

**ANALYSIS OF POULTRY TRADITIONAL INDIGENOUS KNOWLEDGE
MYSTICAL SYSTEMS AND THEIR ROLE IN CONTROL AND PREVENTION
OF POULTRY DISEASES, MASAKA DISTRICT**

BY

NAMPANZIRA DOROTHY

(Bsc. Agric, Animal Science. Mak)

**A DISSERTATION SUBMITTED TO THE GRADUATE SCHOOL IN PARTIAL
FULFILMENT FOR THE AWARD OF MASTER OF SCIENCE IN, LIVESTOCK
DEVELOPMENT, PLANNING AND MANAGEMENT OF
MAKERERE UNIVERSITY**

SEPTEMBER, 2010

DECLARATION

I, Nampanzira Dorothy, do hereby declare that this research work is original and that it has never been published or presented to any institution for an award of a degree.

.....

Signature

.....

Date

This dissertation has been submitted for examination with the approval of the following supervisors:

Prof. John David Kabasa (Ph.D)

Faculty of Veterinary Medicine, Makerere University

.....

Signature

.....

Date

Dr. Paddy Musana (Ph.D)

Faculty of Arts, Makerere University

.....

Signature

.....

Date

DEDICATION

To my Parents Eng and Mrs. PJK Mukunya.

To my lovely husband and our dear son Victor.

ACKNOWLEDGEMENT

Not by power not by might but by my spirit says the Lord of hosts, Zechariah 4:6b.

This research was made possible by funding from Wellcome trust under the Traditional Indigenous Knowledge Mystical systems (TRIKOMS) project implemented by Faculty of Veterinary Medicine Makerere University. My appreciation to the National Livestock Productivity Improvement Project (NLPIP) implemented by the Ministry of Agriculture Animal industry and Fisheries (MAAIF), for sponsoring my Msc. studies.

I wish to thank my supervisors, Prof. John David Kabasa and Dr. Paddy Musana for their refined professional guidance but spiced with fatherly care.

My sincere appreciation to Mr. Patience Rwamigisa & family for the carrier guidance rendered to me.

I would like to thank the extension staff of Kyanamukaka and Buwunga subcounty, Masaka district Dr. Ndugwa and Mr. Serwadda for their cooperation and understanding during the data collection phase. I specifically wish to thank the farmers and policy makers of the same sub-counties.

My Sincere thanks to my mother who encouraged me to go beyond myself. Mummy I treasure you.

My heartfelt thanks to my Lovely husband for being very supportive, encouraging, understanding and loving throughout the entire period of this research work. Victor my son for allowing me the time that I spent away from home, for being so understanding and giving company all the times we read together. Thank you.

To the Almighty God who is beautiful and makes everythin beautiful in his own timing.

Ebenezer this far the Lord has brought me!

TABLE OF CONTENT

DECLARATION	i
DEDICATION	ii
ACKNOWLEDGEMENT	iii
TABLE OF CONTENT.....	iv
LIST OF TABLES	vii
LIST OF FIGURES.....	viii
LIST OF ABBREVIATIONS.....	ix
LIST OF PICTURES.....	1
DEFINITIONS OF TERMS USED IN THIS STUDY	2
COMMON INDIGENOUS (LUGANDA) WORDS USED.	3
ABSTRACT.....	4
CHAPTER ONE: INTRODUCTION.....	5
1.1 Background	5
1.2 Problem statement	6
1.3 General Objectives	6
1.4 Specific Objective	7
1.5 Scope of study	15
1.6 Justification of the study	7
1.7 Research Questions.....	7
CHAPTER TWO: LITERATURE REVIEW	9
2.1 Indigenous knowledge, world view	9
2.2 The Meaning and Status of Indigenous Knowledge in Agriculture	9
2.3 Indigenous Knowledge and Agricultural Productivity	10

2.4 Utilization of indigenous knowledge.....	10
2.5 Specialists in African Indigenous Knowledge	11
2.6 Gender dimensions of Indigenous Knowledge (IK).....	11
2.7 Myths	12
2.8 Analysis of myths	13
2.9 Religion.....	13

CHAPTER THREE: METHODOLOGY15

3.0 Methodology	Error! Bookmark not defined.
3.1 Research design.....	15
3.3 Description of the population.....	16
3.4 Sampling strategy	16
3.5 Data collection methods.....	16
3.5.1 Key informants' interviews.....	16
3.5.2 Semi structured interviews.	17
3.5.3 Unstructured interviews	18
3.5.4 Focus group discussions.	18
3.5.5 Participant observations.	19
3.6 Presentation of data	19
3.7 Data Analysis	19

CHAPTER FOUR: RESULTS AND DISCUSSION.....21

4.0 OVERVIEW	Error! Bookmark not defined.
4.1 MEANINGS ATTACHED TO POULTRY MYTHS AND BELIEFS BY	21
SOCIETY:	Error! Bookmark not defined.
4.1.1 Socio relationships.....	29
4.1.2 Food Security	32

4.1.3 Death of human beings	35
4.1.4 Spiritual.....	36
4.1.5 Summary of the meanings attached to myths and beliefs according to the different socio classes.	45
4.2 DISEASE ELEMENTS IN POULTRY MYTHS AND BELIEFS:	49
4.2.1 Spread	54
4.2.2 Poultry Diseases Prevention and Control	72
4.3 SURVIVAL OF TRIKOMS	79
4.3.1 Channel of transfer of knowledge	79
4.3.2 Causes of dilution	81
 CHAPTER FIVE: CONCLUSION AND RECOMMENDATION.....	84
5.1 Conclusions	84
5.2 Recommendations	85
 REFERENCES.....	86
APPENDIX I: MAP OF MASAKA DISTRICT SHOWING THE STUDY SUB-COUNTIES.....	Error! Bookmark not defined.
APPENDIX II: WORK PLAN	Error! Bookmark not defined.
APPENDIX III: BUDGET	Error! Bookmark not defined.
APPENDIX IV: CHECKLIST QUESTIONS	86

LIST OF TABLES

Table 1: A summary of the meanings and their sub categories.....	29
Table 2: The disease spread elements and the diseases likely to be spread	54
Table 3: The aspects of disease control embedded within the myths and belief practices	75

LIST OF FIGURES

Figure 1, Relationship between myths and belief meanings and sex.....	
Figure 2, Relationship between myths and belief meaning and age groups	
Figure 3, Relationship between myths and belief meaning and religion	
Figure 4, Relationship between myths and belief meaning and level of formal education...	
Figure 5, Percentage occurrence of disease elements in the myths and beliefs.	
Figure 6: Aspects of disease spread in the myths and belief practices.....	
Figure 7, Aspects of disease control in myths and beliefs.....	
Figure 8: Channels of transfer of knowledge to the children.	

LIST OF ABBREVIATIONS

TKS	Traditional knowledge systems
IK	Indigenous knowledge
TRIKOMS	Traditional Indigenous Knowledge Mystical systems
HPAI	Highly Pathogenic Avian Influenza
AIDS	Aquired Immune Defficiency Syndrome

LIST OF PLATES

- Plate 1. Black nsesere cock.....
- Plate 2. Traditional healer using black cock to trap spirits
- Plate 3. Showing a traditional healer after the ritual and trapping the spirits.....
- Plate 4, Lujjumba nsesere
- Plate 5. Lujjumba cock.
- Plate 6. Shells on a stick hanged in the kitchen roof.....
- Plate 7. Y- junction ”mansangazila amakazi”
- Plate 8. Guinea fowl being reared together with chicken.....
- Plate 9. A house with a basin where doves were once reared
- Plate 10. African Pied Wagtail “Namunye”
- Plate 11. Lujjumba mukongole
- Plate 12. Researcher and farmers of Buwunga subcounty,
- Plate 13. Researcher and some of the farmers of Kyanamukaka sub-county,

DEFINITIONS OF TERMS USED IN THIS STUDY

Culture: The set of shared attitudes, values, goals, and practices that characterizes an institution, organization or group.

Tradition: basically means handing over or passing on. Tradition is referred to as Beliefs or customs taught by one generation to the next, often orally. It could also mean a set of customs or practices.

Religion: is a system of human thought which usually includes a set of narratives, symbols, beliefs and practices that give meaning to the practitioner's experiences of life through reference to a higher power, deity or deities, or ultimate truth.

Beliefs: Long held convictions, assumptions, people's perceptions of nature and its influence.

Myths: A story about superhuman beings of an earlier age, usually of how natural phenomena or social customs came into existence, an idea or explanation which is widely held but untrue or unproven, a traditional story accepted as history; serves to explain the world view of a people

Analysis: The tracing of things to their source, and the resolving of knowledge into its original principles, the abstract separation of a whole into its constituent parts in order to study the parts and their relations, the separation of an intellectual or material whole into its constituent parts for individual study, the study of such constituent parts and their interrelationships in making up a whole, the method of proof in which a known truth is sought as a consequence of a series of deductions from that which is the thing to be proved.

Mystical: Spiritual, supernatural or magical.

COMMON INDIGENOUS (LUGANDA) WORDS USED.

Obulombolombo	Norms
Ekivve	Abomination
Masanganzira	A road junction
Masanganzira a masajja	T-junction (a junction with four roads)
Masangazira a makazi	Junction where 3 roads meet
Egily'enziriza	An egg that has not hatched after incubation
Obuwangwa	Culture
Kalusu	Newcastle Disease
Lujjumba	Chicken with red and black feathers
Kusamila	Divination
Ensenke	Cataract
Mizimu	Spirit of dead people
misambwa	Ghost
Mayembe	Evil spirits
Kwambulula	Cleansing
Buloolo	Chicken mites
Mukongolas	Necked neck chicken
Muko	Son in-law
Nsesere	Frizzled feathers
Kusalila	Sacrifice
Nkofu	Guinea fowl
Enkwaale	Francolin

ABSTRACT

This study was done to analyse the poultry traditional indigenous knowledge mystical systems (TRIKOMS) and their role in control and prevention of poultry diseases in Masaka district, Uganda. This study aimed at, determining the meaning of myths and belief practices among different social classes identify and document the elements of myths and beliefs related to prevention and control of poultry diseases and to determine the factors that lead to the survival of the myths and belief practices in the community. Qualitative methods of data collection and analysis were used.

Results of the study showed that the meaning underlying the myths and beliefs are, to strengthen socio relationships, ensure food security, promote human health and for spiritual or religious functions. In addition, majority (63%) of the myths and beliefs practices decoded encouraged poultry disease spread while 13.5% encouraged disease control. Furthermore, it was found out that there were no clear-cut channels of transfer of knowledge from one generation to the other and there are several factors that have led to the degradation of the myths and belief practices in the communities. The study concludes that despite the importance of TRIKOMS to communities there is a need to sensitize the communities on the potential role of these systems in the spread of poultry diseases. Human phenomenon is important in influencing the outcome of poultry disease control. Thus veterinary research scientists should desist from focusing on only poultry, pathogens and vectors in their research endeavors in poultry diseases control. More efforts ought to be directed towards understanding the human phenomenon.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Traditional Knowledge (TK) is the collective knowledge, practices and beliefs that have been developed over millennia through observation and experimentation. This knowledge has been important for the survival of society in their environments by entitling communities to identify resources and products vital for their sustenance. Secondly such knowledge has been used and is still used to conserve and enhance biodiversity (Gadgill et al., 1993). The pivotal role of TK to sustainable livelihoods and national development is universally recognized. In Uganda, the need to promote, develop and conserve TK is well articulated in the Kampala Declaration on Indigenous Knowledge (IK) for sustainable development of local communities 1990. African traditional knowledge systems (TKS) including beliefs and practices suffered much during colonialism. Domination by the western culture led people to under value their TKS. By promoting universal values and beliefs, globalisation has encouraged people to abandon their TK while adopting western knowledge (Haverkort et al., 2003)

Uganda now has approximately 22.7 million birds (Bamusonighe, 1998). Free-range birds constitute over 80% of that population (report on Uganda national census of agriculture and livestock) and are mostly owned by women. Identifying the person responsible is important in disease control. Women who are vulnerable to poverty and food insecurity and own this livestock asset-need to be protected (Aisu, 1995). Nonetheless, indigenous knowledge, practices and skills are essential for an early warning, detection and community protection mechanism against diseases.

The main advantage of Traditional Indigenous Knowledge Mystical Systems (TRIKOMS) is that they are labile and flexible, accepting external knowledge and inputs that are appropriately introduced. Thus, TRIKOMS provide an invaluable opportunity for

infusing and channeling new knowledge and practices from modern science into the local community. In fact, ignoring TRIKOMS is a major reason for low adoption and failure of many projects in Sub Saharan Africa (SSA), Uganda in particular.

1.2 Problem statement of the study

In Uganda 80% of the poultry population is in the rural areas. It is evident that in the struggle to prevent and control poultry diseases, there is need to work with the rural communities who are the poultry keepers. These communities have beliefs and belief systems in place which they consider very important in their existence. Although communities in Uganda have a wealth of traditional knowledge in disease control, policy makers and field extension workers have tended to ignore their contribution while designing control strategies against poultry diseases. In most cases they have relied on the control approaches and technologies imported from temperate and developed countries, without considering lack of appropriate infrastructure, poor human and financial resource base, and a unique social system with diverse traditions, beliefs and myths.

This knowledge is stored in certain systems among which are beliefs and myths. It was therefore of paramount importance that we decoded the beliefs and myths and determine their role in prevention and control of poultry diseases in the communities.

1.3 General Objectives

To derive meaning and significance of myths and beliefs, and determine their role in the control and prevention of poultry diseases in Masaka district.

1.4 Specific Objective

1. To determine the meaning of these myths and belief practices among different social classes (Gender, age, formal education, experience and religion).
2. To identify and document the elements of myths and beliefs related to prevention and control of poultry diseases.
3. To determine the factors that lead to the survival of the myths and belief practices in the society.

1.5 Justification of the study

Overriding factor influencing acceptance, uptake and adoption of technologies and preventive practices against disease and epidemics in Uganda is the time-honored *Traditional Indigenous Knowledge Mystical System* (code named in this proposal as TRIKOMS) inherent in African society. Traditional social systems in Sub Saharan Africa largely depend on TRIKOMS as a vehicle for advice, guidance, protection and achievement of community goals.

For successful prevention and control of poultry diseases, avian influenza inclusive, countries like Uganda needed not ignore indigenous knowledge and community participation.

1.6 Research Questions.

1. What are some of the myths and beliefs associated with poultry diseases?
2. What are the salient features or hidden meaning attached to myths and beliefs?
3. How are the myths and beliefs passed on from one generation to another?
4. What are the aspects of disease control and prevention embedded in the myths and beliefs?

5. Can myths and beliefs be used as a vehicle or tool for knowledge transfer regarding disease control and prevention?

6. If so, which social group shall be targeted?

CHAPTER TWO

LITERATURE REVIEW

2.1 Indigenous knowledge a world view

Indigenous knowledge is the local knowledge that is unique to a culture or society. Indigenous knowledge is also known as local knowledge, folk knowledge, people's knowledge, traditional wisdom or traditional science. This knowledge is passed from generation to generation, usually by word of mouth and cultural rituals, and has been the basis for agriculture, food preparation, health care, education, conservation and the wide range of other activities that sustain a society and its environment in many parts of the world for many centuries (Jayewardenapura, 1996)

2.2 The Meaning and Status of Indigenous Knowledge in Agriculture

There is no standard definition of indigenous knowledge (IK). However, there is a general understanding as to what constitutes IK. Broadly, it is variously regarded as ethno-science, folk knowledge, traditional knowledge, local knowledge, people's knowledge, among others. Warren (1987) defined IK as a local knowledge that is unique to a given culture or society. According to Rajasekaran (1993), IK is the systematic body of knowledge acquired by local people through the accumulation of experiences, informal experiments and intimate understanding of the environment in a given culture. To Haverkort and de Zeeuw (1992), IK is the actual knowledge of a given population that reflects the experiences based on traditions and includes more recent experiences with modern technologies. It is also described as a non-conventional body of knowledge that deals with some aspects of the theory, but more of the beliefs, practices and technologies developed without direct inputs from the modern, formal, scientific establishment; in this case, towards the management of farms (Chambers et al., 1989, Gilbert et al., 1980). IK has, therefore, evolved through "unintended experimentation", fortuitous mistakes and natural selection by farmers, and arises from the practical judgment and skill needed to survive in a fragile soil system (Aina, 1998, Moss, 1988) by a number of environmental

challenges (Adedipe, 1983, Adedipe ,1984). What is clear from all of these perspectives is that, over centuries, farmers are knowledgeable about their resources and the environment in so far as these govern their farming practices and cultural heritage (Opefeyitimi, 1998), as well as traditional governance and leadership structures (Akinbode et al., 1986) and that some of these are verifiable by scientific enquiry methodologies.

