An indigenous religious ritual selects for resistance to a toxicant in a livebearing fish

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This study was conducted in March 2010 before the annual indigenous religious ceremony. Here, we investigated tolerance to barbasco in fish from sites exposed and unexposed to the ritual. We found that barbasco tolerance increases with body size and differs between the sexes. Furthermore, fish from sites exposed to the ceremony had a significantly higher tolerance. Consequently, the annual ceremony may not only affect population structure and gene flow among habitat types, but the increased tolerance in exposed fish may indicate adaptation to human cultural practices in a natural population on a very small spatial scale.

Keywords: adaptation; anthropogenic disturbance; barbasco; cavefish; rotenone; Poecilia mexicana

1. INTRODUCTION

Human-induced environmental change can affect the evolutionary trajectory of populations. In Mexico, indigenous Zoque people annually introduce barbasco, a fish toxicant, into the Cueva del Azufre to harvest fish during a religious ceremony. Here, we investigated tolerance to barbasco in fish from sites exposed and unexposed to the ritual. We found that barbasco tolerance increases with body size and differs between the sexes. Furthermore, fish from sites exposed to the ceremony had a significantly higher tolerance. Consequently, the annual ceremony may not only affect population structure and gene flow among habitat types, but the increased tolerance in exposed fish may indicate adaptation to human cultural practices in a natural population on a very small spatial scale.

Electronically supplementary material is available at http://dx.doi.org/10.1098/rsbl.2010.0663 or via http://rsbl.royalsocietypublishing.org.

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To compare the tolerance to barbasco between fish from different sites, we obtained barbasco roots from the same stock used for the ceremony. Roots were cut into small pieces (approx. 5 mm cubes), and a stock solution was prepared by soaking 20 g of barbasco in 1000 ml of water for 12 h. For the experiment, individual fish were placed in containers with 100 ml water from the stock tanks, and 5 ml of barbasco stock solution was added at 2 min intervals. This resulted in a logarithmic increase in concentration to 12 mg ml$^{-1}$ over 60 min (electronic supplementary material, figure S1). We measured the time until fish lost motion control. Then fish were removed from the container, measured for standard length, weighed and placed in a heavily aerated recovery container. All fish survived the tolerance test and were eventually released at the original collection site. Data were analysed using ANCOVA, where 'time until loss of motion control' was used as a dependent variable, 'sex' and 'population' as independent variables and 'standard length' as a covariate. Interaction effects were not significant (electronic supplementary material, table S2); hence only main effects were analysed. Standard length and body weight were correlated with each other ($R^2 = 0.855$, $p < 0.001$), and using weight as a covariate qualitatively yielded identical results. Effect strengths were estimated by use of partial eta squared ($\eta_p^2$). All statistical analyses were performed using SPSS 17 (SPSS Inc. 2008).

3. RESULTS

We tested a total of eight individuals per sex and population (overall $N = 64$) and found that the time until fish lost motion control was positively correlated with standard length ($F_{1,58} = 38.191$, $p < 0.001$, $\eta_p^2 = 0.397$; figure 2a). There was also a significant difference between the sexes ($F_{1,58} = 8.540$, $p = 0.005$, $\eta_p^2 = 0.128$), and males were significantly more...
susceptible than females (figure 2b). Most importantly, we found significant variation in susceptibility to the effects of barbasco among sites ($F_{1,58} = 16.693, p < 0.001, \eta^2_p = 0.463$). Fish in front chambers of the cave and the cave outflow, which are exposed to barbasco during the ceremony, maintained motion longer than those from populations never exposed to barbasco (figure 2b).

4. DISCUSSION
Our findings reveal potential effects of an indigenous cultural practice on three distinct processes: (i) dynamics within affected populations, (ii) gene flow among populations, and (iii) adaptive trait divergence between affected and unaffected populations. The annual ceremony may affect attributes of exposed populations because toxic effects were both sex- and size-specific. This might lead to shifts in sex ratios as well as size distributions of affected populations, but this has yet to be confirmed in natural populations. An analysis of dead fish recovered after the 2007 ceremony indicated that sex ratio in dead fish did not deviate significantly from a reference sample, while the size distribution of dead fish was shifted towards a smaller body size as would be expected based on the tolerance tests (electronic supplementary material).

The annual ceremony probably also affects gene flow between surface and cave populations. Previous population genetic analyses indicated that gene flow between habitat types in the Cueva del Azufre system (i.e. between sulphidic and non-sulphidic as well as between cave and surface habitats) is very low, with the exception of unidirectional gene flow between the sulphidic cave and sulphidic surface habitats [11,12]. This coincides with the flow direction and exposure to barbasco. Hence, we suggest that gene flow between the two habitat types may actually be mediated at least in part by the downstream drift of sedated individuals that might be able to reproduce despite natural selection against immigrants in the system [17].

Finally, the ceremony appears to have driven adaptive trait divergence among populations in this system, as fish from sites annually exposed to the ceremony—indipendent of ecotype—had higher resistance to barbasco than fish from unaffected sites. Further analyses in the laboratory using common-garden experiments will be required to corroborate that differences in barbasco tolerance are due to adaptive trait divergence and to disentangle potential effects of phenotypic plasticity and heritable differentiation. Overall, this study indicates that trait differentiation in this system may not only be affected by the major differences in abiotic environmental conditions, but also by more fine-scale differences within habitat types. Further evidence for this comes from morphological and heritable gene expression gradients within the sulphidic cave [18,19] as well as population genetic structure within habitat types (figure 1b) [11,12,20]. In summary, human cultural practices might not only affect population dynamics, but also drive adaptive divergence on small spatial scales.

For this study, the authors adhered to the Guidelines for the Use of Animals in Research. The experiments reported here are in agreement with the respective laws in Mexico (permit: DGAPA.00093.120110-0018).

We thank the people of Tapijulapa and the Municipio de Tacotalpa for their continuous support. C. Tobler helped in the field. Funding was provided through the Swiss (PBZHA-121016) and German (PL 470/1-2) National Science Foundation.


