Cow Universe
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From the Editor's desk:

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Editors' Desk:

It is that time of the year when the GURU stays close to us and guides through our revolution. Yes, Chaturmasya has begun in all its usual grandeur and as ever the disciples are prepared to drink the nectar of wisdom at the Master's feet. But as the torchbearers of Cow Revolution, the work that lies ahead of us is truly immense. In no matter of time Cow Universe will be completing its one year in circulation. But has it really changed anything or has it really served the purpose it was started for is a question we have to ask ourselves. Chaturmasya is a time to sit and indulge in introspection and so we should, the so called Cow Lovers, a tag that we pride ourselves with. The disheartening thing is that for the above questions at this point of time that answers are not in the affirmative.

We promised ourselves to be the mouth piece of this great revolution but we are far from even raising a sound for the cause. Revolutions begin by a word spoken or written but that is not the end all of revolution. To sustain this we must stay close, well knit and plan forward for the collective benefit of the society.

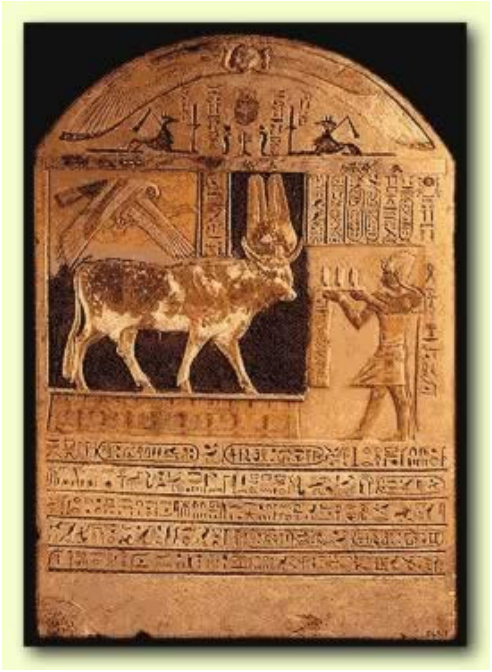
For sometime now, togetherness and team work has remained the domain of antisocial elements. The most read are the most influenced and greatest of influencers. We have spoken of this earlier and we reiterate the same point, literature is the backbone of any movement. The more we keep ourselves informed, the more strength we can offer to this superstructure. Let us get together and act again. Let us be responsive, not reactive. Let us not wait for yet another Chaturmasya to wake. Arise! The time is now and the space is here.

Hail Mother Cow

Cow Worship - Egypt

Egyptian towns usually had their own local sacred animal. It was thought that some gods and goddesses represented themselves on earth in the form of a single representative of a specific species, and honoring that species of animal would please the god or goddess associated with the animal. The animal believed to be the incarnation of the god or goddess lived a pampered life in and near the temples and religious centers.

From very ancient Egyptian rock carvings in the Eastern desert, we can surmise that from the earliest of times, cattle were viewed as an important indicator of personal status and worship, to the extent that they become part of the iconography of the immerging elite of Egypt. There is no real surprise here. It is sometimes difficult for us in the modern era with all of our convinces to remember that in more ancient times, basic necessities such as food and shelter were paramount. They become symbolic of those first important men who rose above others to lead, perhaps at first, small tribes that grew along the path to Egypt's early civilization.



Cattle, specifically bulls, were very important to the ancient Egyptian religion, and to kingship particularly. The early example of the Apis bull, famous throughout the ancient world and directly connected to the King's cult, is found on the Palermo stone, which dates to the 2nd Dynasty reign of Khasekhemwy. Apis was a personification of the god Ptah of Memphis and, upon the bull's death, was assimilated with the god Osiris. Upon its death, a bull would be selected among many to replace this most rare of animals. It had to meet certain criteria, such as

having a saddle-marked back and a colored patch on the tongue and forehead. From various tomb scenes, it is believed that the Apis need not be a particular breed of bull, but only have the special marking.

