

- ❖ *Saytan likifit*- illness and abnormality caused by evil spirit, ghost
- ❖ To halt epidemics

Veterinary Medicine, Pest Control, and Protecting Harmful Wild Animals

- Snake bite (as well as to avoid snake presence in the surrounding)
- Scorpion bite
- To kill/remove tick from the bodies of cattle
- To kill/remove parasitic worms from the bodies of cattle
- To avoid/eradicate termite
- To kill/protect pests that damage crops

Herbal Magical Knowledge¹²

- ✓ For love (to attract opposite sex)
- ✓ To restore love and good relationship between spouses
- ✓ *Yeginbar*- to enable one to be daring, orator, accepted by others, and be protected from external threats and enemies¹³.
- ✓ To protect the community from enemies
- ✓ Rain control- inducing rain or stopping it when needed
- ✓ To kill wild animals by gun with target (during hunting)
- ✓ To protect oneself from the harm of envious, spiteful people

Others¹⁴

- ☞ *Letimihirit*- for intelligence in learning
- ☞ To originate or restore dried springs
- ☞ To keep grain in abundance (before harvesting as well as after the grain is harvested and accumulated at home)
- ☞ To enhance cattle raising (to mean just like attracting wealth through the production and accumulation of a flock of cattle)

¹²I preferred to call these medicinal knowledge lists as ‘herbal magical knowledge’ because, according to all of the herbalist key informants, such medicines incorporate to a large extent magical aspects and, the making magical of these medicines is the result of both the natural content of the plants and the actions and blessings made upon the medicines.

¹³Key informant (KIH-1, Mata, 18th February 2015) says that the Shinasha herbalists applied this medicine to protect the community during the 1928 Fascist Italian invasion of Ethiopia.

¹⁴I preferred to treat medicinal lists under this part as ‘others’ because the medicinal lists do not fit to either of the other categories.

☞ To bless the community (meaning attracting good things to the community such as peace and order, health, material abundance, etc)

☞ To avert natural calamities such as famine

However, the herbal medicinal knowledge of herbalists of the Shinasha is not limited to the above listed illnesses and matters. Because of the oral nature of the knowledge, herbalists face difficulty of remembering all of their herbal medicinal knowledge during interview. Therefore, one has to take in to consideration that once the herbal medicinal knowledge are depicted scope wise like in the above categories, the lists of medicinal knowledge that can be included in each category are much more.

3. Conclusion

Herbal medicinal wisdom is considered as an asset for the Shinasha, and at best their share of gift from God. Given their long history of practice, herbal medicine among the Shinasha is found to be deeply intertwined in the culture and natural environment of the people. Knowledge transmission is based on oral lengthy apprenticeship, with strict and secretive patterns. The Shinasha herbalists command extensive plant wisdom ranging from human medicine for all kinds of etiology to veterinary medicine to magical performance. The Shinasha locality, as one of the forested areas in the country, had been providing abundant medicinal resources for the Shinasha herbalists for millennia, which is obviously one sustaining factor for the medical tradition. But now days, there is an alarming deforestation, in a freighting pace, which is a direct threat to the existence of medicinal plants and then the wisdom itself. This needs an acute intervention by the civil society, the government and all other concerned bodies.