2.3 Indigenous Knowledge and Agricultural Productivity

Despite this “seemingly sustainable” resource-poor farming, the Nigerian economy, like those of most African nations, is characterized by poor performance due to low agricultural productivity (FAO, 1996, Goldman and Block ,1993, Adedipe et al., 1997a, Adedipe et al .,1997b, Adedipe, 1998, Spencer and Kaindaneh ,1998). It is in this context that, in 1996, the FAO (1998) adopted the Rome Declaration on World Food Security and World Food Plan of action. It is against the overall milieu of the “confusion” as to the way out for third world agriculture, that the issue of the relevance of IK is now receiving more objective techno-professional assessment and policy attention, world-wide (Chambers et al., 1989; Gilbert et al., 1980; Johnson ,1972;Rhodes and Babbington ,1988; Silotoe, 1998; Sumberg and Okali; 1988, Swift ,1979; von Lieberstein and von Marrewijk, 1998; Titilola, 1990; Titilola, 1994) and more specifically in Nigeria (Fasunwon and Mabawonku, 2000; Nnodu, 2000; Ogunyemi, 2000; Ogboire 2002; Ogunyemi and Fadina, 2000).

2.4 Utilization of indigenous knowledge

Indigenous knowledge can be difficult to utilize because it is often not comprehensively documented and its availability is variable. Even when available, its application is site-specific, depending on ethnic groups and ecogeographic zones. The knowledge may not be tested or verified, since, for example, the success of medicinal products may be affected by psychological and cultural factors and not only by testable pharmaceutical ingredients. Furthermore, cures from local healers are often made by mixing products of several plant species together. The processing and isolation of compounds from

medicinal plants by pharmaceutical industries may lose the synergy of different ingredients to cure illnesses.

2.5 Specialists in African Indigenous Knowledge

Rural communities have specialists in IK. Traditional Birth Attendants (TBAs) were generally older women (in two case studies some TBAs were men) who were respected by their communities. The majority was illiterate and had learned their skills through working with other TBAs. Most TBAs considered themselves as private practitioners who responded to requests for service and received some compensation, mostly in kind. The focus of their work was to assist women during delivery and immediately post-partum. Frequently their assistance also included helping with household chores. Most TBAs went to the woman's house to deliver although some had arranged a delivery area in their own house or compound. The majority of the TBAs interviewed resided in poor rural areas, very distant from health facilities. They often served as a bridge with the formal health system, sometimes accompanying women to health facilities. The Iran case was different from all others in that it was a program aimed at training a cadre of service providers to replace TBAs. The trainees in the programs were young (age 18-30) and had some years (4-5) of schooling. (UNFPA , 1999)

2.6 Gender dimensions of Indigenous Knowledge (IK)

Most development interventions have overlooked marginalized or neglected indigenous knowledge. While the differences may tend to be more subtle in industrial countries, the same cannot be said of developing countries. Information, especially IK-related information, tends to be viewed, perceived and acted upon differently by the different genders.

An understanding of the role of gender and the way it impacts the intrinsic value of local knowledge systems is critical to the understanding, interpretation and dissemination of indigenous knowledge. As a result of this gender differentiation and specialization, the indigenous knowledge and skills held by women often differ from those held by men,

affecting patterns of access, use, and control, while resulting in different perceptions and priorities for the innovation and use of IK. It also impacts the way in which IK is disseminated, documented, and passed on to future generations.

(<http://www.worldbank.org/afri/in/default.htm>).

2.7 Myths definition

Myth is the expression of unobservable realities in terms of observable phenomena (Bartsch, 1953). As explained by Radin in his commentary (1949:41, para.32), there is a native theory underlying the myths. There must be and there is a correspondence between the unconscious meaning of the myth, the problem it tries to solve and the conscious content it makes use of to reach that end, i.e., the plot. However this correspondence should not always be conceived as a kind of mirror, image, it can also appear as a transformation. If the problem is presented in straight terms, which is in the way the social life of the group expresses and tries to solve it, the overt content of the myth, the plot, can borrow its elements from social life itself. But should the problem be formulated and its solution sought for, upside down; that is *ab: absurdo*, then the overt content will become modified accordingly to form an inverted image of the social pattern actually present to the consciousness of the natives (Middleton, 1967)

Any myth has multiple meaning and no one of them can be labeled the deepest or the truest (Edmund, 1967). All versions of the myths have to be treated as equally authentic or relevant. On the assumption that it is the nature of myths to mediate contradictions, the method of analysis must proceed by distinguishing the oppositions and the mediating elements. And it follows too, that the function of myths is to portray the contradictions in the basic premises of the culture. The same goes for the relation of myths to social reality. The myth is a contemplation of the unsatisfactory compromises which after all compose social life. In the devious statements of the myth, people can recognize indirectly what it would be difficult to admit openly and yet what is patently clear to all and sundry that the idea is not attainable. (Levi- Strauss, 1962)

2.8 Analysis of myths

When dealing with myths Levi- Strauss suggests that their meaning is clear cut lending itself to being chopped into objectively recognizable precisely defined units. It is partly in this process of semantic chopping that so much of the meaning of myths gets lost. Levi- Strauss recognizes that a myth is a work of art arousing deep aesthetic emotion (Jakobson & Levi- Strauss ,1962). But he strenuously rejects the idea that myths are a kind of primitive poetry (Levi- Strauss, 1963a,).

Part of the anthropologists' task is to understand enough of the background of the myth to be able to construct a range of reference for its native hearers. There two general objectives for analyzing a piece of discourse, one is to analyze the particular myths itself to analyze what has been said. The second is to analyze the language, seen as the instrument of what has been said. Inferences can also be made within the culture the native listener can infer a moral and indeed myths are one of the ways in which cultural values are transmitted (Edmond, 1967)

Structural analysis can reveal unsuspected depths of reference and inference meaning for any particular series of myths. In order to squeeze this significance out the anthropologist must apply his prior knowledge of culture to his analysis. He uses inference the other way round. From the known culture to the interpretation of the obscure myths. This is how he discerns the elements of structure (Levi-Strauss, 1955)

2.9 Religion definition

A religion is a set of human thought which usually includes a set of narratives, symbols, beliefs and practices that give meaning to the practitioner's experiences of life through reference to a higher power, deity or deities or ultimate truth. Religion is commonly identified by a practitioner's prayer, ritual, meditation, music and art, among other things and is often interwoven with society and politics. It may focus on specific supernatural, metaphysical, and moral claims about reality (the cosmos and human nature) which may yield a set of religious laws, ethics, and a particular lifestyle. Religion also encompasses

ancestral or cultural traditions, writings, history, and mythology as well as personal faith and religious experience. The term religion refers to both the personal practices related to communal faith and to group rituals and communication stemming from shared conviction. Religion is sometimes used interchangeably with faith or belief system, but it more socially defined than personal convictions, and it entails specific behaviors respectively. The development of religion has taken different forms in various cultures. It considers psychological and social roots along with origins and historical development. In the frame of western religious thoughts (www.wikipedia.dictionaty)

CHAPTER THREE

METHODOLOGY

3.1 Scope of study

This study followed an earlier study that collected and recorded some of the poultry TRIKOMS in the areas. The challenge was to go back in the same communities, follow up the TRIKOMS especially the myths and beliefs, collect more and analyze them, understand the meaning / significance behind them , relate the findings to prevention and control of poultry diseases and find out the factors that have led to the survival of the TRIKOMS in this area.

3.2 Research design

This was a qualitative research involving historical explanations especially from the key informants (elders, cultural leaders, herbalists, and traditional healers), Extension staff, policy makers, and farmers.

3.3 Description of the study area

The research was carried in Masaka district. It has a high population of poultry and a known history of migratory birds. It has lake shores that act as reservoirs for the migratory birds. Two sub counties were visited, Kyanamukaka and Buwunga. In Kyanamukaka four parishes were visited these were, Kamuzinda, Buyinja, Kitunga and Bugere. In Buwunga sub county, four parishes were visited these were, Nazinga, Buwunga, Kamwozi and Kitengesa.

3.4 Description of the population

The study population consisted of households in the study district. They included farmers, traditional healers, clan heads, extension staff, policy makers and youths.

3.5 Sampling strategy

The study sub counties were selected depending on poverty levels, proximity to swampy areas, poultry density and existence of known migratory birds landing sites within the area. Two sub counties were selected from the district.

3.6 Data collection methods

3.6.1 Key informants' interviews

In these interviews the interest was in knowing the way in which the myths and beliefs came into being. How people came to hold such beliefs or how they came to think the way they do. The key informants were elders, cultural leaders, herbalists and traditional healers preferably 45 years and above. Age is associated with wisdom; these are believed to be “community encyclopedias”. These were in position to give us information of how the myths came into being, whom they first heard them from, how they are stored and passed on, their importance and significance as they are understood, why the myths are practiced, what happens if one acted otherwise, any experience like that before and how they came to believe like that, what is beyond the myths. These key informants were in position to tell us their personal experiences or of their fore fathers and also give us a historical time line and trend of events. Ten key informants were interviewed, five per Sub County bearing in mind that we visited two sub counties in the district. Local council (LC) chair men or site specialists were used to take us to the Key informants and or snowball method. This eased acceptance and the key informants felt free to give us the required information.

3.6.2 Semi structured interviews.

In this case the person was allowed to speak for him or herself. In the conversation, the interviewer established a general direction for the conversation using the check list. The respondent did most of the talking. The interviews were done for; policy makers, extension workers and poultry farmers.

Policy makers are the people who set the rules, procedures or guiding principles that govern the communities in which they live. These people were in position to tell us how the myths and beliefs affect policy formulation and implementation, what their view is about the myths and beliefs, Do they support them or not? how the myths and beliefs can be harnessed with modern technologies without causing conflict between the two. These included LC.1 and LC.2 LC.3 chairpersons, representative for disabled and women representatives.

Extension category of people has the formal knowledge and has lived in the community. These people were in position to tell their experience in the field, challenges they face in executing their duties as a result of the myths, the effect of the myths to technology adoption, why they think the people came to believe like that, what they think is the basis of the myths, any links to science, how effective the myths are, how it affects the livestock sector and the attitudes of the people towards the myths. Two extension workers were interviewed per sub-county. These included the Veterinary Officers, Agricultural officers, Animal Husbandry officers,

Poultry farmers are the ones who rear the chicken and practice the myths. They were in position to tell us why they believe the way they do, why they practice the myths, how they first heard of them, what happens if they don't, challenges faced due to practicing the myths, their comparison with the modern technologies.

3.6.3 Unstructured interviews

In the conversation, the interviewer established a general direction for the conversation and pursued specific topics raised by the respondent. These were done in informal places like the markets where a person or group of people were found and a topic brought up. As the people talked, the researcher noted in the head and later put the information on paper. Such interviews were carried out in places like eating joints, markets, wells or springs where ladies collect water from, gatherings like rallies, community functions and sports grounds.

3.6.4 Focus group discussions.

These provided direct evidence about similarities and differences in the participants' opinions and experiences. This acted as a check system. Focus group discussions were made of 6-8 participants. Only the people interviewed were invited for the focus group discussion. The groups were issued with topics to discuss and at the end of the discussion, presented their findings to all participants. The people were divided into different groups according to one of the following criteria;

Gender; during the focus group discussion, the people were divided into different groups of Women, Men and Youth. This was to determine the views held by the different gender.

Age; groups of different ages 65 years and above, 56-65, 46-55, 36-45 30-49 years and 35 and below, formed focus groups. This helped us to determine the views held by the different age groups and also determine their knowledge levels.

Formal education; groups were divided according to level of formal education for example; those who have attended tertiary education, those who have attended secondary school and those who have attended primary education or not gone to school at all. This helped us to determine the views held by the different groups depending on their level of formal education attainment.

Data recording was by help of research assistants that were pre-trained. There was a research assistant per focus group who guided the discussion and also recorded all the proceedings using pen and note book and a tape recorder. Participants also noted their discussions on the flip charts. These were collected after the exercise and analyzed later on. The overall researcher was making rounds in all the focus groups to ensure that the discussions are achieving what is needed.

3.6.5 Participant observations.

While using other data collection methods, the researcher was also observing at the same time. Looked out for physical signs (shrines, churches, trees), expressive movements (eye movements, facial expressions, posture, bodily movements), physical location (the setting being observed), time duration (how long is the person you are observing engaged in what she or he is doing?) and take photos of them.

3.7 Presentation of data

Data was presented in form of tables, graphs, pie charts and phrases in inverted commas.

3.8 Data Analysis

Interviews

Analysis of data from interviews involved;

Transcription. The first step was to transcribe data from its original form (tape, cassettes) onto paper. Here the researcher cleaned and edited the manuscript by eliminating typographical errors and contradictions in the text.

Checking and editing. This involved checking and editing of transcripts, relating parts of data and preparing data for further analysis.

Categorization. Here the data was put under different categories or themes as they arose from the data collected.

Pattern. This involved identifying the similarities and differences within and between categories in the data and coming up with relationships.

Logic leading to conclusions. This involved getting the logic out of the pattern and drawing conclusions.

Qualitative observation

Analysis was based on an open and flexible approach, using an unstructured and unstandardised design. It was directed towards establishing concepts classifying them into categories, comparing them and developing substantive conclusions.

Quantitative data

Analysis of quantitative data was done using SPSS.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Meanings attached to poultry myths and beliefs by communities

Chicken hold a central place in the Buganda tradition. This started as far back as the beginning of the Buganda culture as indicated in the legend of Kintu, Nambi, Gulu and Walumbe. Gulu lived in heaven with his daughter Nambi and sons Walumbe and Luyimbazi, and Kintu lived on earth. One day Kintu went to heaven to follow up his cow that had been stolen by Gulu. Kintu had to perform several tasks in order for him to get back his cow. After getting his cow and was returning to earth, he asked that Nambi would go with him to earth. Gulu accepted but he warned them to go fast before Walumbe could return home. Nambi was given a chicken to go with; however on their way to earth they realized that they had forgotten millet for the chicken so Nambi had to go back to heaven to pick it. On her way back to earth, Walumbe followed her until earth. Every time Nambi gave birth to children, Walumbe would kill all of them. To cut the story short after a lot of suffering, Kintu made an agreement with Walumbe that he should only take half the children that Nambi gave birth to and live him with the other half.

With the above background, there are a number of myths and beliefs attached to poultry in the Buganda culture as chicken lie in the centre of their origin.

This section gives the meaning of the myths and beliefs as understood by the natives. It seeks to answer objective 1, to determine the meaning of these myths and belief practices among different social classes (sex, age, formal education, experience and religion). This data was got through key informant interviews, interviews with the farmers, participant observation and further cross checked through focus group discussions.

The questions asked to obtain the information were; have you heard of any myths, belief, cultural practices, and things done or not done on the local indigenous chicken? “*Wali*

owulideko obulombolobo, obukwakulizo, ebyobuwangwa, ebikolebwa ne bitakolebwa kunkoko zefe enansii?”

Below are some of the poultry related myths, beliefs, practices and rituals that were given by the people of Kyanamukaka and Buwunga sub-county Masaka district.

When a husband returned home from a long journey, especially if he spent some nights from home, a cock was slaughtered on his arrival. The eldest cock in the compound was identified, brought while still alive and showed to him and after his approval, it was slaughtered. On serving, he had to be given a quantifiable portioning of the chicken preferably half of it including the gizzard. This chicken was never slaughtered before he arrived as the shading of blood by the chicken would be related to shading of blood of the person the chicken was being slaughtered for. This signifies instant death of the person it was being slaughtered for.

‘A son in-law is a cock’. A son in law was always given a cock by his in-laws when he visits or when his wife visits her parents. The cock given to a son in-law was never to be plain white or plain black as these colors were associated with spiritual events. The parents’ in-laws never handed over this cock to their son in-law in person, it was given to somebody else, a relative or not to hand over, as getting close to an in-law was an abomination in the Buganda culture.

There was never supposed to be two cocks in the same flock as this was likened to a woman having two husbands in home which was an abomination.

Pregnant women were not supposed to eat chicken, as it was believed that this would cause them to bear children with mouths like beaks. Refer to the legend of Kintu and Nambi. The chicken was the central cause of trouble. If Nambi had not gone back to collect millet for the chicken, Walumbe would have never followed her to earth. The death of the children that Nambi bore was associated to the chicken. That is why women were not allowed to eat chicken while pregnant. However, the women were told that if they ate chicken while pregnant, the children they bore would have mouths like beaks. This was just a cover-up for death of their children.

Girls were not supposed to eat chicken as it was believed that this caused them to be unruly.

Chicken was never supposed to be stolen, as it was believed that whoever stole chicken died poor.

An unhatched egg, "egilyenziliza" was rubbed against the chin of teenage boys in the belief that this would delay the growth of beards. Similarly, an unhatched egg was rubbed on the armpits and private parts of teenage boys and girls in the belief that this would delay the growth of pubic hair. This ritual was performed by the paternal auntie. The day the hen moves out with its chicks for the first time, the auntie immediately goes to the nest where the hen hatched from and gets the egg that was not hatched. This egg is then rubbed on the chin, armpits and private parts of the teenagers while it still holds the warmth from the hen.

*A chicken was used for reconciliation, "enkoko etabaganya a bomukwano". In case of an argument between two friends especially men, the one in the wrong had to bring a *lujjumba* cock and give it to the one offended. Acceptance of that cock would mean forgiveness and therefore reconciliation. In case co-wives fought each of them had to go and get a cock from their parent's home and come and cook it for the husband in a bid to be forgiven. This was referred to as "okugatta omwami." If one did not perform that ritual, they would lose the husband to the one who performed it. If both do not perform that ritual, they both lose the man and he gets new wives.*

When a chicken was slaughtered, the immediate neighborhood was invited to that meal, as it was believed that a chicken was never raised in one household, but it fed in all the neighboring households. Therefore it was a community property that had to be shared by all.

