# Chapter II

**The Origin, Evolution and Functions of Cattle Market Places**

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References.
2.1: INTRODUCTION

The preparatory background has been made in the previous introductory chapter on the general study of marketing geography, role of cattle marketing system, its importance in the developing countries including India and the study area of Aurangabad district with its location, physical set-up, planning of study, agricultural system, population and livestock, means of transportation and communication which include physical, economic environment of the district. In this chapter, an attempt has been made to throw light on the origin centres of cattle, the origin, evolution of cattle market places, the functions of the periodic cattle market places and annual fairs.

2.2: THE ORIGIN CENTRES AND THE DOMESTICATION OF CATTLE

The origin of cattle is complex; although a fragmentary outline can be reconstructed with the help of fossils, archaeological, anthropological and historical evidence. It is likely that the centre of origin of Bovidae, which is the most dominant family of hoofed mammals, was the old tropical and subtropical region of the world. “The fossil evidence showed that Bovinae might have been derived from a species such as pachyportax nagrit”. (Pilgrim 1939). But there are many differences between this species and the earliest known type of wild cattle species which is called Bos-acutifrons. Its fossil remains have been found in India.

It has evidence that fossil remains of the urus have been found in Pleistocene alluvial deposits in various Indian rivers. It possessed a different types of horns from the auroch and was possibly the ancestral stock from which the shorthorn type cattle and the zebu, i.e. Bos-indicus were derived.
The almost universal distribution of wild species of cattle in the temperate, tropical, sub-tropical climatic zones of the old world makes it difficult to discover the origin centre(s) of domestication. Mr. Kelley (1959) suggested that this widespread distribution of the wild species might have been assisted by man; who probably pursued them from one region to another region during hunting trip. One theory is that domestication took place where man and wild cattle lived in the close proximity; as they must have done on the flood plains, in the semi-arid areas. Certainly some of the earliest records of the existence of domestic cattle have been found in the valleys of the Nile; Tigris and Euphrates. As existing practice in Assam state of India might also provide some evidence as to how domestication could have occurred at some centres. The Naga owners of Gayal, a type of cattle, provide salt licks in the forest. They attract wild gaur and then female domesticated gayal are driven into the forest to breed with the wild bulls. This practice may have been used in the past to create other types of cattle. From this, it is clear that the origin and the domestication of cattle was a very primitive affair.

The centres of domestication of cattle were the Western Asia, the North East India and the other areas of the world. But the most important centre, most probably, was the Western Asia which includes Iraq, Iran, Turkestan, Baluchistan. This was a region in which cattle were domesticated during the historical period. There was a constant flux of people whose lives were dependent on the cattle raising, and cattle wealth. The first archaeological evidence of the presence of zebu, the small type of cattle, came from Arpachiyah near Mosul in Iraq during 4500 B.C. Evidence of the presence of domestic cattle of the short horn type, i.e. Bos-taurus has been found at Shah Tepe in the North Iran. The bones of cattle have also been found at Rana in North Baluchistan dated approximately during 4000 B.C. to 3200 B.C.
Migration Routes of Domestic Cattle in Asia, Especially in India.

Figure 2.1

References:
- Centre of Origin
- Study area
- Hamitic long horn cattle
- Short horn
  - (Brachyurus)
- Zebra

Scale:
- 0 400 800 1200 1600 2000 km
From the centre of Western Asia, the cattle were taken by migratory or invading people to other parts of the world. The Vedic Aryan invaders reached India from North Western part and they brought with them short horn type of cattle which spread from North Western India to the Central, Western, Eastern and Southern regions of India in due course of time.

It is commonly known that Dravidian speaking people were pushed to South by the Vedic Aryan invaders of India, whom it is thought that they may have introduced Zebu, a very much small type of cattle. But before Zebu, the migration of short horn cattle might have been made in India.

The Aurangabad district of Maharashtra has also obtained domestic cattle from the centre of origin of cattle in Western Asia by migratory routes. There is also a cattle breed found today in Bhutan, Nepal, North India, known as the siril that appears to be of mixed short horn type with zebu ancestry.