However, so important was the bull to Egyptian religion that other bulls were worshiped in a similar way at other locations. For example, the Mnevis bull was associated with the god Re-Atum of Heliopolis and the Buchis bull was believed to be a manifestation of the god Montu of Armant (ancient Hermonthis). Both had to have special

markings, though we have little information on the Mnevis criteria. The Buchis bull could be recognized as authentic by its long hairs, which grew backwards, contrary to the nature of other animals.

However, cattle worship was not limited to bulls. One of Egypt's most lasting, national goddesses was Hathor, who also took on several personalities in her role as a cow goddess. She was almost certainly a very old god in the Egyptian religion, perhaps evolving from the very earliest Egyptian associations with cattle.

Certain aspects of ancient Egypt were engrained in the fabric of Egyptian civilization. Of course, there was the Nile River that seems to have been central to everything, but in the course of history, Cattle became not only a source of food, but a symbol of Egyptian power that would survive through its entire history. While such animals as the falcon had important religious roles, only cattle served the ancient Egyptians in so many roles, from food stuff to the beasts of burden to the manifestation of gods.

- Extracted from http://www.touregypt.net/featurestories/cattle.htm . by Jimmy Dunn

Cow Insight - HARIANA

ORIGIN AND DISTRIBUTION

The Hariana, a prominent dual-purpose breed of northern India, was primarily reared for bullock production. Its native breeding tract encompasses large part of Rohtak, Hisar, Jind and Gurgaon District of Haryana.

These animals are also reared in Jodhpur, Alwar and Bharatpur districts of Rajasthan. Meerut, Bulandshahar and aligarh districts of western Uttar Pradesh also have sizeable population of this breed. This is one of the most widely spread breed in the Indo-Gangetic Plains. According to some reports the purebred Hariana cattle were abundant in Jahajgarh, Beri and Jahajgarh pockets of Rohtak district.

It is difficult to speculate the origin and ancestry of this breed. Hariana cattle take their name from the region known as Haryana in the earst while east Punjab. There were two strains of cattle Hisar and Hansi, known after the names of their native towns. Hariana cattle seem to have originated from these strains. Harianas are somewhat similar to the gaolao, Mewati and Ongole breeds. Shahabadi and Gangatiri are closely related types.

No Systematic scientific studies have been made to evaluate the work efficiency of our well known draught animals. Therefore, the Indian Council of agricultural research has initiated a progeny testing scheme for the conservation of Hariana breed, and improvement o fits draught ability and milk yield. The scheme is run by the Project Directorate on cattle, Meerut and Haryana Agricultural University, Hisar, in collaboration with the Government Livestock Farm, Hisar, and 4 livestock farms in Uttar Pradesh and one in Bharatpur (Rajasthan) . The 6 operating herds' number about 900 breedable females, for which, allowing for infertility and mortality, it is expected to produce annually 200 males and 200 female progeny. Young males (Bullocks) from selected sires are being tested for known measures of draught capacity.

LOCATION AND TOPOGRAPHY

The native breeding tract lies between 28030' and 300 north latitude, and 75045' and 76080' east longitude. This area is irregular in shape, with its long axis lying northwest and southeast. On the northwest it is bound by the Ghaggar valley: and on the west, southwest and south by the Bagar and Dhaundauti or sandy tracts which are a continuation of the Rajasthan desert. On the east it is bound by the Yamuna river. The average altitude of the area is about 200m above msl.

SOIL

Soils in the breeding belt fall in to two groups, viz, arid soils and entisoils. They are light textured, sandy and loamy sand. Soils are deficient in organic carbon, and medium to high in phosphorus and potassium contents. In Rohtak district, soil is mostly light coloured alluvial loam. In Hisar, soft loam with reddish tinge is interspersed with sand and clay. In some

parts sand hills are present. In low-lying parts clay is hard. Calcareous limestone is also found in some parts of the area. All soils give excellent crop returns with sufficient rains but, unless irrigated, fail entirely in times of drought, though sandy soils as are prevalent in this area can yield good crops even with less rain. Salinity is not uncommon where the drainage lines have been obstructed. The average water level is quite deep, ranging from 18 to 30m, except in land of canal areas where the water-table is 9 or 12 m deep.