The toes of the chicken were trimmed at the onset of the planting season to avoid the chicken from scratching out the seeds from the ground.

Chicks were painted with different colors in the belief that they would not be predated on.

The first time the chicks go out, the mother hen would scare them. This was to introduce them to survival skills of hiding away from their enemies the predators.

When a cock crowed at night between 8pm and 2am, it was slaughtered immediately as it was believed that this announced the death of the house head. After slaughtering the cock, the left leg and the left wing were removed and taken to a nearby hill by the house head and thrown there saying, “Those you want are this way leave the people alone”. Thereafter, it is believed that the head of the house would not die.

A cock given to a son in-law from parents’ in-law was eaten immediately,. “enkoko yo muko temala bibamba ewutwa buwutwe”. This cock should never be sold, taken to native doctors or used for any other purpose.

A cock was slaughtered when laying the foundation or roofing a house in the belief that this avoided the house from killing the residents or even the builders themselves. Lujjumba cock is preferred for this ritual. When the head is cut off, the blood is sprinkled on the bricks and soil of the foundation. At the roofing stage, the blood is sprinkled on the iron sheets before they are hanged up on the roof. It is slaughtered, dressed, cooked and eaten in the same sitting room. If entered when your first wife is not around, and a man sleeps with another woman, if your wife has a suckling child, he dies. In case you don’t stay with your first wife, you are supposed to send away the second wife for four days, invite your first wife and then the other woman returns after the four days.

A car carrying a dead body was supposed to run over unhatched eggs before it starts its journey in a belief that this would avoid the car from getting an accident. An unhatched egg is placed in front of each of the four car tyres and the car is made to crush them as it starts its journey.

An unhatched egg is used to stagnate court cases. The traditional healer uses it and some other medicine and gives instruction to the client on what to do.

Black hen is used to remove evil spirits from people when attacked. The feathers of the black hen are removed, burnt and the smoke made to blow over the affected person. The

spirits then speak their cause. It is even easier if they are female spirits as those speak quicker compared to the male ones.

The thigh bone of a bird known as Francolin “Enkwale” cures cataract “enseenke”. After eating the meat off the bone, it is hanged in the kitchen and naturally smoked. When a child suffers from cataract, air is blown through this bone into the sick eye. It is believed that the condition is cured thereafter.

Unhatched egg is used on a child suffering from measles to prevent their eyes from bursting. This ritual is performed by the mother or guardian of the sick child. An unhatched egg is passed in front of the eyes from left to right and the child has to keep the eyes fixed on the egg. In the process, the eyes rotate from left to right. This is done for about three minutes and it is believed that this action prevents the iris from bursting.

White hens used to open / clear the way for blessing in a home. Especially, they are used in twin ceremonies. At the birth of twins, the maternal grandparents to the twins bring a spotless white hen and the paternal grandparents bring a spotless white cock. These two chickens are given to the twins. They are raised in the compound in which the twins are raised. These chickens are not supposed to be removed at any one time. If they are removed, may be death due to disease, they are supposed to be replaced immediately.

Lujjumba is slaughtered on a new boat before it can go into the water in a belief that this will prevent the boat from getting accidents. After slaughtering the cock, the blood is sprinkled in the boat before it can start going into the water.

Unhatched eggs are used to tie people’s activities for example. court cases, child bearing, and business. The unhatched eggs together with other medicines as given by the traditional healer are used in the ritual as directed by the traditional healer.

When a francolin “Enkwaale” from the bush passes through your compound alive, it is believed that it announces death. To undo that action, a caterpillar known as “kasenyanku” is passed in the route this bird passed. This time round it is passed in the opposite direction ending with where the bird came in from.

When one is going on a journey, and a francolin crosses their path, It is believed that this is a bad omen. The person traveling is likely to get an accident. Therefore this person is supposed to turn back and return home.

When Nkazalugya passes through your house from one door through the other, it is believed that it is a bad omen. It announces the death of a member of that house.

When a child was sick, and the guardian sought divination from a traditional healer, and was given medicine, it was first given to a chicken before given to the child. The medicine was given to a cock incase the sick child was a boy and to a hen in case the sick child was a girl.

When the head of the home (husband) dies, the cock in that home was supposed to be slaughtered immediately. It was believed that a cock not supposed to crow in a home when the head has died.

When a hen was incubating its eggs, a knife was put in the corner where its nest was placed and it was warned that if it didn't hatch all the eggs, it would be slaughtered.

A cock that was cooked for a son in-law was not supposed to be cut into pieces it was supposed to be cooked whole in banana leaves 'luwombo' and served as was. During serving, it was supposed to be opened while he witnessed.

A gizzard was supposed to be eaten by the husband . In his absence, it was eaten by his eldest son. It was believed that a gizzard was the most important part in a chicken and therefore it had to be eaten by the head of the home, who in the African culture is the husband.

Every home was supposed to have a chicken it was believed that this was a sign of responsibility.

Women and girls were not supposed to slaughter chicken. Their only role was to cook.

Doves were believed to bring blessings in a home.

When chicken were fighting, they were not supposed to be stopped, as it was believed that if stopped, the person who stopped them would run mad.

One was not supposed to go to chicken house in the night, it was believed that chicken had poison and incase the chicken pecked you, its poison would kill you.

A hen was not supposed to be given to an in-law for the first time he visited. It was believed that this action compared the in-law to a woman in other words he was not man enough.

When a hen crowed, it was believed that it was a bad omen.

Lujjumba cock and a male goat were used in the initiation ceremony when the care taker was being dressed with the cultural items.

Lujjumba was slaughtered and its blood splashed on new nets before they are used to trap fish.

It was believed that chicken soup is used to cure flue

It was believed that ash from burnt shells, used to heal wounds and mend broken bones

As soon as the shells and the nest where the hen hatched from where taken out, the place they occupied was burnt to avoid chicken mites '*buloolo*' from spreading in the whole house.

Nest of birds is put on mouth of a child who doesn't talk (1.5-2yrs) it is believed that the child talks thereafter.

It is believed that nest of birds' stops bedwetting. The child who bed wets is made to urinate on that nest and thereafter, it does not bed wet again.

If you put feathers of *namunye* in a book you will be bright.

A cock is slaughtered when entering a new house. It is slaughtered, dressed, cooked and eaten in the same sitting room. If entered when your first wife is not around, and a man sleeps with another woman, if your wife has a breast feeding child, he dies. In case you

don't stay with your first wife, you r supposed to send away the second wife for four days, invite your first wife and then the other woman returns after the four days.

Nail of eagle used to stop convulsions “*eyabwe*” in children.

A bone of francolin “*enkwaale*” is used to cure red eyes. It is smoked and the sick person made to look through the smoke such that the smoke goes through them. It is believed that thereafter the eyes get cured.

A son in-law was never given a cock without feathers in the neck (necked naked) as it was believed that this was immoral. It was compared to a man's nakedness.

It is believed that *Lujjumba* chicken used to appease or evoke gods ‘*lubaale*’ such that they can appear and be worshiped and also their followers place their requests to them.

It is believed that black chicken are used to remove or cast evil spirits ‘*mayembe*’ form people that have been attacked.

Black chicken used when casting out ghosts of dead people ‘*mizimu*’. Usually the ghosts are sent into the black chicken.

Lujjumba cock used in divination ‘*kusamila*’.

Data obtained was analyzed by; transcription of the information, checking and editing, identifying categorization, getting patterns and coming up with logic leading to conclusions. Analysis of quantitative data was done using SPSS.

After analyzing the data, major categories of meanings were identified. These included the following; socio relationships, food security, human health and spiritual. Each of these categories and the sub categories are shown in detail in the table 1. Table 1:

Summary of the category of meanings and their sub categories.

Category	Sub category
Socio relationships	Strengthen marriage

	Impart discipline
	Enhance community relationships.
Food security	Increase
	Decrease
Human health	Avoid death
	Announce death
Spiritual	Treatment
	Blessings
	Sacrifice
	Curse

4.1.1 Socio relationships

This section includes myths and beliefs whose practice involves the way people co-exist in society, how they interact, how they instill values in the young ones and how they keep their relationships strong. The sub categories under this include;

4.1.1.1 *Strengthen marriage*

Most of the myths were geared towards strengthening marriages. In particular they emphasized respect of a husband in a home. For example,

“When a husband returns home from a long journey, a cock is slaughtered”

Slaughtering a cock symbolized acknowledgement of his return and handing over authority to him as a husband (cock) in that home.

“A son in-law is a cock”, implying he should be a cock (head) in his home.

The son in-law (husband) is key in most of the myths and respect of the son in-law by the parents of the girl was and is still emphasized in the society.

A son in-law was given a cock by the wife's parents. This was to acknowledge him as a husband to their daughter but also to re emphasize his roles as a husband in a home. A cock is supposed to protect the rest of the chicken in a flock; a cock should crawl to show its presence in the flock, a cock helps the hen to look for feed. He was expected to be a cock in his home.

"Tewalina kubelawo mpanga biri mukisibo kimu, kilinga omukyala okubela na baami babiri, kive"

English version, *"There should not be two cocks in the same flock; it's like a woman having two husbands in a home. This is an abomination."*

Cocks have a territorial behavior, when there are two cocks in a flock, the elder one fight the younger or the visitor cock to death. This was compared to a woman having two husbands, it is unheard of.

However some myths were disregarded especially by the middle aged and young women. For example; *"abakyala tebalanga nkoko nga bali lubuto. Nga bwogilya omwana gwewazalanga yabanga no mumwa omusongovu nga ogwenkoko"*

English version, *"Pregnant women were not supposed to eat chicken, as this would cause them to give birth to children with mouths like beaks"*.

This was disregarded saying the men of long ago were just greedy (Abaami balina omuluulu).

4.1.1.2 *Impart discipline*

These myths in particular were aimed to instill good moral values (submissiveness by the girls, hygiene, avoiding bad vices like theft) among the youth or the young. For example

- Submissiveness

“Girls were not supposed to eat chicken as this caused them to be unruly”.

Culturally, women are supposed to be humble and submissive. It was believed that when they ate chicken they become unruly and stubborn as they would begin comparing themselves to the men. They would see no difference between the men and themselves and so would stop respecting the men, thus become unruly. An example was given of girls of this generation.

- Theft

“Chicken should never be stolen, it is believed, that whoever stole chicken died poor”

There is a lot of importance attached to chicken in society and every family had to have a chicken, stealing chicken was a sign of laziness. If one could not rear chicken to an extent that they steal other people's chicken, such person can not do any other job, and so they die poor.

That if one stole chicken no one would give their daughter in marriage to such a person as he would be cursed.

Personal hygiene

Some of the myths helped to ensure personal hygiene among the youth. E.g.

“Egilyenziliza baliyisa mu nkwawa ebyoya bilwewo okukula”

“Egilyenziliza baliyisa kukilevu ebilevu bilwewo okukula”

Passing an unhatched egg in the armpits of youth would delay growth of pubic hair and beards. This would allow the youth to learn how to keep personal hygiene before the pubic hair appears, and so they would not smell.

4.1.1.3 Enhance community relationships

In here the myths increased the way the community members relate to each other. For example

“Enkoko etabaganya abomukwano”

It was used for reconciliation. In case of a quarrel or a misunderstanding between people, when they settle their differences, as a sign of forgiveness, the one in the wrong gives the offended a cock. By giving the cock and the other accepting, it shows everything is settled.

If a man has two wives, and these wives fight in public, these wives are supposed to give the man a cock each. This is because they will have caused shame to the man. When co-wives fight, it shows that the man is not satisfying them sexually. This embarrasses the man and so they have to repent through giving him a cock each.

This ensured that co-wives do not fight as they feared to be made to bring chicken which was hard to come across. So they stayed together in harmony. Besides how do you go back to your parents' home asking for a chicken? They would ask you the reason as to why you left your husband's home to look for a chicken and my God! It's embarrassing to tell that you fought over a man. The best one does is to stay in harmony with the co-wife at least not to fight.

“Enkoko bweyasalibwanga, bayitanga abomulilwano nebaliila wamu, kubanga enkoko teyali yamakagamu, yalinga yakyalo kyona”

When a chicken was slaughtered, the entire neighborhood was invited to that meal. It was believed that a chicken belonged to all the neighbors as it was feeding in freely everywhere. This increased friendship bonds among the neighbors and also increased their responsibility over the remaining chicken, children and other assets in the community.

4.1.2 Food Security

Food security refers to the availability of food and one's access to it. A household is considered food secure when its occupants do not live in hunger or fear of starvation.

This section describes in detail the myths and beliefs whose practice either increase or decrease the presence of food in the present and the future, of the community. It looks at aspects that increase food security and those that decrease food security.

4.1.2.1 *Increase food security*

This section includes the myths that increase availability of food to the people in the present and the future. They are categorized into, crop harvest and predation.

Crop harvest

These include myths whose practice increase the yield and therefore harvest of crops. For example,

“Toe trimming of the chicken during the planting season to avoid the chicken from scratching out the seeds from the ground”.

Free ranging chicken move around looking for their own food. During the planting season, they usually go to gardens and scratch out the seeds that have been planted and they eat them.

When the claws are trimmed, the chicken cannot scratch out the seed that has been planted. This gives the seed chance to germinate and so increases food availability. When the claws are not trimmed, the chickens unearth the seeds and eat them. And this will reduce the harvest amount.

Predation

Predation is the major cause of low survival of indigenous chicken. Some of the myths practices help to reduce on the predation of the chicks. For example,

“Chicks are painted so that they are not predated on”

If the chicks are painted, the predators' loose identity and they cannot tell if those are their prey or not. In the process, they are not predated on; this increases their chance of survival, thus increasing food security.

“The first time the chicks get out after hatch, the mother hen scares them; this is to introduce them to survival skills, hiding from their enemy the eagle”

If the chicks learn how to hide from the eagle and other predators, this increases their chances of survival.

4.1.2.2 Decrease food security

These included myths and belief practices that caused chicken to be eaten, not allowed to be kept for future use. Example;

“When a cock crows at night, it is slaughtered immediately as it announces death of the house head”.

There is a particular time in the night (3 am) when a cock is supposed to crow. If it crowed before that time, it was a bad omen. It warned against the death of the house head. To counteract the warning so that the house head does not die, that cock had to be slaughtered immediately.

Slaughtering a chicken provides food for the house hold, but this was done as a symbol to remove that which has announced death and so reverse the occurrence of death. Incase five chickens crawled in one week, they would all be slaughtered, and this reduces the number of chicken in the area.

“A cock from the in-laws is eaten immediately. (enkoko yo muko ewutwa buwutwe, temala bibamba).

This means that a cock for the son in-law from the in-laws is supposed to be eaten immediately; it should never be used for any other purposes e.g. rearing or selling to get money.

This reduces the chance of existence and multiplication of this chicken. It is not given chance to give rise to others. This action reduces food security.

4.1.3 Death of human beings

These included myths that are associated with death of people. They either announced death or fore told death and so people had to carry out some rituals in order to avoid death as explained in detail below,

4.1.3.1 Avoid death

This category includes myths whose practice avoids the occurrence of death of individuals. For example,

“Chicken are slaughtered during foundation and roofing of a house to avoid the house from killing the owners of the house or the builders themselves”

In the Buganda culture, it is believed that the spirits of the people who died long ago are present. Building a house is a very big achievement and the ancestors of the land have got to be acknowledged. This is done through offering a blood sacrifice. This action settles all the concerns of the ancestors about the house and those building the house and so the people get the good will of the ancestors. This blood sacrifice is done by slaughtering a cock. If this is not done, the ancestors will sacrifice for themselves. They could use any one of the family members or even the builders them self. All that the ancestors need is blood, so the earlier you do it the better, because at the end of it all they will get that blood in whichever way.

“A car carrying dead body has to step on unhatched eggs before it starts its journey; this is done to avoid the car from getting an accident”

In the Buganda culture it is believed that when a person dies, their spirit is still leaving. This spirit does not want the dead person to be buried. Therefore for this person to be carried to the burial ground, the spirit has got to be inactivated so that the transporting process is safe. This is done through the four tiers of the vehicle that is carrying the dead body stepping on unhatched eggs as it sets off. In doing this ritual, it is believed that the

spirit of the dead person becomes as inactive as the unhatched eggs that the car has stepped on. If the car does not step on these eggs as it sets off, the spirit of the dead person will resist its transportation to the burial ground. It can even cause an accident and the people transporting the body die. A story is told of a dead person who was transported in a vehicle that refused to step on the unhatched eggs, in the middle of the journey, the car turned itself in the opposite direction to where it was supposed to be going. The driver turned it but again the car turned itself to the opposite direction. This repeated itself for some time until the car was made to step on the unhatched eggs. That is when the driver managed to control the car.

4.1.3.2 Announce death

Some myths and beliefs announce death of people; something has got to be done to avoid that death from occurring. Examples of such myths include the following;

“When a cock crows in the night between 8pm and 2pm, it announces death of the head of the family”.

There is a particular time in the night when a cock is supposed to crow. If it crowed outside that time, it was a bad omen. It warned against the death of the house head. To counteract the warning so that the house head would not die, that cock had to be slaughtered immediately. The left wing and the left thigh were taken and thrown on the hill saying that those you want are this side, leave the people alone. It is believed that after this, the head of the home would not die.