Fig. 2.1 shows the migration routes of domestic cattle in India. From the major centre of cattle of domestication in Western Asia, the migration has taken place from the North Western part of India from Western Asian Centre Hamitic long horn, short horn, and Zebu were migrated in various centres of Asia and Europe. But only short horn cattle and Zebu were mainly migrated and domesticated in India. The route of migration of short horn cattle and Zebu which reaches Aurangabad district of Maharashtra and comprises Western India, is also seen in the figure.

2.3 THE ORIGIN OF CATTLE MARKETS

Broadly speaking, there are two theories of the origin of cattle markets or/and periodic markets and fairs. The first theory is known as orthodox theory or endogeneous theory.
It starts with an agrarian society in which surpluses develop, promoting a basic form of division of labour to emerge from the propensity of individuals to barter the surpluses and leads to the establishment of a specialist group of artificers such as smiths, carpenters, wheelwrights etc., located in a village central to the farmers they serve and with whom they exchange. The village becomes the most convenient site for trade between the cultivators too, and assumes the status of a periodic market. In the opinion of Hodder ‘the barter exists among the most isolated and inaccessible societies, and the wordless exchange exchange of goods made without witness in the furthermost recesses of the jungle in Asia, America and Africa is evidence of an economic need.’

As confidence grows between the individuals exchanging their respective goods; local markets spring up and in the most advanced culture, wide use may be made of money in the more important markets or regional fairs.

The second theory of the origin of cattle markets or/and periodic markets and fairs is called exogeneous theory or alternative theory. According to this theory trade with its associated market place phenomenon can never arises within a community. Trade is an external affair involving different communities. This view is taken from the work of Polanyi and Pirenee (1936) stating that trade and markets can never arise within communities, for trade is external, involving different communities. Markets do not develop out of the demands of purely local or individual commerce; but are primarily induced by external exchanges of complementary products within an alien population, and are thus the result rather than the starting point of long distance trading.
The sequence is seen as one of trade routes, fairs established on these routes and local or periodic markets developing around the original parent market as a network of tracks or roads spreads.

It is the fact that without two additional conditions, opportunity presented by long distance external trading contacts can never be grasped and channeled through market institutions. The first is a sufficiently high level of population density; at least above 145 persons per square kms density is required. Secondly highly organised political unit must be existed. The communities can get profit from trading possibilities. Without strong political organisation, security of markets cannot be ensured.

Gras’s thesis involved a more global view of five stages of economic evolution. They are collectional economy, cultural nomadic economy, settled village economy, town economy and metropolitan economy.

Market centres developed in the settled village stage and subsequent stages added to the complexity of the urban hierarchy. In the final stage, the metropolis organises the market; leads the processes of industrial development and transportation and moulds the pattern of financial organisation.

2.4 : EVOLUTION OF CATTLE MARKETS

Evolution of cattle markets and the cattle marketing system is closely associated with the progress of civilization in India. The geographical socio-economic, historical and cultural factors play major role in the evolution of market places. Evolution of cattle markets in India, Maharashtra and especially in Aurangabad district of the Marathwada region can be studied on the basis of historical period to understand the present nature of cattle markets and their system.
2.4.1: MARKETS IN ANCIENT PERIOD

The marketplace exchange system in Maharashtra and in the study area of Aurangabad district is as old as its civilization. But there is not available any systematic accounts.

In India, the ancient Indus civilization was well developed in the Indus valley. It has been proved from the excavation that there were Mohenjo-daro and Harappa urban cities. They were the marketing centres. Agriculture, animal rearing, and trade internal as well as external were the main economic activities of the people in the Indus valley. Animals like cow, bullocks, buffaloes, elephants were tamed. Bullocks were used for agriculture & for transportation. From animals, milk, flesh, leather, 
manubhès, wool, etc., was obtained in Indus civilization. Internal and external trade was carried by land and sea with Kashmir, Kathiawad, Rajputana, South India and Afghanistan, Egypt, Sumeric, Mesopotemia respectively. It is proved that both the external and internal trade was mainly practiced on the exchanged system.