References

- Abebe Ano¹⁵. 2012. *The Luba Basa Institution: The Challenge on Shinasha Identity?* Science, Technology and Arts Research Journal Article, Department of History and Heritage Management, College of Social Sciences, Wollega University.
- Abraham Genet. 2015. *Indigenous Herbal Medicinal Knowledge and Healing System among the Shinasha*. Addis Ababa University, Department of Social Anthropology. Unpublished.
- Abraham Genet. 2018. *The Interaction Between Indigenous and Biomedical Healing Systems Among The Shinasha*. Global Scientific Journals, GSJ: Volume 6 Issue 7.
- Balcha Abera. 2014. *Medicinal Plants Used in Traditional Medicine by Oromo People, Ghimbi District, Southwest Ethiopia*. Journal of Ethnobiology and Ethnomedicine. BioMed Central Journal.
- Ballal, M., Salih, N., and Abdel, M. 2014. *Ethno-botany of Natural Forests of Nuba Mountains, South Kordofan State, Sudan*. Journal of Forest Products & Industries, Khartoum, Sudan.
- Birgit, N. 1988. *Traditional Wisdom and Modern Development. A case Study of Traditional Peri-natal Knowledge among Elderly Women in Southern Shewa, Ethiopia*. Institute of International Education, University of Stockholm Akademityrck AB, Edsbruk and Taby.
- Birx, J. 2011. *21st Century Anthropology A Reference Handbook Volume 1 and 2*. New York, Sage Publications.
- Boro Shinasha Development Association Report. 2007.
- Bulen Woreda Education Office Report. 2007.
- Bulen Woreda Health Office Report. 2007.
- Bulen Woreda Public Communication, Culture Tourism and Sport Office Report. 2007.
- Chapin, A. 2011. *Medical Anthropology*. Medical Anthropology Quarterly, Vol 14 Issue 3. American Anthropological Association.
- Claudia, S. 2008. *The Role of Indigenous Peoples in Biodiversity Conservation: The Natural but Often Forgotten Partners*. The World Bank, Washington, D.C.
- Constitution of the Federal Democratic Republic of Ethiopia* 21 August 1995.
- Cotton, C. 1996. *Ethno botany: Principles and Applications*. John Wiley and Sons Ltd. Chichester, England.
- Diederichs, N. 2006. *Commercializing Medicinal Plants: A Southern African Guide*. Sun Press, Stellenbosch.
- Dejene Teshome. 2014. *An Overview of the Role of Traditional Medicine in Ethiopia*. Andhra University, India. <http://www.abhinavjournal.com>, downloaded 5 January, 2015.
- Ember, C. and Ember, M. 2004. *Health and Illness in the World's Cultures: Encyclopedia of Medical Anthropology*. Kluwer Academic / Prenum Publishers, New York.
- Etana Tolasa. 2007. *Use and Conservation of Traditional Medicinal Plants by Indigenous People in Gimbi Woreda, Western Wellega*. Addis Ababa University, Department of Biology. Unpublished.

¹⁵ I put first name, followed by father name for Ethiopian authors, and second name for non Ethiopian authors

- Ethiopian Mapping Agency (2009), Map of Benishangul Gumuz Regional State.
- Ethiopian Institution of Food and Nutrition Research. 2005.
- Fabrega, H. 1990. *An Ethnomedical Perspective of Medical Ethics*. The Journal of Medicine and Philosophy, Kluwer Academic Publishers, Netherlands.
- Farmer, P. 2003. *Pathologies of Power, Health, Human Rights, and the New War on the Poor*. University of California Press Berkeley, Los Angeles, London.
- Good, B. 1994. *Medicine, Rationality, and Experience. An Anthropological Perspective*. Cambridge University Press.
- Gray, D. 2004. *Doing Research in the Real World*. SAGE Publications Ltd, London.
- Hammond, L. 1994. *The Need for Integrating Indigenous and Biomedical Healthcare Systems: Case Study from Ada Bai Returnee Settlement*. For the UN Emergencies Unit for Ethiopia.
- Hoareau, L. and DaSilva, E. 1999. *Medicinal plants: A re-emerging Health Aid*. Universidad Católica de Valparaíso, Chile
- Howard, W. 1986. *Micropolitics of Medicine: Theoretical Issues. Medical Anthropology*. Quarterly Article first published online American Anthropological Association. 13 APR 2011
DOI:
- Kebede Kassaye, Amberbir A., Getachew B., & Mussema Y. 2006. *A historical Overview of Traditional Medicine Practices and Policy in Ethiopia*. The Ethiopian Journal of Health Development, 20 (2). Addis Ababa, Ethiopia.
- Kleinman, A. 1978. *Concepts and a Model for the Comparisons of Medical Systems as Cultural Systems*. In Soc. and Med. 12: 85- 93, Pergamon Press Ltd, UK.
- Kleinman, A. 1980. *Patients and Healers in the Context of Culture*. Berkeley: University of California Press.
- Kleinman, A. 1988. *Social Origins of Distress and Disease: Depression, Neurasthenia, and Pain in Modern China*. New Haven, CT. Yale Univ. Press.
- Konadu, K. 2007. *Indigenous Medicine and African Society*. New York & London. Routledge.
- Leigh, E. 2014. *Definition of Medical Anthropology*. University of California.
- Lock, M. and Scheper- Hughes, N. 1990. *A critical- interpretive Approach in Medical Anthropology: Rituals and Routines of Discipline and Dissent*. In T.M. Johnson and C. Sargent (Eds.), *Medical Anthropology: A Handbook of Theory and Method*. New York, Greenwood Press.
- Martin, G. 1995. *Ethnobotany: A Method Manual*. Chapman and Hall, London.
- _____. 2013. *Medical Pluralism in Addis Ababa*.
- Metekel Zone Administration Council. 2014.
- Mirutse Giday, Tilahun Tekelehaymanot, Abebe Animut, and Yalemtehay Mekonen. 2006. *Medicinal Plants of the Shinasha, Agew-Awi and Amhara Peoples of Northwest Ethiopia*. Aklilu Lemma Institute of Pathobiology, Journal of Ethno-pharmacology.
- Morgan, L. 2009. *Dependency Theory in the Political Economy of Health: An Anthropological Critique*. Department of Anthropology, University of California, Berkeley.
- National Census Population and Housing Report. 2001. Benishangul Gumuz Region report.