4.1.4 Spiritual

This category includes myths and beliefs which could not be explained. It is believed that there is a supernatural power, a sacred being, a powerful force which works out “miracles”. The people can hardly explain it but all they know is that it works for them and it is true. How? When? Where? They do not know. They live in total fear and respect

of that super natural power. They have faith in it and they never question how things work out as this is considered an abomination,” *ekiive*”.

Some of the myths that were collected fall under this category. Below are examples of such;

It is believed that unhatched eggs, tie court cases. “Egii lyenziliza lisiba emisango”

When a hen lays eggs, it sits on them and incubates them with a purpose of the eggs hatching into chicks. After incubating these eggs for 21 days, if only one egg does not hatch and the rest hatch into chicks, the one egg that remains unhatched is referred to as “*egilyenziliza*”.

If one is involved in court case, and chances are that he is the wrong, he uses the unhatched egg to tie the court case. Tying in this case means that that the court case is abandoned or shelved or the file is closed for one reason or the other.

The person involved in the court case, goes to a traditional healer and he is given some medicine which he has to put on the unhatched egg and burry while saying the following words “*Just as this egg is dormant and can never hatch, so should the court case be*”.

By carrying out the ritual above, the court case is automatically stagnated and never progresses. Whatever happens to the judges and the lawyers handling the case cannot be explained by the people but all they know and believe is that the case stagnates.

“Black hen used to remove spirits from people if they attack them. You remove the feathers and burn, when the smoke goes on the affected person, the spirits speak their cause” (plate2 and plate 3).

A person who has been attacked by spirits is helpless. He can either sit down and not talk anything nor move from whichever place they are. Their eyes swell and become very red, and the body freezes as if they are a statue. Those spirits are the ones that cause them to behave like that. The person can behave differently depending on the type of spirits that have attacked him. If these spirits are not given attention, they can easily kill the person

they have attacked. Remember the spirits do not die, after killing that person, they then attack another person until they are given audience and they speak their cause.

It is believed that this condition can be treated using the feathers of a black cock . It could be *nsesere* (plate 1) or not depending on the native doctor. These feathers are plucked off a cock and are burnt. The smoke from the feathers blows over the person who has been attacked by the spirits. The spirits then speak out their cause, who sent them and what they want. They are given what they want and they live the person. These spirits are then sent into a black cock. That is why black chicken are usually associated with bad omen.



Plate1, black nsesere cock

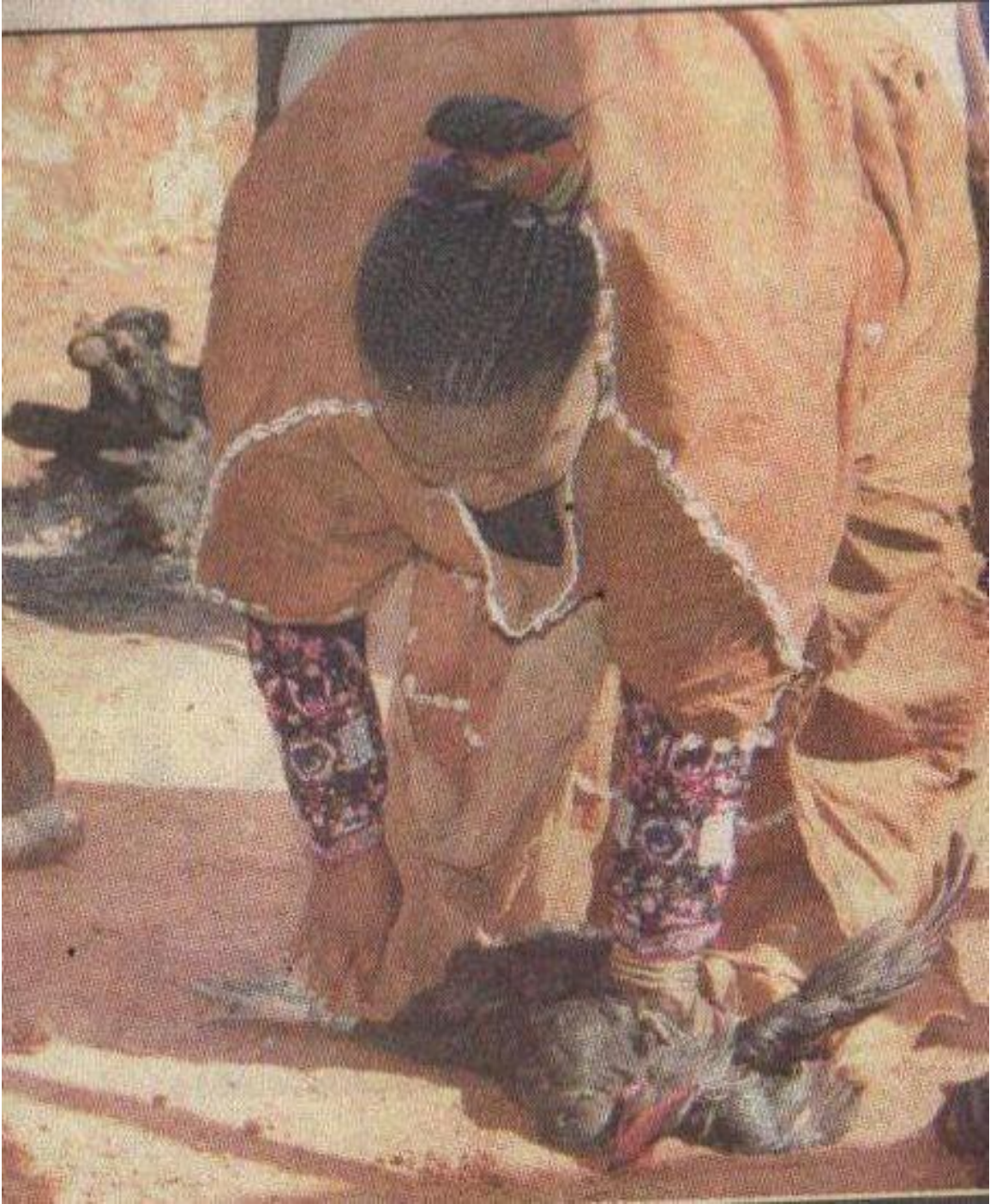


Plate 2: Traditional healer using black cock to trap spirits



Plate 3; Traditional healer after the ritual and trapping the spirits.

4.1.4.1 Treatment

This section includes myths and beliefs whose practices are directly involved with treatment of certain human related diseases or conditions. Examples of such myths and beliefs and the conditions they cure is explained in detail below;

The thy bone of a bird known as Francolin “enkwaale” cures cataract, “enseenke”, when you blow through it into the sick eye.

Francolin ‘enkwaale’ is a wild bird grey in color with orange legs and it is associated with bad omen when it crosses your compound alive. However it is eaten by people if it is hunted and slaughtered in the bush and brought home for cooking, here it has no harm.

The thy bone of this bird after eating the meat off it, is kept in the kitchen roof and naturally smoked since firewood is the major fuel source in the rural areas. This bone is hollow and one can easily see through it.

Cataract is a condition whereby there is a whitish spot on the cornea of the eye, and this spot keeps on spreading. It spreads until it makes the cornea opaque and light cannot go through thus one becomes blind.

When a child is suffering from cataract, his guardian blows through this smoked thy bone, into the sick eye. It is believed that if it is blown through into the sick eye consecutively for a week, the eye becomes normal. It is not known what magic happens between the bone, the blown air and the eye, but what known is that the eye gets cured.

Unhatched egg used by children suffering from measles to avoid their eyes from bursting.

Measles is one of the six killer immunisable diseases in children. When a child suffers from measles, the iris of the eyes bursts so the eyes remain open but cannot see. So they actually become blind. When a child suffering from measles looks through this unhatched egg, it is believed that it will prevent the iris of the eyes from bursting so the eyes can see.

This traditional indigenous knowledge is common and known to most people. They have used it several times and it has worked for them. It is now used as a routine to every child in these places suffering from measles. As a result, every home tries its best to get and keep an unhatched egg.

The mother or guardian of the sick child holds the egg in front of the child at the eye level, moves it from left to right and the child has got to rotate its eyes the direction the egg is moved. In the process, the eyes are fixed on the egg for a period of 3 minutes and it is believed that this action stops the eyes from bursting

This was revealed to us by women as they are the ones who carry out this ritual. This is because women spend more time with the children and are the first to notice when their children are sick. The men knew the myths but did not know what exactly was done and how it worked.

However, these ladies could not explain what magic took place that avoided the eyes of their children from bursting.

4.1.4.2 Blessings

White hens used to clear the way for blessings “kwelula mikisa” in a home

It is believed that white chicken bring blessings in a home, they remove the curses that would be in a home, or sent by just bad heated people. That is why in twin ceremonies, white chicken are used saying “bweza bwa mukasa”

At the birth of twins, white chicken a hen and a cock are given to the mother and farther of the twins by the grandparents of the twins saying “*bweza bwa mukasa*”. In the Buganda tradition, mukasa is the chief god of the lake. A lake is believed to contain many riches, life and blessings. Since twins are very hard to get and produce, when one gives birth to twins, the grandparents of the twins, call upon this god to give blessings, riches, long life as relates to the lake, to these twins. *Bweza bwa mukasa* , means blessings from mukasa (god).

These ceremonial chickens should never be removed as it is believed that when they are removed, the twins will die, since you will have removed that which blesses them with life.

4.1.4.3 Sacrifice

This section includes myths and beliefs that involve sacrifice of animals in their ritual. Some of them include the following;

“Lujjumba slaughtered on the new boat before it can go into the water, to avoid the boat from getting accidents”.

In the Buganda culture it is believed that there are gods / spirits that rule, control and are in charge of the lake and its contents. The main god of the lake is called “*lubaale mukasa*” spirit mukasa. Before carrying out any activity in the lake, the spirits and gods

of the lake have got to be respected and acknowledged. This is done through offering a blood sacrifice of *lujjumba* cock (plate 4).

Lujjumba is a cock with orange, red and black feathers. It is big and quite hard to breed and raise a flock of *lujjumba* alone. It comes up by chance and usually even the farmers never know if their chicks would turn into *lujjumba*. Native doctors are very interested in *lujjumba* and it is used on many cultural ceremonies and rituals.

It is believed that sacrificing *lujjumba* for a new boat before it begins being used, will avoid the boat from getting accidents in the lake. If it is not sacrificed for, it will cause an accident and cause some people to die, by doing that they will have sacrificed for themselves. After a sacrifice, no other is needed. The sacrifice in this case is blood from *lujjumba* and the boat will be safe for use.

The same sacrifice is done for the nets before they can be used in the lake for fishing. By offering that sacrifice, it is believed that the spirits and gods of the lake will be pleased and they will bless you with the riches of the lake (fish) when you go fishing.

This myth was very common in the sub county near the lake. People that reside near the lake strongly believe in most of these myths, to the extent that they whisper while explaining in fear that the gods might hear them speak, which can cause calamity in the area.



Plate 4, lujjumba nsesere

4.1.4.4 *Curse*

Unhatched eggs are used to tie people's activities (child bearing, business and court cases).

Native doctors use unhatched eggs with other medicines to tamper with peoples reproductive systems so they cannot bear children, or cause their businesses to flop and stargnet court cases.

The person involved carries out the ritual saying *"Just as this egg is dormant and can never hatch, so should the court case or womb, or business be"*.

This is usually requested for by people who want to hurt others. These things actually work for them.

4.1.5 Summary of the meanings attached to myths and beliefs according to the different socio classes.

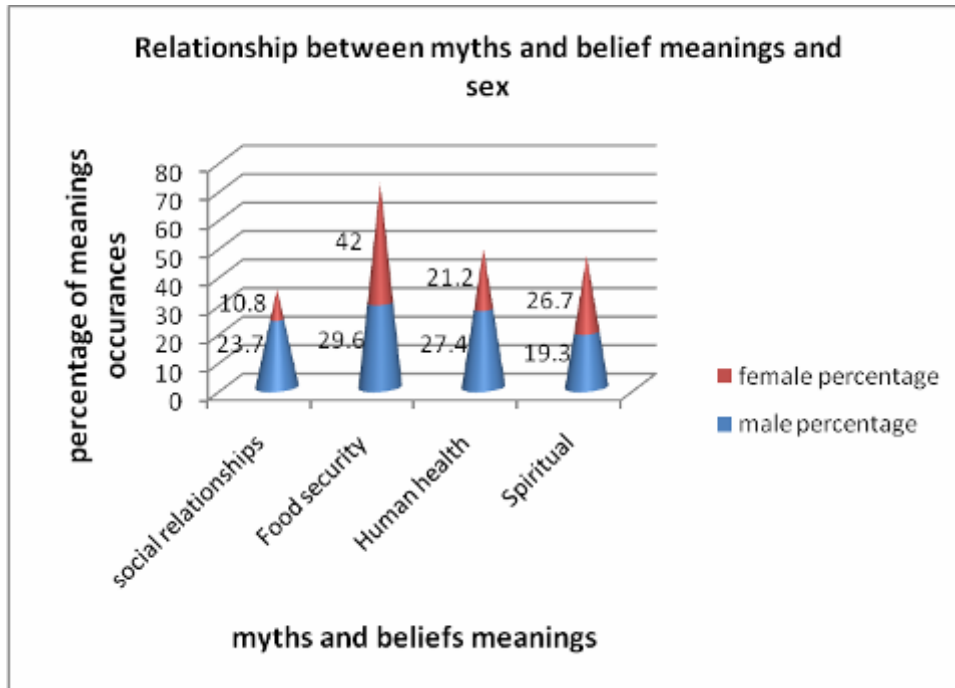


Figure 1. Relationship between myths and belief meanings and sex

Food security ranked highest between both sexes (fig 1). However among the men, food security was followed by human health, then social relationships and lastly spiritual reasons. On the other side, among the women, food security was followed by spiritual then human health and lastly social relationships.

Apart from food security which is a general concern for both sexes, Spiritual aspects were most valued by the women while among the men this ranked last (fig. 1). This shows that women are the ones that are mostly involved in spiritual activities compared to the men. This could be brought about by the fact that women are suppressed in all aspects, since they are the marginalized group, they have no ground where they can argue out their cases. As a result, they seek spiritual intervention. This does not matter to them

whether the outcomes are positive or negative, but they get the satisfaction that they are in control of the situation.

Social relationships ranked second among the men compared to the women who ranked this last. This could be because the women are not involved in any decision making activities both in their homes and in community issues. So it is upon the men to ensure that the social relationships are strong at whatever level.

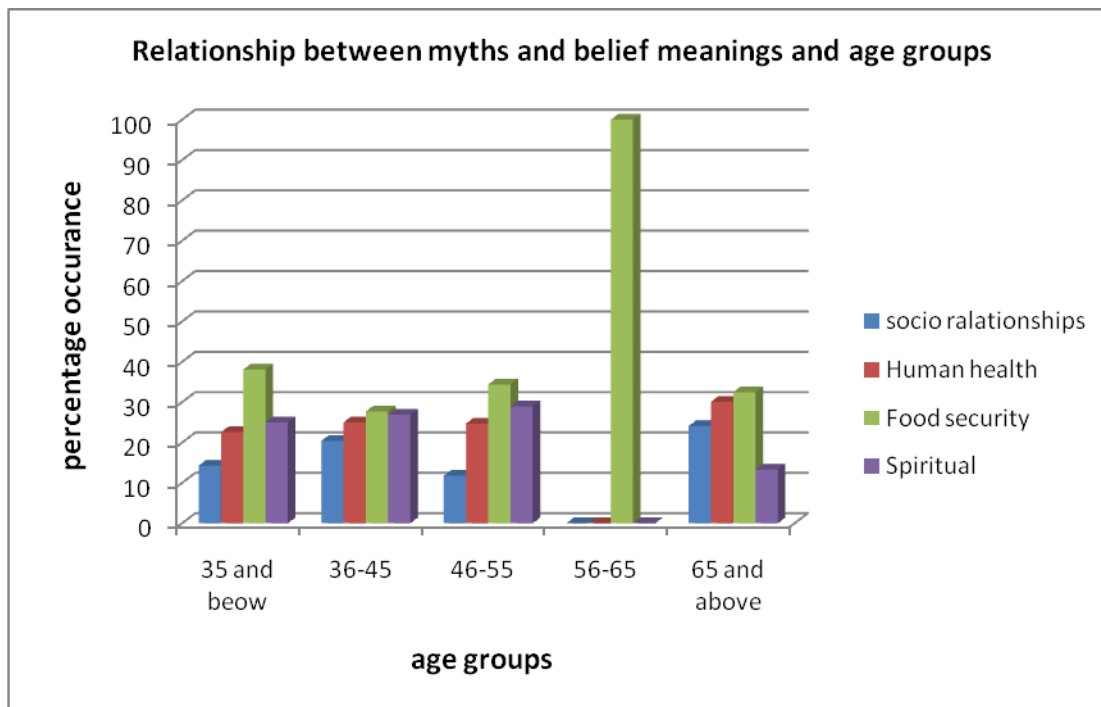


Figure 2. Relationship between myths and belief meaning and age groups

Across the different age groups, food security ranked the highest. While spiritual ranked next to food security among the age groups of 55 years and below, it ranked least among people of age group 65 and above (fig 2). This could be that people of age 55 and below are young and have so many problems, issue and questions about life that they are longing to find answers to. As a result, they seek spiritual powers to help them through. On the otherside, people of age 65 and above, have experienced, tried and tested life and have either found answers to life's questions or not. They barely have any new issues that they long to find so they do not seek spiritual intervention. They have accepted and allowed life to take its course, as they wait for their death.