In the Vedic hymns also, there are references to trading in distant lands for profit. Apart from foreign trade there was quite an extensive inland trade. While describing the history and culture of the Vedic age, Mr.Majumdar (1957) has pointed out that the exchange of commodities on the principle of barter seems to have been in vogue, though the cow had already come to be regarded as a unit of value. The external commercial links with adjacent countries and Southern India had been forged by the Panis in the Vedic times, who were ancestors of the Phoenicians and who had finally settled on the Syrian coast. The ship building Panis were the merchants on land and sea, who exchanged Livestocks of India with valuable articles of adjacent countries. (Bilimoria 1940).
In the *Jataka* tales there are references of cattle. These tales were widely known in the third century B.C. (Cowell 1977). In *Jataka* tale (J.T. 140), it is referred that the cattle were found near the Western Ocean.

Buffaloes seem to be victims preyed upon by carnivorous beast like lions. (J.T.74). The cattle rearing was an important economic activity. A variety of grasses, straw, chaff, rice gruses, Sesame flour, kidney beams were in use for cattle. Cattle were kept for their products such as milk, curds, butter milk and ghee. (J.T.47, 298, 16). Oxen and bulls were used for ploughing fields and draught purposes. Skins and hides of domesticated animals were utilized by leather working class for making articles of leather. The articles of trade particularly mentioned are horses of Sindha (J.T.8) and wine. The *Baveru Jataka* narrates that the Indian merchants exported peacocks to *Baveru* which is identified with Babylon. There are also the references of the marketing centres in *Jataka* tales. The special mention of these centres may be made of Benaras as the chief industrial and commercial centre, *Bharukachha* (Modern Broach) as the maritime trade centre, *Rajagriha, Dvaravati, Mithila* as marketing centres. Some towns and cities had playhalls for public recreation and also slaughter houses. (J.T. 297).

The caravans and their routes are frequently mentioned in *Jatakas*. The journey of caravans from *Sravasti* to *Rajgraha*, from *Benaras* to *Ujjain*, and from *Videha* to *Gandhara* are referred in the *Jataka* tales. (Bandopadhyaya, 1945).

The cities or *nigamas* or market towns were the controlling points of the local distribution system. The practice points of the local distribution system. The practice of door to door sale by hawkers was common during those days. In most cases, the price of the articles was settled by haggling.
The notable feature of this period was non-existence of any periodic market system. Such an institution as a hat or barter fair taking place on the borders of adjacent districts, finds curiously enough, no mention in the Jataka book. (Rapson 1968).

Maurya Empire was extended from Afghanistan to Karnataka and from Saurashtra to Bengal. In the Maurya Empire, (321 B.C. to 232 B.C.) trade was minutely regulated. The amount and price of all goods was declared and the sale was by auction. Any type of combination or malpractice which affected prices was punishable. At all important centres a record was maintained stating “Who the merchants are; Whence they come; with What merchandise, and Where it has been vised.” The hierarchy of towns was there in the Maurya empire. There was a market town (Sangrahana) serving the residents of ten villages through the country towns (Kharvataka and Dronamukha, at a river mouth) for two hundred to four hundred villages, the provincial capitals (Sthaniya), the great city (Nagara) or port (Pattana) to the royal capital (Rajdhani). The guilds (Srenis) used to play major role in the marketing activity. The guild was formed by the people of common professionals such as artisans, money lenders, tradesmen, coach drivers.