CLIMATE

The climatic environment is sub-tropical and semi-arid. This tract has a relatively dry climate. The southwest monsoon brings rains during July and august, contributing 80 to 85% of the total annual rainfall. The annual rainfall ranges from 30 cm in arid zone to 50 cm in semi-arid areas. The weather remains almost dry from October to mid April. Temperature ranges from 00 C in winter to 460 in summer. Important rain fed crops are pearl millet, sorghum and cluster bean during kharif season, and gram, mustard and barley during rabi season. In areas under irrigation, major crops grown are rice, wheat, barley Lucerne, maize and mustard.

MANAGEMENT PRACTICES

Land holding size in the breeding tract has decreased from 8-10 ha during fifties to 1.52 ha in 1994 along with a reduction in the number of Hariana cattle from 6.8 to 0.43 per household. Cattle are traditionally reared mainly by gazing on common pasture lands of the village and along the banks of canals and roadsides with little supplementary feeding of crop residues like wheat bhusa, stalks of pearlmillet, sorghum, millet, straws from pulse crops, weeds and grasses. Calves are not weaned. Since Hariana cows are mainly reared for producing bullocks, greater attention is paid to rearing male calves rather than female calves. High-yielding cows, bullocks and young males are given green fodder and concentrate in addition to grazing . Animals are tied in the open or under the shades of the trees. Housing is provided during extreme weather conditions. Animals houses have mostly kutcha floor and good drainage facilities, and are separate from human dwellings. This region has a good network at AI and this is the common method used to breed animals. However, breeding bulls are also available in villages. Males are usually castrated at about 3 years of age. Bullocks are used fro ploughing transportation etc.

PHISICAL CHARACTERISTICS

Hariana animals are white or light-grey in colour. In bulls, colour in between fore and hind quarters is relatively dark or dark-grey. Skin in black. Hariana cattle have compact and proportionately built body. They are characterized by a long and narrow face, flat forehead and well marked bony prominence at the centre of the pool. They have small horns. Muzzle is usually black. Eyes are lager and prominent. Typical animals have black eyelashes. Head is carried high and gives them a graceful appearance. Hump is of medium size in cows and large in males. Legs are

moderately long and lean with small, hard and well shaped feet. Sheath is small. Udder is capacious and extends well forward with a well-developed milk-vein. Teats are well developed, proportionate and medium sized. Tail is rather short, thin and tapering. There is a black switch reaching just below hocks. A coat colour other than white or grey as well as white switch of tail is considered a marked deviation from the typical attributes and a disqualification from the stand point of breed registration.

MORPHOMETRIC AND PERFORMANCE PARAMETERS

Body length, height and heart girth measure 136, 144, 160 cm respectively, in males, and 137.5,135, and 155.6 cm respectively in females. Birth weight averages 23.34 kg for male calves (ranges 20 to 25 kg) 21.73 kg for female calves (range 17 to 24 kg 0 with an overall average of 22.46 kg (range 17 to 25 kg). Adult body weight is around 499 and 325 kg in males and females respectively. Age at first calving ranges from 1,067 to 1,809 days with an average of 1567 days. Average milk yield is around 997 kg with a range of 692 to 1,754 kg. Lactation length is about 272 days ranging from 238 to 330 days. Average service period is 232 days (range 126 to 305 days), dry period 255 days (range 133 to 571 days) and calving interval 483 days (range 415 to 561 days). Fat ranges from 4.3 to 5.3%, with an average of about 4.5%: SNF is around 9.1%.

