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**SOM T1.** Reported use of four wild cat species (i.e., lion *Panthera leo*, leopard *Panthera pardus*, serval *Leptailurus serval* and caracal *Caracal caracal*) body parts by vendors in major Ghanaian markets and in the peer-reviewed literature about West Africa.

Wild cat	Vendors' reported use of body parts in	Reported use of body parts in West Africa
species	Ghanaian markets	from the literature
	Ghanaian markets  - Mostly to make "juju" (small piece of skin): To provide strength To give courage To provide protection for chiefs To provide protection for hunters For divine protection For spiritual use - For zootherapy (body fat against rheumatism) - Full skin, teeth and claws for traditional attire and to establish social status (for kings, traditional and political leaders) - Full skin and skull for decoration (for tourists in Accra Arts Centre)	from the literature  - Spiritual protection (Gbogbo & Daniels 2019) including claws (Born Free Foundation 2008)  - Fetish beliefs and protection (D'Cruze et al 2020)  - Zootherapeutic use: claws, fat, teeth, uring and skin (Williams et al. 2017), 22 lion body parts used for healing and preventive traditional medicine in Nigeria, including lungs to treat whooping cough, bones to treat rheumatism and fractures, teeth for protection of children's teeth during teething (Born Free Foundation 2008), bones to treat rheumatism (Soewu 2008)  - Craft and curios: skin, claws, teeth (Williams et al. 2017)  - Traditional attire and decorative purposes: skin, teeth, claws (Williams et al. 2017)  - Status symbol: skin, teeth, claws (Williams et al. 2017)  - Income generation: all parts (Williams et al. 2017)  - Asian Traditional medicine: bones, urine (Williams et al. 2017)  - Divination instruments: bones (especially
Leopard	<ul> <li>Mostly to make "juju" (small piece of skin):</li> <li>To provide protection (totem/God animal)</li> <li>To provide protection for chiefs</li> <li>For spiritual use</li> <li>Full skin, teeth and claws for traditional attire and to establish social status (for kings, traditional and political leaders)</li> <li>For ceremonial purposes (full skin)</li> <li>For fetish beliefs (skulls, teeth and claws as fetish objects)</li> <li>Full skin for decoration (for tourists in Accra Arts Centre)</li> </ul>	traditional healers (Williams et al. 2017)  - Spiritual protection (Gbogbo & Daniels 2019)  - Fetish beliefs (D'Cruze et al. 2020)  - Zootherapy (preventive and curative medicine): skin against snake poison (Sodeinde & Soewu 1999), bone as fertility medicine for women (Sodeinde & Soewu 1999)  - For protection: bones, eyes, skin for sacrifice to invoke/protect against witches (Sodeinde & Soewu 1999), head for protection against evil influences/manipulation and for appeasing

Reported use of body parts in West Africa

Wild cat

Vendors' reported use of body parts in

species	Ghanaian markets	from the literature
Serval	- Mostly to make "juju" (small piece of skin):	- Spiritual eyesight for prophesying (Gbogbo
	To provide strength	& Daniels 2019)
	As guardians against evil spirits	- Zootherapy (preventive and curative
	To bring good luck	medicine): flesh against leprosy and tongue
	- For ceremonial purposes (full or pieces of	against rheumatism (Sodeinde & Soewu
	skin)	1999), male organs as aphrodisiacs for men
	·	(Soewu 2008)
		- To bring fortune: flesh, paws, legs, toes
		and head (Sodeinde & Soewu 1999, Soewu
		2008)
		- Protection: carcass for protection against
		evil influences/manipulation,
Caracal	- Mostly to make "juju" (small piece of skin):	- Spiritual eyesight for prophesying (Gbogbo
	To provide strength	& Daniels 2019)
	To give the capacity to hide and be alert	
	To show hunting prowess	
	To provide stealth and agility	
	To bring good luck	