TRADITIONAL LIVESTOCK TREATMENT PRACTICES

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ABSTRACT

The empirical evidences indicate the partial or non- adoption of innovations resulting wide gap between potential yield and actual yield. The fact is that the farmers usually compare the advantage of any innovation with traditional practices for adoption. But the traditional wisdom has not been given due importance while advocating any improved practices for farmers. A study was conducted to document the traditional livestock treatment practices prevailing among farmers. The 84 respondents were selected from 4 villages of two blocks of Mayurbhanj district of Orissa. Out of these 84 respondents, only 29 respondents indicated in the course of interview that they followed traditional treatment practices for their ailing livestock. There were eighteen most common diseases which were prevalent in the area and for which some indigenous practices were followed. The study revealed that most of the practices followed to treat the ailing animals lack scientific backing. Farmers might be practising these methods due to their ignorance or due to unavailability of affordable livestock treatment at their disposal. There is a need to educate the farmers about the scientific treatment practices and bed effect of some of traditional practices. The indigenous ingredients used by the farmers to treat their animals should be tested in the laboratory to know their therapeutic value.

Key words : Traditional Practices, Livestock, Diseases, Farmers Wisdom

INTRODUCTION

In a country like India, where majority of the livestock is with the small and marginal farmers and agricultural labourers, livestock system research with the farming system perspective becomes a priority to address its policies/ programmes to the need of small and marginal farmers. The need of such type of research becomes more urgent, particularly for the weaker and vulnerable section of the society towards which a large numbers of targeted oriented programmes are directed. Over the years, it has been viewed that a large network of research and technology transfer agencies/ organizations are involved in the development and delivery of improved technologies with the premise to enhance the productivity of livestock. But empirical evidences indicate the partial or non- adoption of innovations resulting wide gap between potential yield and actual yield. The fact is that the farmers usually compare the advantage of any innovation with traditional practices for adoption. But the traditional wisdom has not been given due importance while advocating any improved practices for farmers. So, there is a need to understand the existing livestock practices, socio-economic condition of the farmers and health management practices being followed by the farmers in a particular locality. Keeping these things in mind, the present study was conducted to document the traditional livestock treatment practices prevailing among farmers.

METHODOLOGY

Mayurbhanj district of Orissa was selected purposively for the study. Out of six blocks of the district, two blocks were selected randomly from which two villages from each block were further selected randomly. Twenty-one respondents for the study were selected randomly among the farmers of the each selected village who had at least three animals Thus, making 84 respondents from 4 villages. Out of these 84 respondents, only 29 respondents indicated in the course of interview that they followed traditional treatment practices for their ailing livestock. These 29 respondents were interviewed with the help of a pre structured interview schedule developed in the light of objectives of the study. The data collected were subjected to simple statistical analysis for interpretation.

RESULTS AND DISCUSSION

Traditional Treatment Practices followed by the Farmers–Eighteen most common diseases, which were prevalent in the area and for which some indigenous practices were followed, are presented in table 1. From the table, it can be noticed that four indigenous products were used for treating wound. Most of the respondents

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Table 1. Traditional Treatment Practices followed by Farmers

