandhni	P- Chordata C- Mammalia O- Artiodactyla	2
47.	Bos Taurus	Cow	Gaay, gau, bachho,bachhi	P- Chordata C- Mammalia O- Artiodactyla	21
48.	Bos Taurus	Bull	Balad,godho	P- Chordata C- Mammalia O- Artiodactyla	9
49.	Camelus dromendarius	Camel	Unt	P- Chordata C- Mammalia O- Artiodactyla	27
50.	Rattus norvegicus	Rat	Undro,chusso,chuho	P- Chordata C- Mammalia O- Rodentia	5

51.	Cervus nippon	Deer	Hirni	P- Chordata C- Mammalia O- Artiodactyla	5
52.	Equus asinus	Mule	Tattu	P- Chordata C- Mammalia O- Perissodactyla	1
53.	Canis aureus	Jackal	Gadro,siyar	P- Chordata C- Mammalia O- Carnivora	11
54.	Acinonyx jubatus	Cheetah	Chito	P- Chordata C- Mammalia O- Carnivora	1
55.	Panthera leo	Lion	Nahar, singh	P- Chordata C- Mammalia O- Carnivora	8

6. DISCUSSION

The Republic of India's largest state by area, Rajasthan is renowned for its traditions and historical bravery. The vast majorities of people in the state are from rural backgrounds and continue to hold onto traditional beliefs, including folklore. For everyday needs, the ethnic people of Rajasthan state have a close relationship with the environment, particularly the plants and animals. People continue to preserve the biodiversity knowledge that has been passed down through the generations. Numerous animals are utilized not only for food, medicine, and transportation, but also for weather forecasting, fortune telling, facts, taboos, and other cultural and religious purposes. This is because ethnic people have closely observed the behavior of these animals. Examples of folklore that is prevalent in the Shekhawati region include the following:

7. WEATHER INDICATOR

1) Aagam choumase lunkdi, je nhi khode geh, to nischay karke janijo, nhi barse lo meh

   (If the fox does not dig his hole before the rainy season then know that it will not rain this time).

2) Kalse pani garam ho, chidiya nhave dhool, inda le kidi chade, jad birkha bharpoor

   (If the water in the pots becomes hot, if the birds bath in the dust and the ants start climbing the walls with their eggs, then you know that there will be abundant rain).

3) Titudi k indo ek, kave fogsi kal bisek, do inda titudi dhare, to nischay aadho kal pade, je hojyav inda teen to Rog dos m padjya chhen, je mil jyave inda chyar, nav khand nipje magh vichar

   (If the lapwing lays one egg, it brings complete famine. If it lays two eggs, it brings half the famine. If it lays three eggs, diseases spread and if it lays four eggs, it brings abundant rain).

4) Titar pankhi badli, vidhwa kajal rekh, ba barse ba ghar kare e m men Na mekh

If the color of the clouds becomes like the feathers of a partridge and the widow applies kajal to her eyes, then it is certain that it will rain and the widow will get a new husband.

Oman indicator

1) Khar bayo ar vish jivno

(While travelling, it is considered good to meet a donkey on the left and poisonous animals on the right).

Fact

1) Aai guga janti, bakri dudhan nati

   (After Guga Navami, goats usually stop giving milk).

2) Bagan m daankh pake jad kaga k hojyav kagaliyo

   (When grapes ripen in the orchards, the crow develops a disease in its throat).

Religious

Kidi sanche titar khay, papi ko dhan par le jae

1) (The ant hoards food, but the partridge eats it. Similarly, the wealth of a sinner is wasted).

2) Hiran bada ki har bada, sugan bada k shyam, arjan rath n hank de, bhali kare   bhagwan

While leaving, seeing a deer on the left, Arjun had a doubt in his mind. Then someone said, which is more auspicious or bad omen when God himself is going to drive your chariot. So fearlessly, let him drive the chariot. It is auspicious to see a deer on the right side during the journey.

Taboo

1) Dana chugti modi Mari, gadar maryo tisyo, abke khoj bada ka linya, Jada mool s jasyo

   (Some Thakur started thinking him to be a brave man by killing a grain-pecking dove and a jackal that had come to drink water at the pond. One day he saw the footprints of a lion and thought of killing the lion by following its footprints. Then someone said the above proverb that you consider yourself very brave by killing a dove and a thirsty jackal, but if you come face to face with a lion, he will swallow you to pieces).

2) Gugo bado k ram? Bado to h jiko hi h pan sanpa se beir kun ghal

   (Someone asked who is greater, Goga or Ram. The answer was that whoever is greater is greater, but who would deny the greatness of Goga Ji and have enmity with snakes)?

Attitude

Kansala ki ek tang tutya kiso panglo hove

(For a capable person, small losses do not hold much importance).

Here are some photos related fauna as weather indicator-

Figure 6

Figure 6 Beed of Ramgarh Full After Good Rain During Study

Figure 7

Figure 7 Sethani Ka Johra in Churu District of Shekhawati Region full after Good Rain During Study

Figure 8

Figure 8 Fatehpur Ka Johra During Study

Figure 9

Figure 9 Untwaliya Ka Johra in Shekhawati Region During Study

Figure 10

Figure 10 Ants Carrying Eggs in Their Burrows and Red Wattled Lapwing Sitting on three Eggs in Study Area, a Sign of Good Rain

8. CONCLUSION

For everyday needs, the ethnic people of Rajasthan state have a close relationship with the environment, particularly the plants and animals. People continue to preserve the biodiversity knowledge that has been passed down through the generations. Numerous animals are utilized not only for transportation, food, and medicine, but also for weather forecasting, fortune telling, facts, taboos, and other cultural and religious aspects. The ethnic people have closely observed the behavior of these animals, which is evident in rural folklore. Because traditional thinking about the vibrant practices is unique, it shouldn't be simplified or viewed from a scientific or logical perspective, as this could potentially alter and/or diminish the biocultural significance that ethnic people possess. Ethnic people hold holistic views that nature and humanity are inseparable, and they maintain meticulous records of how these changes have impacted their way of life. As a result,

their opinions on environmental changes differ from those of the scientific community.

9. RECOMMENDATION

It is possible to summarize traditional knowledge as a synthesis of knowledge, culture, and development in order to comprehend the significance of folklore. Thus, it is essential to document this ethnozoological knowledge before it is entirely lost.

10. AVAILABILITY OF DATA AND MATERIALS

The ethnozoological data about folk lore were acquired through an emic method, utilizing several tools such as semi-structured interviews, participatory rural appraisal, key informant interviews, and focus group discussions. International online databases like Web of Science, Scopus, and Google Scholar as well as specialized journal websites were searched for articles. The following search terms were employed: Folklore, Indigenous people, Traditional knowledge, Ethnoindicator, ethnozoology etc.

AUTHOR'S CONTRIBUTION

Shikha Soni designed the study, collected and analyzed the data, and drafted the manuscript. Subhash Chandra and Anima Sharma supervised the data analysis and revised the manuscript.

CONFLICT OF INTERESTS

None.

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