- National Census Population and Housing Report. 2008. Benishangul Gumuz Region Report.
- National Census Population and Housing Report. 2008. Bullen *Woreda* Reprt.
- National Census Population and Housing Report. 2008. Metekel Zone Report.
- Ochwang, D., Kimwele, C., Oduma, J., Gathumbi, P., Kiama M. 2013. *Medicinal Plants Used in Treatment and Management of Cancer in Kakamega County, Kenya*. Journal of Ethnopharmacology, Department of Veterinary Anatomy and Physiology, University of Nairobi.
- Norman, S. 1963. *Medical Anthropology*. Harvard School of Public Health. <http://www.jstor.org/stable/2949170>. Accessed: 28/05/2015.
- Pankhurst, R. 2005. *Traditional Ethiopian Knowledge of Medicine and Surgery; An introduction to Sources; Indigenous Knowledge Systems in Ethiopia*. Proceedings of the First National Workshop of the Ethiopia Chapter of OSSREA, Addis Ababa.
- Russel, B. 2006. *Research Methods in Anthropology, Qualitative and Quantitative Approaches*. Fourth edition. AltaMira press, UK.
- Singer, M. and Baer, H. 1995. *Critical Medical Anthropology*. Amityville, New York: Baywood Publishing Company, Inc.
- Solomon Getahun and Asssefa Balcha. 2005. *Indigenous Healing Practices in Ethiopia*. Proceedings of the First National Workshop of the Ethiopia Chapter of OSSREA, Addis Ababa.
- Strasser, B. 2014. *Biomedicine: Meanings, Assumptions and Possible Futures*. University of Geneva and Yale University.
- Tebaber Chanie. 2015. *Indigenous Medicine: Cultural and Environmental Values of Medicinal Plants among the Konso People in Southwestern Ethiopia*. Unpublished Dissertation Submitted to the Department of Social Anthropology, Addis Ababa University.
- Teferi Flate, Teferi Gedif, Kaleb Asres, and Tsigie Gebre Mariam. 2009. *Ethnomedical Survey of Berta Ethnic Group, Assosa zone, Benishangul Gumuz Regional State, MidWest Ethiopia*. Journal of Ethnobiology and Ethnomedicine, Addis Ababa.
- Tilburt, J. and Kaptchuk, T. 2014. *Herbal Medicine Research and Global Health: An Ethical Analysis*. Bulletin of the World Health Organization.
- Tsega Endalew. 2004. *Luba Basa and Harma Hodha: Traditional Mechanisms of Conflict Resolution in Metekkel, Ethiopia*. Asien-Afrika-Institut, Universität Hamburg, Germany.
- World Health Organization. 2000. *General Guidelines for Methodologies on Research and Evaluation of Traditional Medicines*. Essential Medicines and Health Products Information Portal, Geneva.
- World Health Organization. 2014. *Herbal Medicines Research and Global Health: An Ethical Analysis*. Bulletin of the World Health Organization.
- World Health Organization. 2000. *International Classification of Disease: Clinical Modification*. 5th, Millennium edition U.S Department of Health and Human Services.
- World Health Organization. 2001. *Legal Status of Traditional Medicine and Complementary and Alternative Medicine*. A World Wide Review. Geneva.
- World Health Organization. 2011. *The World Medicines Situation and Traditional Medicines: Global Situation, Issues and Challenges*. Geneva.

World Health Organization. 2002. *Traditional Medicine Strategy 2002- 2005*. Geneva.

World Health Organization. 2013. *Traditional Medicine Strategy 2014- 2023*. Geneva.

Young, A. 1983. *The Relevance of Traditional Medicinal Cultures to Modern Primary Health-care: Social Science and Medicine*. US National Library of Medicine, National Institute of Health.

Zelalem Leyew. 2011. *Wild Plant Nomenclature and Traditional Botanical Knowledge among Three Ethnolinguistic Groups in Northwestern Ethiopia*. Organization for Social Science Research in Eastern and Southern Africa (OSSREA), Addis Ababa.

© GSJ