S. N.	Disease	Treatment	Respondents (N= 29)	
			(F)	(%)
1.	Wound	(a) Turmeric powder, custard apple leaves(*Anona squamosa*) and black gram-triturated and applied	10	34.48
		(b) Powdered tobacco leaves + *Kusum (Scleichera oleosa)* oil	6	20.69
		(c) Custard apple leaves+Kusum seed-triturated and applied	5	17.24
		(d) Mondara (*Hibiscus rosasinensis*) leaves juice	8	27.59
2.	*Diarrhoea/ Dissentry	(a) Feeding of bamboo leaves + rice husk followed by cold water bathing	5	17.24
		(b) *Ghunti (Banakulthi) (Atylosia saraboeoi des)* root	6	20.69
		(c) Old *saal* Seed+ cooked rice-triturated and fed	3	10.34
		(d) Semi-cooked country liquor+garlic (*Allium sativum*)-triturated and fed.	4	13.79
		(e) Burnt *talak* fruit +old rice gruel + common salt	4	13.79
		(f) *Saal* seed + pome granate (*Punica granatum*) leaves	5	17.24
		(g) Bark of *Banakendu (Diospyros cordifolia)*+ pure wine +*Agnijal*	7	24.14
3.	Bloat/ Tympany	(a) *Gudman* (*Kaleikanta* fruit) + old tamarind (*Tamarindus indica*)+soot+ Dhanua mirch grinded and fed.	5	17.24
		(b) Bark of *Kathachampa* (*Mycolia champoka*) boiled with water and fed	5	17.24
		(c) Rat's neck putrified with common salt	6	20.69
		(d) Balk salt + *Ajwain* + *Hing* (all 50 grams)	9	31.03
		(e) Patal Garud+ pure wine	4	13.79
4.	Annorexia/ off feed	(a) *Sunthi* + *pimpli* boiled and fed	7	24.14
		(b) Tortoise bone is burnt and ash is fed	9	31.03
5.	Malnutrition	Duck blood meal+ pure wine	11	37.93
6.	Loose teeth	Mango leaves vein is inserted in to the teeth cavity and hing placed at the entry point and hot iron is touched	9	31.03
7.	Cold fever	(a) Boiled *kusum* oil+ garlic +common salt	11	37.93
		(b) Bark of *sajna* tree +garlic+mustard oil boiled and fed	6	20.69
		(c) *Kudum* oil+ Mustard oil +common salt boiled and drenched into nostril	7	24.14
8.	Ephemoral Fever	Woods and sticks taken by the river burnt and the smoke is shown to the body.	6	20.69
9.	Tongue Hoematoma or inflammation	(a) Thorn of *bela* (wood apple) is pricked+old tamarind and common salt feed	5	17.24
		(b) *Dhanua mirch+Bana Pyaz (Urginea indica)*+ Old Tamarind fed and hot oil is touched	11	37.93
		(c) Homey and ghee is applied	6	20.69
		(d) Reverse side of the *Dimri* leaves is rubbed on the tongue	4	13.79
10.	Black Quarter (BQ)	(a) Burnt black brinjal (*Solanum melaangona*)+honey+ ghee	9	31.03
		(b) Burnt *Sunari* fruit + ghee touched with cotton on the inflamed part	6	20.69
11.	Tail gangrene	*Kalibahu* root+Kusum oil	9	31.03
12.	Mastitis	Washing with boiled water +castor oil-application	13	44.83
13.	Reduced milk yield	*Gaj pimpli* + *patal garud* + pure wine-fed	12	41.38
14.	FMD	(a) Application of human urine	8	27.59
		(b) Hoof washed with *shiv* temple water and walked over the river sand	11	37.93
		(c) Bhalia (*Moghnia macrophylla*) is applied at the hoof region	6	20.69
		(d) Tortoise shell is burnt and the ash is applied	4	13.79
15.	Sprain	(a) Bark of tamarind tree + *Begna* (*Vitex negundo*) leaves are triturated	9	31.03
		(b) root poultices of *Palas* (*Butea monosperma*)	11	37.93
16.	Fracture	*Harjaura* stem (*Vitis repanda*) + red latterite stone triturated and bamboo stick is given as splint	17	58.62
17.	Broken horn condition	Full boiled rice + irregular hair tied at the region and termite clay is applied over it as paste	7	24.14
18.	Corneal opacity	(a) Crushed glass powder is applied to the eye	7	24.14
		(b) Black pepper powder +garlic triturated and applied	5	17.24
		(c) Latex of Sijhu (sidh plant)(Euphorbia neufolia)+ common salt	13	44.83
		(d) Black pepper + *Gai chera* grinded and applied	6	20.69

(34.48%) were applying turmeric powder mixed with custard leaves and black gram after triturating thoroughly. In case of treating diarrhea/dysentery, 7 practices were followed. Most of the respondents (24.14%) were feeding bark of Banakendu mixed with pure wine and agnijhal. Some (20.69%) were feeding root of Ghunti. The Ghunti contains astringent and anti-spasmodic property, which helps in controlling diarrhea (Jain and Pal, 1982). Five indigenous practices were followed for treating bloat/tympani where most (31.03%) of them were using black salt mixed with ajwain and hing. These ingredients are having anti flatulence property which helps in reducing gas in rumen as reported by Singh and co-workers (1994).The ephemeral fever which is locally known as "Adhaiya" was treated with smoke of burning sticks and woods. The 31.03% of the respondents reported that they treated Black Quarter with feeding of black brinjal mixed with honey and ghee. In case of mastitis, 44.83% of respondents reported that they first clean the udder with boiled water and then apply castor oil. For treating FMD, 4 indigenous practices were recorded but most of the farmers (37.93%) followed the practice of washing the hooves with Shiv temple water and forcing the animals to walk over the hot river sand during the mid day. Majority of the respondents (58.62%) usually treated

the animal incase of fracture by applying the triturate of harjaura stem and red latterite stone to the fractured part and putting bamboo splint. In broken horn condition, full boiled rice was applied over the region and then irregular human hair tied over it with termite clay. Four different practices were followed to treat the corneal opacity in the study area. For this purpose, most of the respondents (44.83%) were applying latex of sidh plant mixing with common salt to the eyes of affected animals.

CONCLUSION

The study revealed that most of the practices followed to treat the ailing animals lack scientific backing. Farmers might be practising these methods due to their ignorance or due to unavailability of affordable livestock treatment at their disposal. There is a need to educate the farmers about the scientific treatment practices and bed effect of some of traditional practices. The indigenous ingredients used by the farmers to treat their animals should be tested in the laboratory to know their therapeutic value.

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