Kautilya lived in the period of Chandra Gupta Maurya, in 321 B.C. But it presumed by the most of the historians like Sir Ramkrishna Bhandarkar, Mr.P.V.Kahe, D.D.Kosambi that ‘Arthashastra’ might have been written in 500 B.C. (B.R.Hivargaonkar 1981). In this book there are references of officials, who were incharge of markets and about cattle wealth. “The calf, the bull and the milch cow, among these animals are not to be killed.”
For one, killing(them) there should be a fine of fifty *Panas*. The traders should not sell meat which is swollen, without head, feet and bones; and of a naturally dead animal. Otherwise they shall be a fine of twelve *panas* (R.P.Kangle [1963]). In *'Arthashastra'* the following are the references about cattle and the markets. ‘One person should look after one hundred animals containing an equal number of aged cows, milch cows with young cows, with calf for the first time and heifers.’ ‘If a cattle is sold in the market, Out of the total price of a cattle, one fourth of its value is to be deposited as a tax to the state.’ It has been explained in section-50 of the book, for the protection and the provision of medicines in different diseases of cattle. The person who thieves cattle or kills them, is punished unto death.

There were hospitals in the Maurya empire to take care of domestic animals. According to Vincent Smith (1957) ‘Animal hospitals which still exists at Surat, Ahmedabad, Aurangabad and many other towns in Western India may be regarded as either survivals or copies of the institutions founded by the Maurya Monarch’. Thus, in the Maurya period, the protection was given to animals, knowing their utility for man and the kingdom.

In the Gupta empire, *Fahien* visited India via Kabul. He mentioned that, Tamralipti was the important port and external trade was carried from India to Ceylon by ship. The ships were large in size in which 200 travellers could sit in a ship. The trade was also practised with China and Indonesia. Megasthenes has also referred the markets of Patliputra (Patna), and Taxila. Sagala (Sialkot) was the market centre and there was a regular trade between Sagala and Patliputra. Patliputra was the flourishing trade centre of international fame.
The Satvahan dynasty ruled over 460 years. (from 230 B.C. to 230 A.D.) in Maharashtra. Its empire was extended from the Vindhya ranges to Kaveri valley and from Gujarat to Orissa. The external trade was flourishing in the Satvahan dynasty, Pratishthan (Paithan), Broach, Ter were the major trade centres in the international market. Bhokardan, Nasik, Nandivardhan (Nanded), Pavnar (Paoni) were also the marketing centres. Silk clothes, Gomed, and other commodities were exported to European countries. Thus, the Satvahan dynasty played the major role for the development of marketing centres in Maharashtra and placed their names in the international trade of the world. In this period, number of caves (Lenas) were constructed. Satvahan period was called the golden period in South India. Silver coins were used. The traders were given facilities in their trading activities. The caves like Verul (Ellora), Ajanta, Aurangabad caves, Pittalkhora caves around Aurangabad district and other caves (Lenas) in Maharashtra were constructed in ancient period. It has been recorded that ‘Kanheri was a centre of trade and of Large population on which Lenas at the place depended and flourished.’ Therefore it is clear that the main function of the caves (Lenas) was not merely abodes of monks of different religious orders; But the location of the caves on the ranges; its spurs, sea board gaps and at the points of conveyance of natural routes have proved that they have also commercial significance. In this way, the lenas or caves obviously, served as storage and hauling place enroute trade exchange centres. Rajatadak (Aurangabad) was situated at the important passes of the Sahyadri spurs and had connected links with the marketing centres of the inland trade between the North and the South India.
The city is surrounded by Aurangabad caves; Ellora caves; Pitalkhora and Ajanta caves having a distance of 3 kms; 25 kms; 60kms and 101kms respectively. In the Kanheri cave inscription, it is mentioned that Rajatadak (Aurangabad) is located on the route of Pratishthan which was the capital of Satvahan dynasty and Ptolemy, the geographer had referred ‘Pratishthan’ in his book ‘Geographia’.

According to Mr.K.L.Mahaley (1973) “During the hey days of Caves (Lenas) in Maharashtra, internal and external trade in Western India witnessed an impressive prosperity with the growth of well knit internal trade centres from the sea coast to the interior.”

