



Indigenous Animal Husbandry Practices In Guntur District Of Andhra Pradesh

Key words : Animal Husbandry, Indigenous Practices.

Rural people's (indigenous) knowledge is dynamic and unique to given culture and society. It changes through indigenous creativity and innovativeness as well as through contact with knowledge system. At present these pass from generation to generation orally and in the wake of intensive, interventions are likely to be lost as the people become old and leave this world. However, in recent times, its importance in the development or appropriate technologies is being recognized. Many of these indigenous practices are still in vogue today, it indicates that these have some degree of scientific rationale.

A.L. Anderson in his book, "Introductory Animal Husbandry" says; "The raising of animal is as old as civilization itself, for our common domestic animals were domesticated before the beginning of written history Paleolithic man hunted animals for food and raiment, his successor, the Neolithic man, tamed and confined them. It was in the Neolithic new stone age that man first practiced agriculture, which included the raising of domestic animals".

Traditional rural veterinary practices have been developed by making good use of locally available herbs/herbal products/other natural resources. Besides cheaper, it is believed that such treatment is effective and free from side/harmful effects.

The Agni purana speaks of measures to guard against the outbreak of cattle diseases due to unhygienic conditions in sheds. It indicated that the shed should be fumigated from time to time "With the vapour of devadaru [*Pinus deodara*] vaca, manji (Pulp of some fruit) guggulu (a fragrant gum refine), hing [*Asfoetida*, and mustard seeds mixed together.

The Vishnu purana [supposed to have been compiled between A.D. 450 and 650] mentioned certain methods of treatment for curing cattle diseases affecting the horns, teeth, throat, eyes and other physical disorders. The whole

text indicated the application of rock salt to the roots of the effected horns. According to this purana the powder of the roots of wood apple tree, apamarga [a kind of plant], patala [a kind of tree] and kutja (a kind of tree) when rubbed into the gums removes toothache. Ginger, turmeric and myrobalans are said to cure sore throat, while collyrium preparation in a particular process is recommended for some eye ailments. Oilcake and salt is recommended to be mixed with fodder once in fifteen days in order to prevent general stomach disorders (Cartman, 1992).

Kalyana Sundaram (1990) compiled feeding practices namely (1) the salted dry flowers of Mahua (*Madhuca indica*) are fed to bullocks (2) the leaves of Golo (*Tinnospora cordifolia*) are used as green fodder. It is believed that it improves butter yield. (3) Mango stones are collected in towns and fed to goats.

Patel *et al* (1993) listed here (a) Tying of light weight at the end of placenta in case of retention of placenta (b) A proper disposal of placenta to avoid ingestion of after birth by the animal (c) Drenching the mixture of asfoetida, ajwian, ginger, edible oil, turpentine etc, to relieve gas from the stomach in case of tympany (d) Boiled cotton seeds are fed to improve milk production and fat percentage of milk and (e) isabgol products are fed to buffaloes to increase milk production.

Venkata Subramanian and Fulzele (1993) compiled indigenous animal husbandry practices viz., (1) the feeding of draught animals with half-cooked agathi leaves (*Sesbania orandiflora*) along with salt proved to be effective for a sturdy growth of bullocks (2) for curing respiratory disorders, dry cough, bronchitis, ulcers, the use of kupaimeni (*Acalipha indica*) is widely acknowledged.

The practices which farmers have adopted according to their experience were passed on from one generation to another by word of mouth. These are known as indigenous practices. The body of knowledge, science and techniques used by rural

people if well identified and documented can make an important contribution to the sustainability in dairy production. Keeping it in view the present study was conducted with an objective to identify and document indigenous veterinary practices in Guntur district of Andhra Pradesh. Out of three divisions in the district viz., Tenali, Guntur and Narasaraopet, Tenali division was selected purposively. From the total number of mandals in the selected division, one mandal (i.e. Chebrole) was selected randomly. All the villages in the selected mandal were considered for the study.

Thirty individual interviews with wise farmers and also a small number of group interviews of up to 15 people were conducted in local language for getting more reliable information on indigenous veterinary practices from the selected people.

The identified and documented indigenous veterinary practices were presented systematically in the following paragraphs.

1. Breeding and feeding practices :

a) Advancing the on set of puberty:

Rice bran (50 g) + water (200 ml) + salt (50 g) will be fed to the animal every day when it is not coming to heat or fails to conceive successfully. This practice is followed for female buffaloes and cows for 4-5 days continuously. Animal comes to heat after 5 days of feeding of this mixture and farmer is able to anticipate successful conception with this method.

b) Post delivery recovery:

Asfoetida (40 g) + garlic (100 g) / turmeric (Pinch) + mustard seed (25 g) is fed to the animal to recover from delivery weakness and to adjust inner parts of the stomach. This should be fed 3 days after delivery only.

c) During pregnancy upto four month:

Farmers are not giving ganji (retained water from cooked rice) to their animals. They believe that the pregnancy may fail by adopting this practice.

d) To increase fat content in milk:

Rice bran and gingelly cake is fed to the animal regularly after delivery.

2. Treatment against animal diseases :

a) Urinary trouble:

Approximately 100 g of sago rice plus 50 g of jaggery is mixed with little water and the feed is given to the animal having urinary trouble. Farmers strongly expressed that this method will reduce the heat of the animal immediately and rectify the urinary trouble.

b) Controlling diarrhoea:

Unripe fruits of sapota or banana are fed to the suffering animal twice or thrice a day. This practice will give relief to the animal from diarrhoea.

c) Weaken teeth

Animals are not able to eat if their teeth become loose. For this milk of calatropis (*Calatropis, gigantia*) is rubbed to inner side of the loosened tooth to strengthen the same.

d) Cold and fever (chali dammu):

250 g of boiled horsegram + 50 g of salt is given to the suffering animal along with luke warm water for 2-3 days continuously to cure cold and fever.

e) Constipation:

1) 200 g of ginger + 200 g of garlic are given to the suffering animal. This treatment cures the constipation trouble within a day, (2) 250 g of coconut (copra) + 100 g jaggery is given to the suffering animal (3) Gingelly cake is also given to the animal with the help of bamboo (i.e. one side opened) stick.

f) Stomach enlargement and gastric trouble :

1) Pressing with sticks on the empty places of side bones (ribs) or application of pressure from the middle of front legs. (2) Approximately 10-15 g of Asfoetida (Enguva) is dissolved in half litre of edible oil and mixture is given to the animal to get relief from gastric trouble.

g) Flatulense :

It is locally known as kadupu ubbaram. It is a very common trouble during monsoon due to excessive grazing or feeding of green fodder. Animal feels uneasiness, restlessness and stomach looks like run. In extreme case it may cause death of the animal (1) The suspension of

onion and turmeric powder mixed in equal quantity in whey milk is give to the animals. Proportion of whey milk is kept more than double in volume to the other ingredients. (2) 100 ml of pasukesari bottle (available in local shopes) solution + 100 g of sonti + 30 g old jaggery is given to the animals, (3) 100 g of tamarind + 10 g of black ash + 20 g salt is given to the animal to control the monsoon flatulence disease.

The above synthesis indicates clearly that local farmer's wisdom has rational base. These examples, which contain, not exhaustive, serve to documents the fact that there is a vast store house of knowledge among the rural people on breeding, feeding, treatment, management and raising of animals, etc., that have been generally neglected and ignored by the experts.

There is need to reverse the process of passing on knowledge to the users. It is also desirable that all related information may be gathered, synthesized and stored as a database. Through a network this could be shared.

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