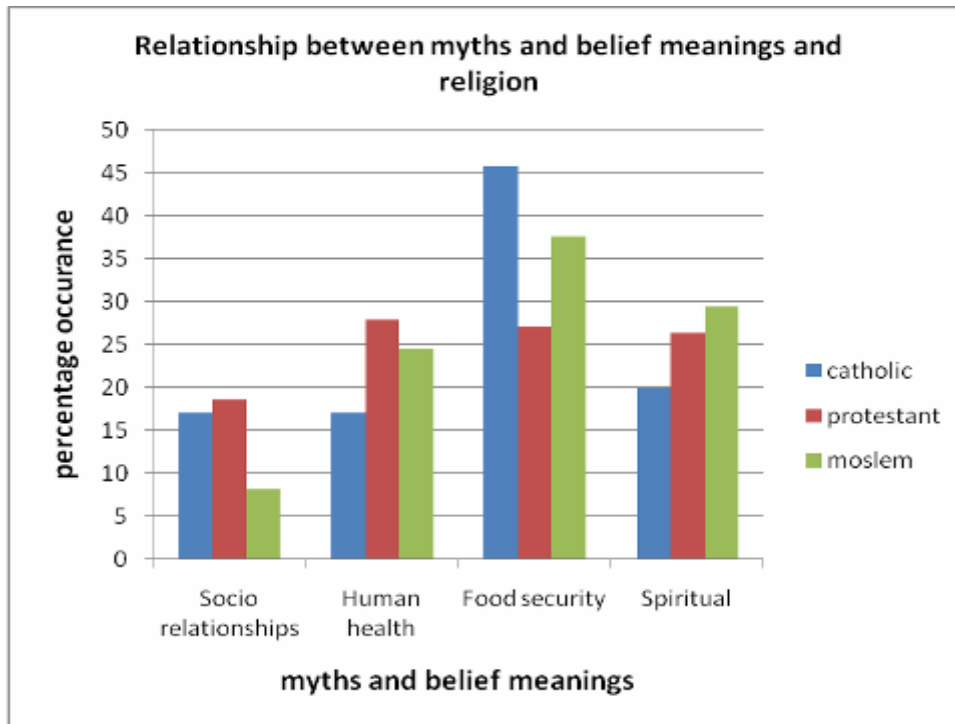


Figure 3. Relationship between myths and belief meaning and religion

Among the Catholics and Moslems, food security ranked highest, followed by spiritual then human health and finally socio relationships (fig 3). This could be that Catholics and Moslems believe more in the spiritual world and seek to find their answers in the spiritual. This confirms the example they gave that one Sunday in the months, the priests carry out mass at the shrine of the Bayunga clan in Masaka district Kyanamukaka sub-county. Also most of the traditional healers were Moslems. This could explain why the two religions ranked spiritual as the second reason as to why they practice the myths and beliefs. Among the Protestants, human health ranked highest, followed by food security then spiritual and finally socio relationships (fig 3). This could be that people in this faith attach more value to their lives and they fear death. So the reason they carry out most of these practices is to ensure good human health. In all faith, social relations ranked last this could be that this is taken for granted and they don't think they have to put in effort to achieve it.

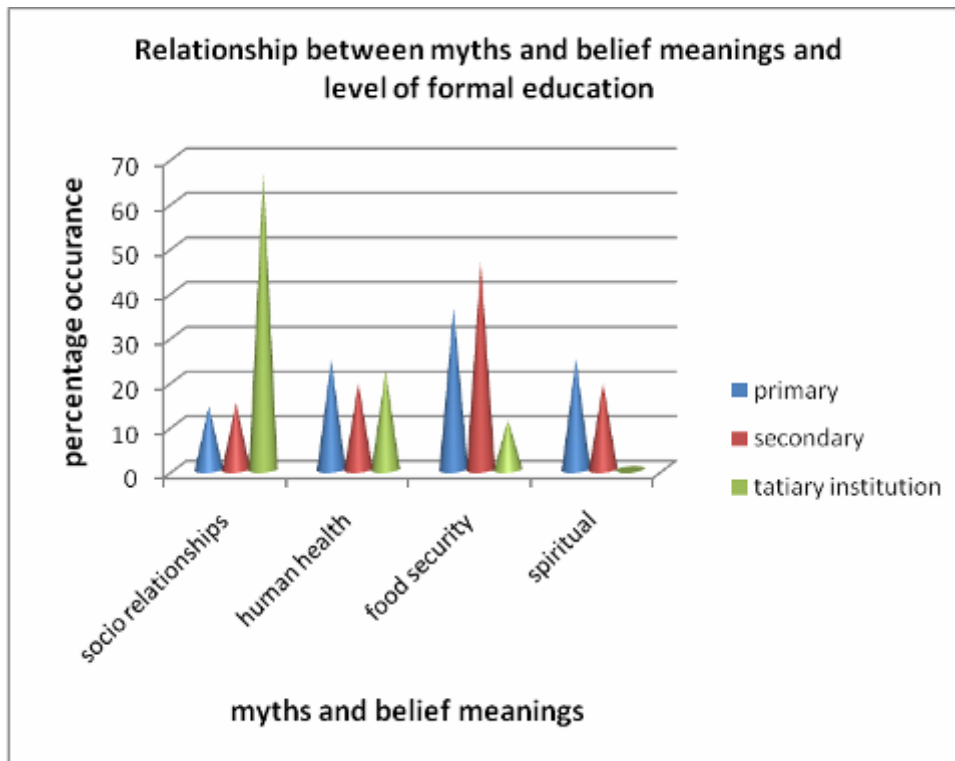


Figure 4. Relationship between myths and belief meaning and level of formal education.

Among the people who had attended tertiary institutions and have some skills, the reasons they practiced the myths and beliefs was basically to improve social relationships followed by promote human health then enhance food security and lastly for spiritual purposes (fig 4). The reason they rank spiritual last could be that they involve reasoning in most of life's phenomena that they think that spiritual activities are superstitious. So they choose not to involve themselves in such activities. They then choose to involve themselves in actions that promote social relationships as they believe that this carries more meaning to their lives than the former. Among those that had attended up to secondary school level, the major reason for practice of the myths and beliefs was, Enhance food security followed by promote human health then for spiritual reasons and finally to improve social relationships (fig 4). Apart from food security that ranked highest in this category, human health was the major reason as to why they involved themselves in those practices. They feared death and so they had to carry out the rituals so as to remain alive. Among those that had attained primary education, the major reason

for practice of myths and beliefs was, enhance food security followed by spiritual reasons then human health and finally promote social relationships (fig 4). Apart from the food security aspect, spiritual reasons ranked highest, this could be that people in this category do not involve reasoning in explaining life's occurrences, so they believe that whatever happens has a spiritual attachment to it. Either the gods are angry, or they want something or they need to be appeased. Their reasoning rotates around that phenomenon that life is spiritual and every occurrence has a spiritual backing.

4.2 Disease elements in poultry myths and beliefs

Although societies have meanings and significance attached to indigenous poultry myths, beliefs, practices, rituals, dos and don'ts, there exists disease elements that were identified as being associated with these practices. There are salient aspects of disease spread and control embedded within the myths and belief practices, which are not acknowledged or known to the people. Therefore by practicing these myths and beliefs through rituals, the people unconsciously spread or prevent poultry diseases

This section seeks to answer objective 2, “to identify and document the elements of myths and beliefs related to prevention and control of poultry diseases”. Out of the 164 myths and beliefs collected, 63% of the myths collected encouraged disease spread, 13.5% promoted disease control and prevention while 19.2% of the myths collected had nothing to do with spread or control of poultry diseases.

This is clearly illustrated in the Figure 5 below. It's on this basis that the myths related to spread will also be discussed in this section so as to know how spread of poultry diseases is enhanced.

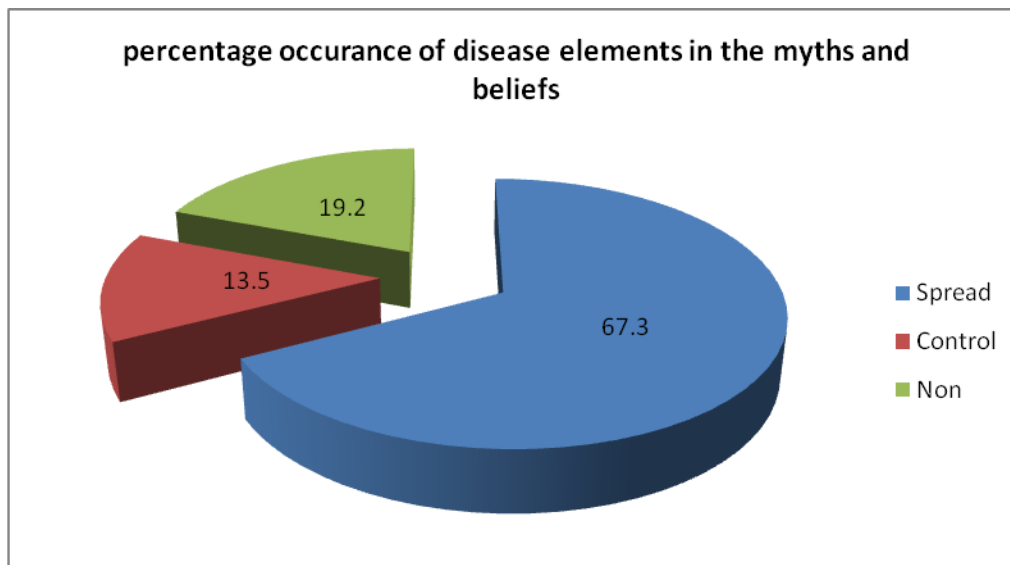


Figure 5. Percentage occurrence of disease elements in the myths and beliefs.

Myths and beliefs that are associated with spread and control of poultry diseases

A car carrying a dead body was supposed to run over unhatched eggs before it starts its journey in a belief that this would avoid the car from getting an accident. An unhatched egg is placed in front of all the four car tyres and the car is made to crush them as it starts its journey.

New cars were made to run over eggs before they could officially be put to use i.e. driven. Fresh eggs are put under each tyre and the vehicle made to run over. The eggs are placed there by the clan heads or elders in which the person who has bought the car belongs.

Unhatched egg was used on a child suffering from measles to prevent their eyes from bursting. This ritual is performed by the mother or guardian of the sick child. An unhatched egg is passed in front of the eyes from left to right and the child has to keep the eyes fixed on the egg. In the process, the eyes rotate from left to right. This is done for about three minutes and it is believed that this action prevents the iris from bursting.

Unhatched eggs were used to chase away night dancers from your compound or garden. The traditional doctor gives medicine that should be combined with the unhatched egg. The two things are then taken to the compound or garden where the night dancers are fond of going and planted while saying “ just like the hen abandoned this egg, so should you abandon me” it is believed that after that ritual, the night dancer does not come to your compound or garden again.

Before one sold off their chicken, they removed the tail feathers and kept them in the chicken house in the belief that the buyer would only take the chicken but not their entire rearing ability ‘kisiibo’.

A cock was slaughtered when laying the foundation or roofing a house in the belief that this avoided the house from killing the residents or even the builders themselves. Lujjumba cock is preferred for this ritual. When the head is cut off, the blood is sprinkled on the bricks and soil of the foundation. At the roofing stage, the blood is sprinkled on the iron sheets before they are hanged up on the roof.

Shells were put on a stick and hanged in the kitchen in the belief that this action immunized the children against measles.

After hatching, the shells and the nest are taken and thrown at a t-junction ‘mansangazila amasajja’, in a belief that this prevents the chicks from being eaten by the eagle.

Guinea fowls ‘nkofu’ are reared by people. Actually, hens can hatch eggs of guinea fowls.

Francolin ‘enkwaale’ are eaten by people. However they are hunted and dressed from the bush, as it is believed that if a francolin is brought to a compound alive, the head of that home dies.

Kimabala birds at the island are eaten by people

Eggs from bukoowe are sweeter than those from chicken.

‘A son in-law is a cock’. A son in law was always given a cock by his in-laws when he visits or when his wife visits her parents. The cock given to a son in-law was never to be

plain white or plain black as these colors were associated with spiritual events. The parents' in-laws never handed over this cock to their son-in-law in person; it was given to somebody else, a relative or not to hand over, as getting close to an in-law was an abomination in the Buganda culture.

Traditional healers demand for white, black, lujjumba cocks in treating their patients. The type and color asked from you depends on your illness.

A compound with twins is supposed to have white chicken. At the birth of twins, the maternal grand parents to the twins bring a spotless white hen and the paternal grand parents bring a spotless white cock. These two chickens are given to the twins. They are raised in the compound in which the twins are raised. These chickens are not supposed to be removed at any one time. If they are removed, may be death due to disease, they are supposed to be replaced immediately.

African pied wagtail 'namunye' brings blessings in a home; it should never be bitten or chased away.

A cock given to a son-in-law from parents' in-law was eaten immediately. "enkoko yo muko temala bibamba ewutwa buwutwe". This cock should never be sold, taken to native doctors or used for any other purpose.

A necked neck 'mukongole cock should never be given to a son-in-law as this is immoral.

When chicken eat their eggs, the feathers from the neck are plucked off in belief that this scares the chicken not to eat the eggs again because they fear that if they continue eating the eggs, their heads will be cut off.

Poultry houses are smoked with feathers in a belief that this is a vaccine against Newcastle 'kipumpunu'.

Smoke from nkejje or nkejje stick acts as vaccine against Newcastle disease 'kipumpunu'.

A new chicken was made to count rows in the kitchen 9 times and was informed that was its new home and that it should never get lost.

It was believed that guinea fowls '*nkofu*' did not fall sick very often therefore, people preferred to rear them compared to other wild birds.

It was believed that Guinea fowl '*nkofu*' meat was sweeter than chicken

It was believed that Guinea fowl '*Nkofu*' meat had more food nutrients which lead to prolonged life.

Eggs were touched with ash when taking them where they were to be hatched from. It was believed that this improved hatchability of the eggs.

Chicks were scared with old, dried banana leaves the first time they went out as it was believed that this introduced them to the harsh environment they were to meet outside the house.

The first time the hen moved out with its chicks, the nest and laying material were removed immediately and the place they occupies burnt for some time, in the belief that this killed the chicken mites and prevented them from spreading the entire house.

Hens and cocks were taken to another location away from their neighborhood when time for breeding came.

Cock was never allowed to mate with its mother in the belief that this was an abomination.

After a hen hatched, a caterpillar was tied on its wing in the belief that this would help it raise its chicks properly.

When a nephew visited an uncle, the uncle had to put money at the entrance of the house where the chickens stay such that as the child tries to walk, he picks the money and then enters inside that house. If this was not done and the child enters bare handed without money it was believed that all the chicken in that home would die.

4.2.1 Causes of spread of poultry diseases

This section discusses the myths and beliefs whose practice encourages disease spread, clearly giving the kind of diseases that are likely to be spread.

Below is a table summarizing the aspects of disease spread that are embedded within the myths and belief practices and the likely diseases that could be spread.

Table 2. The disease spread elements and the diseases likely to be spread.

Aspect of disease spread	Detail	Possible disease associated
Poor disposal	Eggs	Salmonellosis, Colibacillosis, Staphylococcus, Newcastle,
	Feathers	Newcastle, Infectious bronchitis, Gumboro, Parasites (Fleas, Chicken ticks)
	Blood	Bacterial infections e.g. Salmonellosis, Viral infections. Avian Influenza
	Shells	Newcastle, Staphylococcus, e.coli
	Chicken parts	Tuberculosis, Marex, Avian locosis
Wild birds	Contact (rearing, using different body parts)	Avian Influenza, Newcastle disease, Gumboro, psittacosis
	Food (meat, eggs)	Avian Influenza, fowl pox, Infectious bronchitis
Movement	Whole bird from one place to another	Avian Influenza, Newcastle disease, Gumboro, infectious bronchitis,

Through the actual practice of these myths and beliefs, poultry diseases are spread through, poor disposal of; eggs, feathers, blood, shells and chicken parts, wild birds being reared together with poultry and being used for food (meat and eggs), movement of birds from one place to another.