BREEDING FARMS

- State Livestock Farm : Barpeta, Kamrup ; Guwahati ;Jagdur; Sibsagar ;Khanikar; Dibrugarh ; Manja ; Pachmile ; darrang ; Lumbajang ; Darrang; Assam
- Cattle breeding Farm : Dumraon, Shahbad; Sairakela ; Singhbhum; Pyrnea, Bihar, Birsa agricultural University, Ranchi, Bihar
- Shri Gaushala,Bhagalpur, Bihar
- Government Livestock Farm, Hisar, Haryana
- Choudhary Charan Singh Haryana Agricultural University, Hisar Haryana
- Shri Gaushala,Panipat, Haryana
- Cattle Breeding Farm: Minora, Tikamgarh; Kiratpur; Itarsi; Imlikhera; Pakaria, Madhya Pradesh
- Cattle Breeding Farm: Hetikundi; Kopergaon, Maharastra
- Bull Rearing Centre, Nagapur , Maharastra
- Panjabrao Krishi Vidyapeeth, warud, Maharastra
- Livestock Breeding and dairy farm, Bhojanagar, Ganjam, Orissa
- Cattle Breeding Farm: Bolangir;Boudh; Chiplima; Keonjhar, Orissa
- Cattle Breeding Farm: Kumher, Bharatpur, Rajasthan
- Regional Exotic Cattle Breeding Farm, Agartala, Tripura

- State Livestock-cum-agricultural Farm: Niblet, Barabanki; Hastinapur, Merut; Babugarh,

CONTACT AGENCIES

Choudhary Charan Singh Haryana Agricultural University, Hisar Haryana

State Animal Husbandry Department, Haryana

The Revival – Voice of GURU

When it is about developing villages through self-dependency, it is Mahatma Gandhi's "Grama Rajya" that comes to mind. When inventions do more damage than good, men are overwhelmed by the desire to embrace the old and Mahatma's ideologies strike the most.

With the onset of monsoon season, farmers faced a serious shortage of chemical fertilizer. The whole movement turned violent due to several events better left unsaid. By the time the issue settled the price of petroleum products skyrocketed. If that was not enough, world is facing a severe shortage. Before one could recover from the series of unfortunate events, Chikungunya announced its arrival. While efforts were directed at controlling the spread of the disease, rains started playing hide and seek. Now the country is staring at the double trouble of water and power shortage.

The one who is severely affected by all of the above is the common man, especially the farmer. Problems are usual, but what are more disturbing than the problems themselves are the different forms in which they arrive.

All requirements including seeds, fertilizer, pesticides, machinery, water and power have to be supplied from outside the region. If this is not enough, even labor force has to be imported. This has led to the belief that agriculture is a risky occupation and hence farmers are leasing out their lands to huge corporations for agriculture. The result, farmers end up being slaves in their own lands, governed by managers who they don't even know. Anger is only an eventuality of such a situation.

A rewind back to a few decades and the state of farming communities was far better. Even though the nation was ruled by British, rural life was much better.

People produced their own food and never waited for seeds and fertilizer to arrive from an unknown land. They generated seeds from their own land. Members of the family were part of the work force and tractors were not required. Farmers had no reason to beg for fertilizer because they had enough supply of organic manure. It was a comfortable living to say the least.

But now situation is different. Every farmer has to depend on a centralized system for his or her needs. Whatever comes through should come from there of which there is no certainty. A hope or may be a blind belief is what keeps the farming community alive. It all started here when people thought that work and joy are different. If one has to enjoy, one needs to be free from work. For weekdays there must be a weekend. Division of labor came into being. To enjoy the weekend, one wanted to earn more on the same limited time in the weekdays. A wild chase for money began.

This led to a change in the agricultural system. Agriculture's main backbone was an integrated system which was self-dependent on supply of requirements. But the system isn't self-dependent anymore. Seeds, fertilizer and machinery come from different places and instead of using resources wisely we started exploiting it. Today we are just paying back the debt.
There is only one solution to this ever growing problem: go back to our tradition and realign with our ancient thought process. To find joy in work rather than seeking it outside and it is possible as well. Rest is a change in work and not be out of work itself. There is no need to fear if wealth will be lost because the man who lives by the sweat of his brow stays wealthy and healthy. Our only duty and responsibility is to engage in good work. Development will be by default and self-dependent rural community is a certainty.

My teacher once said, "It is not enough merely reproduce men. It is more important to reproduce knowledge and wisdom". Is this not what we need?

Vande Gou Mataram

- His Holiness Raaghaveshwara Bharathee Mahaswamiji