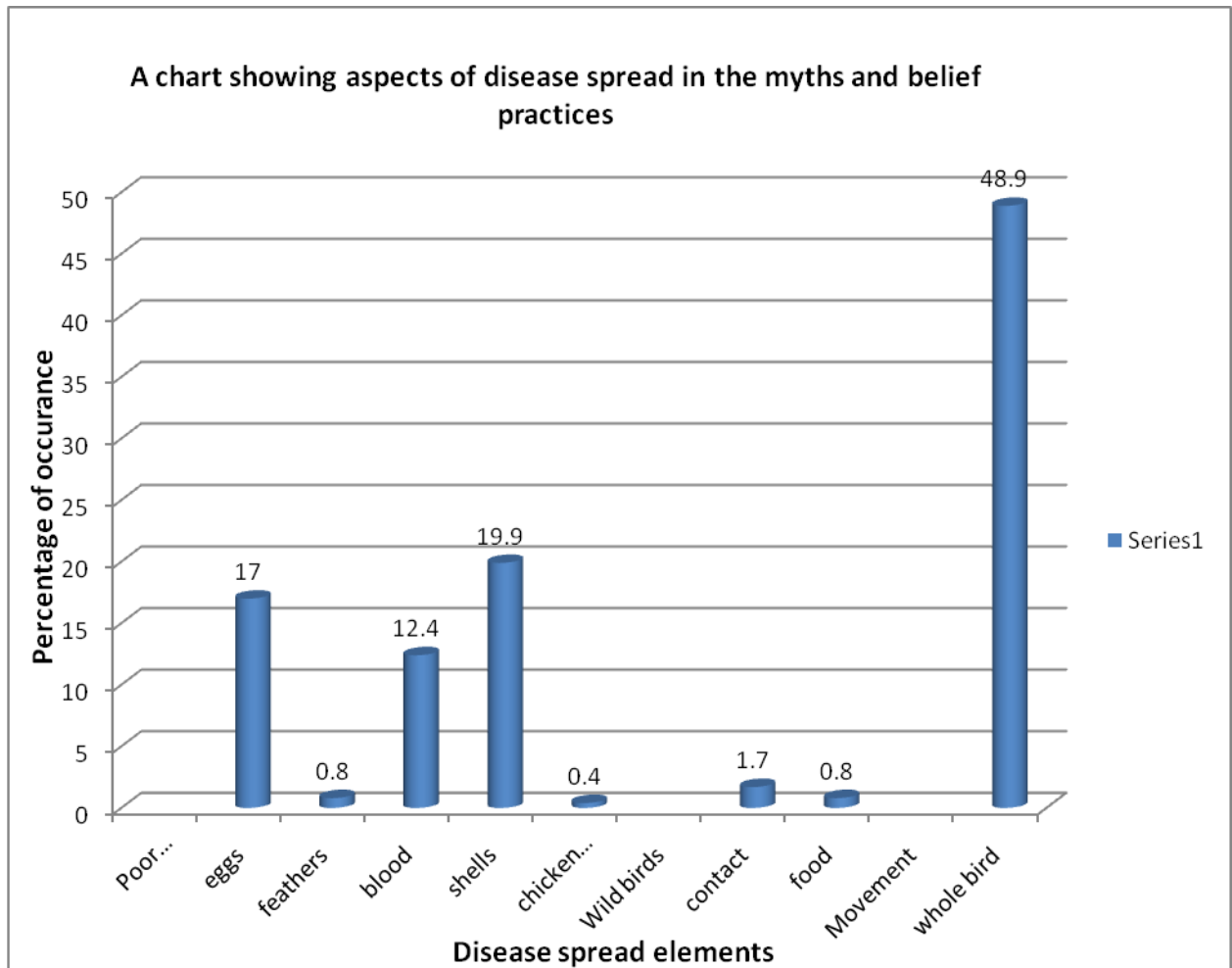


Figure 6. Aspects of disease spread in the myths and belief practices.

4.2.1.1 Poor disposal

In this section we shall look at the disposal of poultry parts and products. The way in which they are disposed off is an avenue for disease spread. Poor disposal contributed 33.5% of the disease spread elements in the myths and beliefs collected. This included poor disposal of eggs (17%), feathers (0.8%), blood (12.4%), shells (19.9%) and chicken parts (0.4%).

Below we discuss in detail how poor disposal of these parts leads to the spread of poultry diseases clearly giving examples of the diseases likely to be spread.

4.2.1.1.1 Eggs

Seventeen percent of the myths collected which encourage spread of poultry diseases involved poor disposal of eggs in different forms. This section describes the myths and belief practices that involve using an egg in the ritual (act done in fulfillment of the myths and belief practice). This includes the use of fresh or unhatched eggs in the rituals. Below are some of the myths and beliefs that involve the use of eggs in the rituals.

“Cars carrying dead bodies are made to run over unhatched eggs “egilyenziliza” before they set off”.

When a hen lays eggs, it sits on them and incubates them with a purpose of the eggs hatching into chicks. After incubating these eggs for 21 days, if only one egg does not hatch and the rest hatch into chicks, the one egg that remains unhatched is referred to as *“egilyenziliza”*.

These eggs are put in front of each tyre of the car. It is believed that when a car carrying a dead body crushes these eggs, the spirit of the dead person is made as dormant, useless, powerless, unfruitful or as dead as that unhatched egg.

An unhatched egg has no hope of hatching after the 21 days, any rituals involving this egg aim at terminating, stagnating or bring to an end something.

By using this egg in the ritual, the spirit of the dead person is made as powerless or useless as that egg so it will not cause any harm to the car or the people traveling in that vehicle.

If the car carrying the dead body does not step on these eggs, it is believed that the body will not reach safely its destination. In the Buganda culture, it is believed that when a person dies, his spirit stays alive and active. This spirit does not want to be buried so it will resist any attempt to bury it. This spirit if not inactivated as discussed above, will cause the car carrying it to get an accident which could involve death of some people in the car.

A story is told of a car carrying a dead body that did not step on the unhatched egg as required by tradition. The car was turning its self in a direction opposite to where they were supposed to go. On several occasions the driver tried to turn it to the right direction but it still turned itself back to the wrong direction. The car had to fulfill the ritual (stepping unhatched eggs) before it could move to its destination.

All the people interviewed affirmed that they still practice and believe in this myth. It was practiced by their fore fathers and is part of their tradition. It is done to stay in peace with the dead even after burying them. The people further stressed that even if they are to pick their dead bodies from the mortuaries, the cars, ambulances and bicycles have got to step on these unhatched eggs in fulfillment of their tradition.

In the Buganda culture, this is a very important ritual that is done before transporting a dead body from one place to another.

This act of crushing the eggs by the vehicle will lead to spread of poultry diseases in case the egg was infected through the following ways;

the car tyres after crushing the egg and getting in contact with the contents will continue to spread the diseases wherever it will travel until the egg content gets finished from the tyres

After a car steps on the unhatched egg, the egg content is not removed. The chicken in the area where the eggs were crushed from will eat the content that remains behind, as most of the chicken in the villages are free ranged (move around scavenging for food, no limit is put to them as to what they should or shouldn't eat, they utilize any chance they get to eat). In turn, they will also get infected with the disease that the egg contained.

The people who pass by stepping the contents also spread the diseases until the contents get finished from their soles.

Children crawling or playing will also get in touch with the content thus spreading diseases.

Some of the diseases that can be spread through this action include; Salmonellosis, Colibacillosis, Staphylococcus and Newcastle.

“New cars are made to run over eggs before they can officially be put to use i.e. driven”.

Buying a car is something very big and important. In the Buganda culture, when one buys a car, the spirits must be acknowledged for enabling you to acquire the car and the car itself has got to be offered a sacrifice for, such that it does not cause any harm to the owner and others who intend to use it.

By fulfilling the ritual, it is like acknowledging the ancestral spirits and presenting the car to them. In so doing, the spirits are pleased and it is believed that they will protect the owner and the car from the spirits of accidents and bad luck.

In this belief, the egg symbolizes a cock. An egg is placed in front of each tyre of the new car and the car driven over. It is believed that when a vehicle crushes the eggs, an offering has been made for it, so there is no need for it to sacrifice for its self. If this is not done, it is believed that the vehicle will sacrifice for itself, it does this by causing an accident and people die. By this it would have sacrificed for its self.

It is believed that a sacrifice is needed once. If you sacrifice for it yourself, that is enough. If you don't and the vehicle sacrifices for itself, still that's enough, it will not do it the second time. All that it needs is a sacrifice for itself.

In this belief, a sacrifice is done for a vehicle that a person is owning for the first time whether it is brand new or second hand, provided it is the first time you are owning it, it is referred to as new and so should be sacrificed for, to avoid any eventualities.

A gentleman (63 years) gave a testimony where he sees most of the people who work in cities bring their vehicles home for the rituals to be carried out before they can use them for any other purpose. He was stressing that this ritual is practiced even by the people in cities who are rich and well educated. He equated this to respect for the dead ancestors.

The act of crushing these eggs spreads diseases as described in the section above of unhatched eggs.

“A child suffering from measles is made to look through unhatched egg “Egilyenziliza” to avoid the eyes from bursting “kwatika”

Measles is one of the six killer immunisable diseases in children. When a child suffers from measles, the iris of the eyes bursts so the eyes remain open but can not see. So they actually become blind. When a child suffering from measles looks through this unhatched egg, it is believed that it will prevent the iris of the eyes from bursting so the eyes can see.

This traditional indigenous knowledge is common and known to most people. They have used it several times and it has worked for them. It is now used as a routine to every child in these places suffering from measles. As a result, every home tries its best to get and keep an unhatched egg.

The mother or guardian of the sick child holds the egg in front of the child at the eye level, moves it from left to right and the child has got to rotate its eyes the direction the egg is moved. In the process, the eyes are fixed on the egg for a period of 3 minutes and it is believed that this action stops the eyes from bursting

This was revealed to us by women as they are the ones who carry out this ritual. This is because women spend more time with the children and are the first to notice when their children are sick. The men knew the myths but did not know what exactly was done and how it worked.

With this important function of the unhatched egg, people are forced to keep unhatched eggs in their homes as they await their use. The act of using the unhatched egg and using it again, predisposes the rest of the chicken to the diseases that the egg could be carrying. As after handling the egg, the people do not wash their hands before dealing with the rest of the flock, which puts the chicken at a risk of contracting diseases explained in the section above.

“Unhatched eggs, “egilyenziliza”, are used to chase away night dances”

Night dancers came in the night when people are asleep and dance in the compound or gardens while naked. They don't dance in their own premises they go to other peoples premises. They bring about bad omen in the area they dance in. When they come to a garden, they bring about low yield in that field.

Night dancers can be a big problem If you don't send them away. They are normal during the day but start that business in the night. The people know them but cannot confront them and tell them to stop dancing at night, so they resort to other means of sending them away.

It is believed that unhatched egg can be used together with another medicine as given by the native doctor to chase night dancers from your garden. The night dancer is made to resist from your garden as a hen resists that unhatched egg and so s/he does not come back to that field again.

The act of putting the unhatched egg in the garden, predisposes the rest of the flock that scavenge in the gardens to diseases that the egg could be carrying as discussed above.

4.2.1.1.2 Feathers,

This section includes the myths and belief practices that involve using feathers in the ritual. For example;

“Before you sell off your chicken, you pluck off some of the feathers and keep them in the poultry house, such that the buyer only takes the chicken not your entire flock ‘kisiibo”

People come to buy chicken from homes with many intensions which could be good or bad to the owners of the chicken. To guard from any eventualities, farmers had to come up with ways of protecting themselves and their stock.

Before you sell a chicken, you have to pluck off some of the feathers and retain them in the house where the chicken was staying. . By retaining some feathers, it is believed that you are just selling off the chicken but retaining your poultry farming ability. Retention of feathers symbolizes retention of your flock, though the individual chickens are sold off. If anyone had any ill intensions, they will not come to pass as you will have already protected your chicken and your flock in advance. In other words, it is like vaccination against ill intensions to the flock and the owner.

When you sell the chicken without plucking off some feathers and retaining them in the chicken house, it is believed that you will never be able to rear chicken again.

This practice encourages part (feathers) of the outgoing stock to remain. Incase the flock had a disease, these feathers act as reservoirs of that disease in that house. When one brings a new stock, it will definitely be infected by the disease as the disease causing organisms will be very present. Even if the house is disinfected but those feathers are kept in the house, there will always be disease in that chicken house.

Some of the diseases that can be spread through poor disposal of feathers include; Newcastle, Infectious bronchitis, Gumboro, Parasites (Fleas, Chicken ticks).

4.2.1.1.3 *Blood,*

This section describes the myths and belief practices that involve using blood in the ritual. Below are some of the myths and beliefs that involve the use of blood in their actual practice.

“Chicken is slaughtered on the foundation and roofing of new houses and the blood sprinkled on the iron sheets and bricks”. (Okusaalila omusinji ne mu kuseleka)

In construction of the foundation and during roofing, It is believed that a sacrifice has got to be offered. This sacrifice has got to be of blood, so blood of a cock is preferred especially lujjumba cock. A new house is a great achievement that calls for celebration. In the Buganda culture, the spirits of the dead are acknowledged and respected. For this reason, they are involved in the celebration. Since they cannot eat real food, blood is given (poured on the foundation, bricks and iron sheets). After the blood sacrifice, it is believed that the dead ancestors are pleased and will bless you to sleep in that new house without any problem.

If this is not done, it shows disrespect of the ancestors. Remember the land on which the house stands has ancestral owners who are dead. If you do not offer sacrifice to them, the house will sacrifice for them itself. It does this by killing one of the members of the owners of the home that will inhibit that house especially a son in that home. All that is needed is a blood sacrifice and it will rest its case. After that sacrifice, it is believed that the house will have no harm to the inhabitants.

A lady gave her testimony where she ignored that ritual when building her house. She later moved into that house after completion. By then she was 8 months pregnant. She confessed that she lost her pregnancy (miscarried) and she almost lost her life too.

In this scenario, the unborn baby was the sacrifice that the house offered to the dead ancestors.

By sprinkling this blood, some spills on the floor and the chickens that scavenge for food, can easily come across it and eat it. If the chicken was sick and the blood contained some disease organisms, it can be easily spread to the rest of the chicken that were healthy but ate the blood that sprinkled on the floor.

Example of such diseases include; Bacterial infections e.g. Salmonellosis, Viral infections, Avian Influenza.

“Lujjumba slaughtered on the new boat before it can go into the water, to avoid the boat from getting accidents”.

In the Buganda culture it is believed that there are gods / spirits that rule, control and are in charge of the lake and its contents. The main god of the lake is called *lubaale mukasa* spirit mukasa. Before carrying out any activity in the lake, the spirits and gods of the lake have got to be respected and acknowledged. This is done through offering a blood sacrifice of *lujjumba* cock .

Lujjumba (Plate 5) is a cock with orange, red and black feathers. It is big and quite hard to breed and raise a flock of *lujjumba* alone. It comes up by chance and usually even the farmers never know if their chicks would turn into *lujjumba*. Native doctors are very interested in *lujjumba* and it is used on many cultural ceremonies and rituals.

It is believed that sacrificing *lujjumba* for a new boat before it begins being used, will avoid the boat from getting accidents in the lake. If it is not sacrificed for, it will cause an accident and cause some people to die, by doing that they will have sacrificed for themselves. After a sacrifice, no other is needed. The sacrifice in this case is blood from *lujjumba*, and the boat will be safe for use.

The same sacrifice is done for the nets before they can be used in the lake for fishing. By offering that sacrifice, it is believed that the spirits and gods of the lake will be pleased and they will bless you with the riches of the lake (fish) when you go fishing.

This myth was very common in the sub county near the lake. People that reside near the lake strongly believe in most of these myths, to the extent that they whisper while explaining in fear that the gods might hear them speak, which can cause calamity in the area.

The act of sacrificing for the boat and net is a poor way of disposing blood and so predisposes the existing chicken to diseases spread through blood as discussed above.



Plate5. *Lujjumba* cock.

4.2.1.1.4 *Shells,*

This section describes the myths and belief practices that involve using shells in the ritual. Below are some of the myths and beliefs that involve the use of shells in their actual practice.

“Shells are put on a stick and hanged in the kitchen roof in the belief that it is intended to immunize the children against measles” (plate 6).

By pinning the shells on a stick and hanging them in the roof of the kitchen, it is believed to be a vaccine against measles and so the children in that home do not suffer from it.

In the event that the chickens sleep in the kitchen where the shells are hanged, and the shells carry some disease organisms, it is possible that diseases can be spread to those chicken.



Plate 6, Shells on a stick hanged in the kitchen roof

“After hatching, the shells are taken at the junction and thrown there in belief that this avoids the chicks from being eaten by the eagle”.

Predation is the major cause of low survival of chicks under the extensive and semi-intensive systems of poultry production. The eagle contributes the biggest percentage of this predation.

In the sub-counties (Buwunga and kyanamukaka) where the research was conducted, most farmers practice semi intensive system of poultry production, whereby during the day the chicken go out and scavenge and during the night, they are housed. They are housed either in the chicken, poultry house or together with the humans.

When a hen begins to lay eggs, a nest is built for it and placed in a corner. The hen lays its eggs on that nest and also incubates until it hatches its eggs into chicks. After hatching, the nest and the egg shells are carried and thrown away.

Using their traditional indigenous knowledge, they observed that the shells thrown out warn / inform the eagle about the presence of chicks in that particular compound, that is how they came up with a solution that the shells are thrown in a junction

The shells and nest are specifically thrown at a T- junction or female junction “*mansangazila amakaazi*” (plate 7), in a belief that when the eagle comes by, it gets confused as to which direction these shells came from and so it decides to give up on looking for the chicks, as it cannot afford to search for the chicks exhaustively from all the four directions. If the shells are thrown in the compound, it is believed that the eagle would easily see them and know that there are chicks in that compound and so it would come for them.

However throwing these shells at the T-junction, increases the risk of spread of poultry diseases to the different directions, since many people, cars, bicycles pass there, step the shells and take with them the disease organisms incase the hen was infected.

Some of the diseases that would be spread through this means include; Newcastle, Staphylococcus, E.coli



Plate 7, mansangazila amakazi'' a female junction.

4.2.1.2 Wild birds.

Wild birds are birds that feed and sleep in the wild. These birds are reservoirs of most of the diseases that affect domestic birds and humans. They usually act as carriers when mixed with the domestic species and humans.

Interaction of wild birds with people and domestic birds through contact and food contributed 2.5% of the disease spread elements (fig 6). This section describes the myths and belief practices that involve wild birds in the ritual. Interaction with wild birds by people and domestic birds leads to the spread of poultry diseases as discussed below.

4.2.1.2.1 *Contact*

This section describes myths that involve contact with wild birds in their practice. Contact with the wild birds, their products or their parts with people or domestic flock is an avenue for disease spread. Examples of such myths and belief practices include;

Guinea fowl “nkofu” is reared; hen can hatch eggs of Guinea fowl and the two can be reared together (plate 8)



Plate 8. Guinea fowl being reared together with chicken.

Guinea fowls are naturally wild birds. However people hunt them for several reasons such as food, money; have ready market and they don't fall sick.

The guinea fowls are hunted from the bush and raised together with chicken at homes. At times their eggs are collected from the bush, incubated and hatched by hens and the young ones reared together with the chicken just as shown in the picture above (plate 8)

Both practices predispose the chicken to diseases as these are wild birds and are a reservoir to most of the diseases that affect domestic fowl.

Some of the diseases that can be spread through this include; Avian Influenza, Newcastle disease, Gumboro, psittacosis.

4.2.1.2.2 *Food*

In the Buganda culture men had to hunt for food especially meat. A man was gauged by his ability to hunt. There is even a god / spirit in charge of hunting. Its name is “*lubaale ddungu*” Eating wild animals started as far as Stone Age and is part of the Buganda tradition.

Some myths and beliefs involve eating wild birds in their practice. People eat meat and eggs of some wild birds in belief that they are sweeter, they create resistance to diseases (boost immunity), cause people to become wiser and also due to the fact that other kinds of meat are expensive. This exposes the people to zoonoses (diseases that can be transferred from animals and birds to humans) and also predisposes domestic flock to the diseases from the wild. Examples of such myths include;

“Enkwaale are eaten by people”.

Enkwaale are small birds like guinea fowls though smaller. These wild birds are grey in colour. It is believed that if this bird crosses your compound alive, the head of that family dies. However these birds are eaten by people. They are hunted and dressed from the bush, then brought home as meat.

However the people involved in the dressing action do not clean themselves clean before they approach home where there are domestic birds, so they predispose the domestic flock to the diseases that the wild bird had. Such diseases include; Avian Influenza, fowl pox, Infectious bronchitis.

“Kimbaala, birds at the island are eaten by people”.

Kimbala are birds at the island, they usually rest at the shores. People hunt them and eat them as food. They are more available and cheaper than chicken. Given the scarcity and expense of meat and chicken, people resort to these wild birds as an alternative.

The process of dressing the birds compromises the biosecurity of the people. These people in most cases own chicken at their homes. When they return home with these wild birds to be dressed and cooked for food, they predispose the domestic chicken to the diseases that this wild bird could be carrying. Also this poses a risk to the humans who consume this bird. In case the disease it has is zoonotic for example avian influenza, it can be transferred to the humans too. Examples of the diseases that can be spread through this way are listed in the above section.

“Eggs from white birds at the lake shores ‘ bukoowe’ are sweeter than those from chicken”.

Obukoowe are small birds that come at the island in seasons after they have laid their eggs at the island. They come and rest at the lake shores. People usually travel to the island to pick these eggs as they are believed to be sweeter than those of chicken.

The people who harvest the eggs avail themselves as transmitters of the diseases that can be spread by wild birds through eggs as explained above.

After people get in contact with the wild birds in the struggle for food (meat, eggs), and after they get in contact with the domestic flock, diseases can easily be spread as explained above.

4.2.1.3 Movement

This section describes the myths and belief practices that involve moving part or whole chicken from one place to another in the ritual. Movement of part or whole of the chicken contributed 48.9% of the disease spread elements (fig 6). Below are some of the myths and beliefs that involve moving part or whole chicken in their actual practice.

“A son in-law is given a cock as a gift.”

A son in law is a husband to a daughter in a home. In the Buganda culture, whenever the son in-law visits, he has to be given a cock as a gift or if food is cooked for him, a cock has got to be slaughtered. If your daughter visits you from her husband's home, when she is going back to her home, a cock has to be given to her to take to her husband. This is done to emphasize the point that a husband is a cock in his family and he should behave like one. It shows respect, acceptance of the son in-law as a husband to their daughter. It does not matter if there is a cock in that home or not, the parents have got to look for a cock from whichever place and give it to him. This cock that is given as a gift is moved from the parents' home to the son in-law's home.

In the process of that movement, in case the cock has a disease or if the area it is coming from has a prevalence of a certain disease, it is transferred from the parent's home to the son in-law's home and also along the way where it was passed through air in case it is air born. Some of the diseases that can be transferred in this way include: Avian Influenza, Newcastle disease, Gumboro, infectious bronchitis.

“Some traditional healers demand for white, black and lujjumba chicken in treating their patients.”

In the Buganda tradition, there are people who are believed to connect directly to the spirit world. They are referred to as traditional healers. It is believed that these people have powers to solve problems that cannot be solved elsewhere. In this tradition, not any one can be a traditional healer. The spirits choose for themselves the person they want to work with. This person has no choice to make other than to accept the offer.

People consult the traditional healers in belief that they will solve their problems. Depending on the problem you have, the spirits through the traditional healer will ask for a white, black, mixed red, orange and black, lujjumba or scattered feather cock.

If a traditional healer asked for any kind of chicken, the patient has got to do whatever it takes in order to meet the demand of the traditional healers. Most of the chickens described above that are needed by the traditional doctors are usually hard to come about, so the patients have to walk distances in search for a particular type of chicken demanded by the traditional healer.

The process of moving this types of chicken from wherever to the traditional healers encourages the spread of poultry diseases from one place to another, putting the chicken around the traditional healers place at risk of acquiring the diseases that the chicken could be carried. Viral diseases that are spread through air can be spread to all the chicken along the way where this particular chicken would have been passed. Examples of such diseases are given in the section above (fig 6).

4.2.2 Poultry diseases control and prevention

This section gives a detail of the myths and beliefs that encourage the prevention and control of poultry diseases in their practice. This is however done unconsciously by the people as they do not know they are controlling diseases through their practice. Some of the myths and belief practices had aspects of disease control as discussed below;

Table 3: Aspects of disease control embedded within the myths and belief practices.

Aspect of disease control	Detail	Possible disease controlled
Bio-security	Hygiene	Coccidiosis, external parasites, fowl cholera, Fowl typhoid, Salmonellosis, staphylococcus
	Elimination	Newcastle, Avian influenza, Fowlpox,
	Limited movement	Newcastle, Gumboro, Avian influenza, Infectious bronchitis
Management	Good management	Newcastle, Infectious bronchitis, External parasites
Treatment		New castle (kipumpunu)

Through the actual practice of these myths and beliefs, poultry diseases are prevented and controlled through: proper hygiene, elimination of birds, limited movement, good management and vaccination. The percentage occurrences of the above aspects are shown in the figure below.

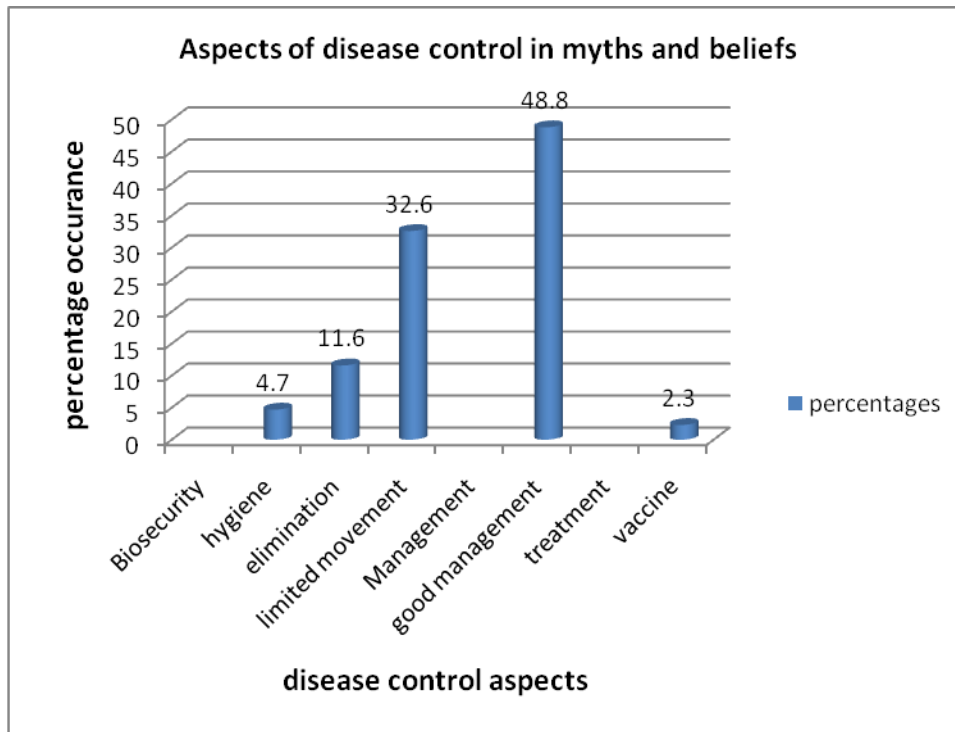


Figure 7, Aspects of disease control in myths and beliefs.

4.2.2.1 Bio security

Biosecurity is a practice designed to prevent the spread of disease onto your farm. It is accomplished by maintaining the facility in such a way that there is minimal traffic of biological organisms (viruses, bacteria, rodents, etc.) across its borders. Biosecurity is the cheapest, most effective means of disease control available. No disease prevention program will work without it. From our study biosecurity has three major components: hygiene, elimination and limited movement

This section will give a detail of the myths and beliefs that have components of bio security listed above.

4.2.2.1.1 *Hygiene*

Hygiene in this case refers to cleanliness and proper sanitation of the poultry houses. 4.7% of the myths and beliefs that encouraged disease prevention and control involved good hygiene (fig 7) as discussed below.

After the hen hatches, the shells and laying material “ekiisu ne bisokompolo bya magii” are taken outside and the place where it hatched from is burnt in the belief that it will avoid spread of chicken mites “buloolo”

In Buganda, it is common practice that when a hen starts laying eggs, a nest is made out of grass or dry banana leaves for it. Its eggs are then collected on this nest, eventually it also starts laying its eggs in this nest where the rest of the eggs are. It then incubates its eggs on this nest for 30 days when it hatches them. After hatching, this nest “*Ekisuu*” and the egg shells are removed and thrown at the road junction with four roads “*Mansangazila amasajja*” as explained earlier. The place where the nest was located is then burnt to avoid mites from spreading the entire house.

The action of removing the laying materials keeps the place clean. Burning that area further removes the chicken mites and reduces the occurrence of external parasites in that place. This will avoid external parasites from invading the chicks, so they will be free from stress and so their bodies can fight against diseases other than such external stresses.

4.2.2.1.2 *Elimination*

Elimination in this case refers to the complete removal of chicken from an area. This section gives an example of myths whose practice involves total elimination of a chicken that is introduced in a new place.

“Enkoko yo muko temala bibaamba e wuutwa buwuutwe”

Meaning that a cock given to a son in-law is not used for any other purpose, it is eaten immediately; it is believed that if it is kept and reared or sold for money, the rest of the chicken in that compound would die.

The men in the area claimed that some women when given these chickens they sell them along the way before they reach their homes. They say that this could be one of the reasons as to why the chickens die a lot these days.

By slaughtering the cock immediately, it reduced the chances of the cock mixing with the other chicken in that home, so in case the cock had any diseases, they will not be spread to other chicken thus controlling disease.

4.2.2.1.3 *Limited movement*

This section includes the myths and belief practices that avoid the movement of certain types of chicken due to several reasons. This category contributed 32.6% of the disease control elements (fig7). Example of such myths and beliefs include the following:

Necked neck “Mukongole” cock should not be given to a son in-law, as this is immoral.

A necked neck cock (plate 11) is one that does not have feathers in the neck. It is compared to the nakedness of a man. Giving a son in-law this cock is like undressing him. It is unheard of in the Buganda culture and it leads to a health condition called “*buuko*” This condition is characterized by shaking of the entire body of the in-law who could have committed that crime.

The practice of this belief minimizes movement of this type of chicken from one place to another, and so limits the risk of transferring diseases from one place to another in case the chicken in that area are sick.



Plate 11. Lujjumba mukongole

4.2.2.2 Management

This section involves myths and beliefs whose practice encourages good management and therefore promotes control of disease. This ranked the highest with 48.8%. This implies that most of the myths that encourage disease control have good management aspects in them. For example,

When chicken eat their eggs, feathers from the neck are plucked off in belief that, this scares the chicken that when they continue eating the eggs, their heads will be cut off.

The feathers are plucked from the neck while saying “next time you eat the eggs, I will cut off your head” So the chicken gets scared and it will stop eating the eggs since it fears death.

Scientifically, when chicken eat their eggs, this shows that their diet is deficient of a certain food nutrient. The major nutrient in the egg shell is calcium and this is the same nutrient needed in feather formation.

The action of removing feathers from the neck helps to divert the nutrients that would have gone to the feathers to egg formation, and so the hen does not have to eat its eggs to gain those nutrients. In the process, the chicken stops eating the eggs.

4.2.2.3 Treatment.

This includes myths and beliefs whose practices treat or prevent the occurrence of certain diseases. This contributed 2.3% of the control elements (fig 7). Example of such myths and beliefs,

Smoke of feathers used as vaccine against Newcastle “kipumpunu”

Smoke from nkejje or nkejje stick acts as vaccine against Newcastle “kipumpunu”

Small quantity of the fish is burnt from one corner of the chicken house, such that a light smoke goes through the house for the chicken to inhale without causing suffocation.

When the chickens inhale that smoke, it is believed to be a vaccine for Newcastle disease and so they see no need for vaccination. That smoke also prevents the occurrence of other diseases and so the chickens stay healthy.

This is also true for humans. Babies are made to inhale this smoke; it is believed that when they inhale this smoke from the fish they will not get affected with measles.

The practice of these myths acts like a vaccine to some of the diseases, for example new castle as explained by the people.

4.3 Survival of TRIKOMS

This section seeks to answer objective 3, to determine the survival of the myths and belief practices in the society studied. It is divided into two parts 1) channel of transfer of knowledge and 2) Causes of Dilution. Below is a detailed account of the survival of TRIKOMS.

4.3.1 Channel of transfer of knowledge

There were no clear cut channels by which the myths and beliefs were passed to the young generation. Some of the ways in which they get to know these myths and beliefs include the following;

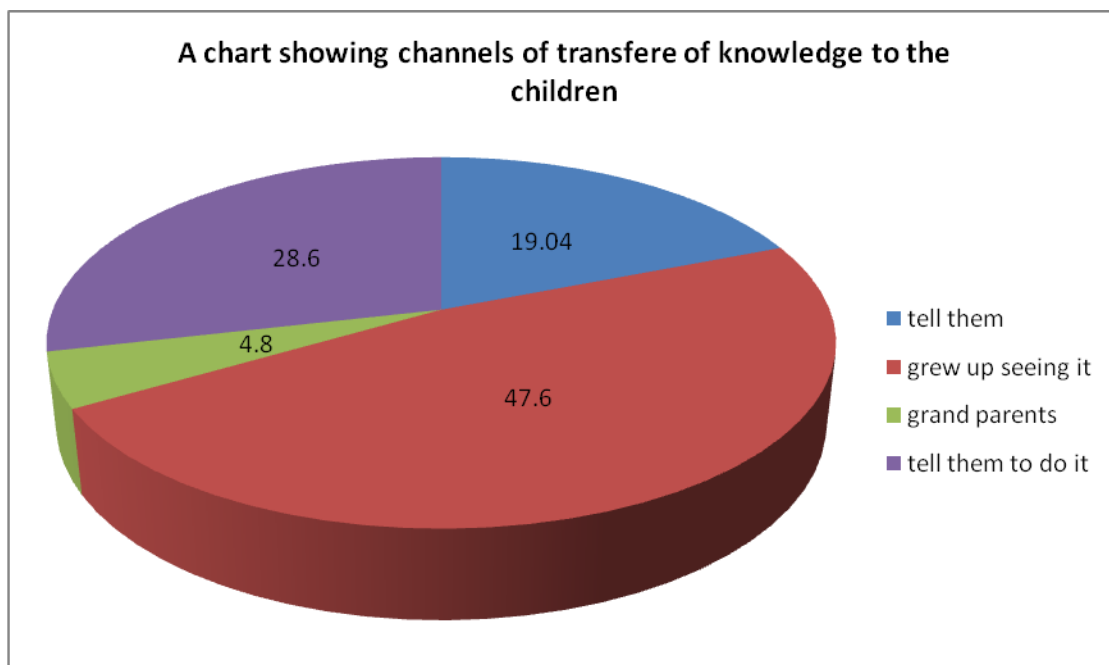


Figure 8. Channels of transfer of knowledge to the children.

4.3.1.1 *Learn by doing;*

Twenty eight point six percent of the parents confessed that they send their children to actually carry out the myths (fig 8), the children obey them but they do not know why they do it that way, So they grow up doing it.

For example, when a hen hatches, the children are sent to throw the shells and nest at a road T-junction. The children do as they are asked to do but they don't know why. This is repeated every time a hen hatches. So the children grow up knowing that to be the practice when a hen hatches. In turn they teach it to their children but they do not explain to them why they do it because even themselves do not know why because they were never told by their parents.

4.3.1.2 *Learn by seeing*

Fourty seven point six percent of the people interviewed said they learnt through seeing people practicing them and actually seeing for themselves (Fig 8). For example they would always see egg shells at the road junctions. People in this category know about the practice but they also do not know why. However, they confirmed that they always saw the different myths being practiced. Because of the rate at which the myths are practiced, they think that may be they work for them. So some people end up also doing what they saw others doing, never know their problems could be solved.

4.3.1.3 *Learn by asking*

Nineteen percent of the people said that after observing what others do, they go ahead and ask their parents or other people the meaning and importance of the practice (fig 8). By their inquiry, they get to know more about the myths and thereafter make a decision as to whether to practice them or not. For those people that are not inquisitive, they take

no effort to find out, as such, they never get to know more about the myths. Such people cannot pass on the knowledge about the myths to their own children.

Parents say they tell those who ask, those that do not ask are not told so they grow up not knowing the myths and beliefs.

4.3.1.4 *Learn from peers or grand parents*

Minority (4.8) % of the People of similar age brackets discuss a lot of issues. Among the issues are the cultural values and attachments of which the myths and beliefs are part. Through such discussions, the people learn much information about such aspects through sharing their experiences. Those that never got a chance to hear from their parents then learn from their peers, as such the knowledge of myths and beliefs expands. Such opportunities are got in village setting where peers take out cows for grazing (for the sake of boys) or go together to fetch water or firewood (for the sake of girls). This leaves no option for the school going children who also spend their holidays attending holiday classes.

4.3.2 Causes of dilution

4.3.2.1 *Formal education*

Children spend most of their time at school and never get the chance to see most of these practices. Holidays are so short and even then they spend most of the time reading or in holiday classes. The short time they are at home, there may not be a chance of a hen hatching, foundation being laid or a son in-law visiting for them to see some of the myths and beliefs being practiced. This gives them no opportunity to witness.

However some of the educated men and women were aware of the presence of these myths and beliefs and practiced some of them. They say they grew up with their parents in the villages and learnt from them.

4.3.2.2 *Western religion*

All the people interviewed were religious that means they had a supernatural being in which they put their trust and also prayed to. All of them knew about these myths and beliefs. Some of the people practiced some of the myths but did not for others.

A case is given of a shrine where a particular clan in Buganda known as *bayunga* go and have cultural ceremonies. The people who belong to that clan have the talent of bone setting. In case a person broke their bone, people who belong to this clan can easily set it back. So these people usually have cultural ceremonies on their shrine. During these ceremonies, the priests who belong to this clan also come and conduct mass at the shrines. The people take it that what they do is holy since also the priests are involved therefore their ceremonies are divine

4.3.2.3 *Rural urban migration*

Youths travel to the urban areas in search for employment and better services, leaving the old people who know these practices in the villages, when the old people die, they die with all their information. In the urban setting it is hard to see some of these myths being practiced since there is congestion and road junctions are very busy with cars.

4.3.2.4 *Death of parents.*

AIDS and other diseases have caused many people to die leaving the children behind. Orphans usually do not get a chance to know these things as they do not grow up with their parents. The little they learn is from colleagues. The high rate of deaths of parents is detrimental to the existence of the myths and beliefs.

4.3.2.5 *Intermarriages*

This was also mentioned as one of the causes of degradation of myths. This happens in cases where a woman is the outsider. For example if the man is a muganda and the woman an acholi, the children they produce will be culturally baganda. However, since the woman is not a muganda, she will not be in position to teach the children Buganda cultural norms. Bear in mind that the children spend more time with their mothers compared to their fathers. Since the fathers who know the cultural norms rarely have time with them, the children grow up not knowing their cultural norms. They actually learn more of the cultural norms of the mother's culture and yet culturally in Buganda, children belong to the fathers' cultures.

4.3.2.6 *Adoption of western culture.*

In the event where parents and children are taking on the western cultures, some TRIKOMS are dying out. For example, *a son in-law is a cock. "omuko nkoko"*. In the circumstance where a son in-law stays in the same compound with the girl's parents, it gets very hard for the girl's parents to keep giving chicken to that son in-law in fulfillment of the belief. This is in agreement with Harverkort et al., 2003) who stated that globalization, by promoting universal values and beliefs has encouraged people to abandon their TK while adopting western knowledge.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1 Conclusions

1. Poultry TRIKOMS are real and they exist in society. Most people still practice them and believe in them. This is because they have grown up seeing their ancestors practice them and so they believe that if it worked for their ancestors, then it will work for them. This indigenous knowledge does not require any formal education and skill so everybody interested can afford to acquire it. It is cheap as no money is needed to attain only practice that makes it perfect. In addition, this type of traditional knowledge has been tried, tested and proven by the people through ages of time. Some TRIKOMS cannot be done away with as people have different attachments to them. This is in agreement with Kyomugisha .2008, who noted that peoples cultures shape their behavior and attitudes and are normally difficult to let go off.
2. There are hidden meanings attached to these myths and beliefs that one cannot get unless they live in the societies that practice them longer. The major reason for practice of these myths and beliefs is to enhance food security, followed by spiritual purposes then to promote human health and finally to strengthen socio relationships.
3. Despite the deep attachment to these myths and beliefs as discussed above, majority of them (63%) cause spread of poultry diseases through poor disposal of poultry parts and products, contact and eating wild birds and movement of birds from one place to another. A small percentage (13%) of the myths and beliefs encourage poultry disease control.
4. There are no clear cut channels of transfer of indigenous knowledge from the elders to the young generation. In the Buganda culture it is believed that certain

things are not to be explained as they are sacred. Children are supposed to look watch and act accordingly

5. A number of factors have led to the dilution of this cultures and some of them include, intermarriages especially if the wife is from a different culture compared to the husband, rural urban migration since youth travel to towns to look for jobs, education as most children go to boarding schools and spend less time with their parents, Death of parents so children are orphaned at a young age.

5.2 Recommendations

- 1) Despite the importance of TRIKOMS to communities there is a need to sensitize the communities on the potential role of these systems in the spread of poultry diseases.
- 2) Research should be carried out to determine ways of modifying the practice of the mystical systems with an aim of reducing on their potential in poultry disease spread. What should be done? Doing away with them or encouraging their practice? What do the veterinary doctors recommend? What do the policy makers recommend, what do the farmers themselves recommend? A study should be done in that area.
- 3) Human phenomenon is important in influencing the outcome of poultry disease control. Thus veterinary research scientists should desist from focusing on only poultry, pathogens and vectors in their research endeavors in poultry diseases control. More efforts ought to be directed towards understanding the human phenomenon (Mugisha, 2004)

References

- Adedipe , N.O. 1994. Agricultural Research Organization in Nigeria, 215-236. In: B.Shaib,
- Adedipe , N.O. 1983a. A Functional Modality for the Improvement of Agro-Nutritional Quality in Rural Nigeria. In: *Rural Nigeria: Development and Quality of Life*. U.
- Adedipe , N.O. 1983b. Strategies for Increasing Food Production in Nigeria, 109-116. In: *Nutrition and Food Policy in Nigeria*, T.
- Adedipe , N.O. 1984. Environmental Considerations of Shifting Cultivation in Africa and the
- Adedipe and O.A. Odegbaro (eds.). Towards Strengthening the Nigerian
Agricultural Research System, pp. 343. National Agricultural Research Project,
Federal Ministry of Agriculture and Natural Resources, Ibadan, Nigeria.
- Aina, P.O. 1998. Soil and Water Resources: Their Conservation, Management and
Constraints to their Utilization for Sustainable Development in South-Western
Nigeria, 79-83. In: *Baidu-Forson, J.J. (ed.). Africa's Natural Resources
Conservation and Management Surveys. United Nations University/Institute
for Natural Resources of Africa, Accra, Ghana, pp. 141.*
- Alan, R. Emery and Associates (1997) *Guidelines for Environmental Assessments and
Traditional Know-ledge*. A Report from the Centre for Traditional Knowledge
of the World Council of Indigenous People (draft), Ottawa.
- Bamusonighe, T., The contribution of the Directorate of Animal Resources in agricultural
development. Presentation at the scientific workshop on A century of
Agricultural Research and development in Uganda 6th – 8th Oct. 1998,
Entebbe (1998).
- Bartsch, H. W. (1953) Kerygma and myths: a theological debate. London.

Brahmbhatt, M. (2005). In: Avian Influenza: Economic and social impacts. World Bank, Washington, DC, September 23, 2005.

Burger, J. (1990) *The Gaia Atlas of First Peoples: A Future for the Indigenous World*, Penguin Books, Ringwood.

Chambers, R., A. Pacey and L.A. Thrupp (eds.). 1989. *Farmers First: Farmer Innovation*

Edmund Leach (1967) *The structural study of myths and totemism*.

Fasunwon, O.O. and A.O. Mabawonku. 2000. Culture and Science Development in

Nigeria, 68-78. In: *Linking Formal and Informal Science for Sustainable development*. Proceedings of the Gender and Science and Technology Association Regional Conference, Abuja, Nigeria, pp. 418.

FAO, 1996. *Technology Assessment and Transfer Towards Food Security and Poverty*

Alleviation in Sub-Saharan Africa. Food and Agricultural Organisation, Rome. Pp.

447.

FAO (2006). *Animal Health Special Report*, Agriculture Department, Animal Production and Health Division.

(<http://www.fao.org/ag/againfo/subjects/en/health/diseases-cards>)

FAO (2004). *Empress Transboundary Animal Disease Bulletin*, No. 25-2004. (<http://www.fao.org/>).

Harverkort, B., K. van't Hooft and W. Hiemstra (eds) (2003) *Ancient roots, New shoots: Endogenous Development in practice*, ETC COMPAS, The Netherlands, Zed Books, Ltd, UK.

Haverkort, Bertus 1991 *Farmers' Experiments and Participatory Technology Development*. In *Joining Farmers' Experiments: Experiences in Participatory*

Technology Development, Bertus Haverkort, Johan van derKamp and Ann Waters-Bayer, eds. Pp. 3-16. London: Intermediate Technology Publications.

Igbozurike and R. Raza (eds.), 91-97. ARMTI. Seminar Series No. 3. Agricultural and Rural Management Training Institute, Ilorin, Nigeria. Pp. 308. nstitute for Policy and Strategic Studies, Jos, Nigeria, pp. 447. Task of Universities, A.H. Bunting and E. Bunting (eds.). Proceedings of the international Workshop on Shifting Cultivation: Teaching and Research at the University Level, July 4-9, 1982. University of Ibadan, Nigeria. Food and agricultural Organization, Rome, pp. 192.and Agricultural Research. Intermediate Technology Publications, London, pp. 218.

Johannes, R.E., ed. (1989) *Traditional Ecological Knowledge: A Collection of Essays*, International Union for the Conservation of Nature, Gland.

John Middleton (1967) *Myths and Cosmos*, Reading in mythology and symbolism. American museum sourcebooks in Anthropology. Kampala Declaration on IK for sustainable development (1999) national workshop on development of a national strategy for the sustainable use and application of indigenous knowledge for development, Kampala 8-9th December 1999.

Kundtson, P. and Suzuki, D. (1992) *Wisdom of the Elders*, Allen and Unwin, Sydney.

Levi- Strauss. C. 1962b. *La pensee sauvage*. Paris.

MoH/MAAIF (2007). Ministry of health and Ministry of Agriculture, Animal Industry and Fisheries, progress Report (October 2005- March 2007), Avian Influenza (Bird Flu) Preparedness and response, National Task Force on Avian Influenza, April 2007. Pp: 1-2, 8-9.

Nalwanga D. (2004). Nature Uganda, in: Waterfowl census report for Uganda (2002-2004).

Peña, Devon G., *Mexican Americans and the Environment*, The University of Arizona Press, 2005

Radin . P. (1949) The culture of Winnebago as described by themselves

Rajasekar,B., D.M. Warren and S. C. Babu 1991 Indigenous Natural-Resource Management Systems for Sustainable Agricultural Development - A Global Perspective. *Journal of International Development* 3 (1): 1-15. Report on Uganda National Census of Agriculture and Livestock. Vol. IV Livestock Characteristics (1993). Ministry of Agriculture Animal Industry and Fisheries, Entebbe, Uganda (1993) 31-40.

Rohana Ulluwishewa (1993) Indigenous Knowledge, National IK Resource Centres and Sustainable Development, *Indigenous Knowledge and Development Monitor*, 1(3), 11-13.

Shiva, Vandana (1989) *Staying Alive: Women, Ecology and Development*, Zed Books, London.

Warren, D.M., Brokensha, D. and Slikkenveer, L.J., eds. (1992) *Indigenous Knowledge Systems: The Cultural Dimensions of Development*, Kegan Paul International, London.

APPENDIX IV
CHECKLIST QUESTIONS

Key informants

English

Have you heard about this myth/ belief?

How did you get to know about it / whom did you first hear it from?

How do they say it come into being / its origin?

What do they say is the importance of the myths / belief?

How do they say it practiced?

Why do they say it practiced in that way?

What do they say happens if not practiced?

Any examples of those who have not practiced?

Any other attachments to this myths / belief?

What other myths and beliefs are there that you know of?

Do your children know about these myths and beliefs?

How did they come to know about them?

Have you heard of people who rear migratory birds?

Why do they say is the reason as to why they rear them?

Have you heard of any other myths and beliefs about migratory birds?

LUGANDA

Waali owulideko nti?

Bagamba batya?

Bagaamba kyagya kitya okubelawo?

Bagamba ntino wokola byotyo kiyamba kitya oba tu funamuki / kilina mugaso kii?

Bagamba nti bakikolabatya?

Bagamba nti lwaki bakikolabwebatyo?

Bagaamba kiki ekibawo wekiba te kikoledwa bwekityo?

Kyali kibadewo, waliokilabye ko,kwaani?

Bikii ebilala ebigambibwa ku ndowooza eno?

Ndowooza ki endala gyewali owlideko ekwatagana ne nkoko?

Abaana bo ba bamanyi endowooza zino?

Anii eyabibagamba / bagitegela batya?

Wali owulideko abantu abaluda enkwaale?

Lkaki bazilunda / bazikozesaki?

Ndowooza ki endala eliwo ku binyonyi ebigya ne bisela?

Baluuzi baano obawa magezikii?

POLICY MAKERS

Have you ever heard about this myths / belief?

What have you heard about it?

What do you think is the meaning of this myths / belief?

How does this myths / belief affect policy implementation?

Do you support the practice?

How best can it be done?

Should we go myths / beliefs or modern technology completely?

Should the practices be abolished by government?

Why?

Why not?

In your view what should be done about these myths and beliefs?

EXTENSION WORKERS

What are some of the things that you have experienced in the field that are detrimental?

In your experience what are the prevalent practices in poultry?

What do you think is the basis of these practices?

As an extension worker, what would your role be?

As an extension worker, what would your approach be in encouraging disease control and management?

Do you think they have any relevance in modern technology?

Any lessons you can learn from traditional knowledge systems?

Have you heard about this myths / belief?

What does it mean?

How is it practiced?

In your view how do you think it came into being?

What is its importance?

Do you support it?

What are the attitudes of the people towards these myths / beliefs?

Why do you think the people think the way they do?

What positive / negative experience have you had with this myths / belief?

Is it a core in technology adoption?

Any scientific explanations for the myths / beliefs?

In your view should the myths and beliefs be encouraged or not?

What other myths / beliefs related to disease control do you know of?

How have these myths / beliefs affected the livestock sector?

In your view, do you think there is any way the myths / beliefs can be harnessed with the modern technologies to form a whole?

FARMERS

ENGLISH

Have you heard about this myths / belief?

What do they say?

What do they say is its origin?

How is it practiced?

What happens if not practiced?

Has it ever happened before?

What do they happened?

Do you practice it?

Of what use is it?

Do your children know about it?

How did they come to know about it?

Have you heard of any other myths and belief about chicken?

Have you heard of any other myths and belief about migratory birds?

What advice do you give to fellow farmers?

LUGANDA

Wali owulidde ko nti

Baagamba batya?

Bagamba nti kyatandika kitya?

Bakola batya?

Bwebatakikoola kiki ekibawo?

Kyali kibadewoko?

Kyali kitya?

Ate gwe, waali okikozeko?

Kilina mugaso kii?

Abanabo bakimanyiko?

Ani eyabagamba?

Bakitegela batya?



Picture of researcher and farmers of Buwunga subcounty, Masaka district.



Picture of researcher and some of the farmers of kyanamukaka sub-county, Masaka district