Besides, previous market centres, the references of other market towns in ancient period are of Vatopadra (Baroda), Nagasarika (Navsari), Punaka (Pune) Sopara, Kalyan in Western India and Semylla, Mandagara, Balipatna, Kolkai, Arguru, Podua, Sopatma, Masalica (Masulipattam), Madura, Kanchi, Tanjore in South India. They were the important trade centres in ancient period. Still, there may be more trade centres in ancient period. But many of the ancient marketing towns are not identified with the modern names of the marketing towns in a particular region of India. Therefore, there is a need for historical-geographical research to trace such market centres in ancient period, because our present system, in many ways is a heritage of our past.

2.4.2 MARKETS IN MEDIEVAL PERIOD

In the medieval period, the nature of market in Maharashtra, was practically similar as we find in the ancient period. However, several measures were taken for the improvement of markets and the marketing system.
The growth of market towns was a characteristic feature and there was the development of rural periodic markets in the form of fairs and weekly markets.

Alauddin Khilji (1296 to 1316 A.D.) extended his empire from Saurashtra to Bengal and from Kashmir to North Tamilnadu, including Maharashtra. During this period, measures taken by him for market control may be considered as a landmark in the development of marketing system. He established the Department namely ‘Mumalik-A-Riyasat’ for controlling the prices of foodgrains, livestocks and other items. Although those measures were effective in the Delhi region only, that was an indication of State control on marketing for fair distribution and for checking unfair practices in trade.

The prices fixed for important items during the period of Alauddin Khilji are given below in Table No.2.1.

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Name of the item</th>
<th>Weight</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>01.</td>
<td>Milch Cow</td>
<td>..</td>
<td>3 to 4 Tanka*</td>
</tr>
<tr>
<td>02.</td>
<td>Best quality Horse</td>
<td>..</td>
<td>100 to 120 Tanka</td>
</tr>
<tr>
<td>03.</td>
<td>Goat, Sheep</td>
<td>..</td>
<td>10 to 14 Jital</td>
</tr>
<tr>
<td>04.</td>
<td>Ghee</td>
<td>1.5 Ser ^</td>
<td>1 Jital</td>
</tr>
<tr>
<td>05.</td>
<td>Rice</td>
<td>1 man (^\text{\ddagger}) {\text{nani}}</td>
<td>5 Jital</td>
</tr>
<tr>
<td>06.</td>
<td>Wheat</td>
<td>1 man {\text{nar}}</td>
<td>7.5 Jital</td>
</tr>
<tr>
<td>07.</td>
<td>Barley</td>
<td>1 man {\text{nar}}</td>
<td>4 Jital</td>
</tr>
<tr>
<td>08.</td>
<td>Gram</td>
<td>1 man {\text{nar}}</td>
<td>5 Jital</td>
</tr>
<tr>
<td>09.</td>
<td>Sugar</td>
<td>1 Ser</td>
<td>1.3 Jital</td>
</tr>
<tr>
<td>10.</td>
<td>Salt</td>
<td>0.5 man {\text{nari}}</td>
<td>1 Jital</td>
</tr>
</tbody>
</table>

* 1 tanka was equal to one rupee according to the renowned historian Mr. Rizwi.
^ A ser was a unit of weight; roughly equal to one kilogram.
\(^\text{\ddagger}\) One man {\text{nar}} was equal to forty ser.

Source : - ‘Ancient and medieval India’
The price of the best quality horse was the highest. Such horse was sold at the cost, ranging from 100 to 120 tanka. Milch cow was sold from the rate of 3 to 4 tanka. The rates of a goat or sheep were 10 to 14 Jital. As compared to the price of rice, there was higher price of wheat per man (रात). The salt was the cheapest item in the market. It is the essential item in the preparation of food.

There were permanent merchants as well as mobile traders. The system of rationing was introduced especially in times of scarcity. The rules were framed to regulate the sale of cattle, horns, and slaves. The policy of fixing prices, maintaining strict control over marketing activity and rationing may be considered plus points in Alauddin’s period. But with the fall of his empire, the system of regulated marketing was deteriorated. After Alauddin Khilji, Mohammad Bin Tughlak (1325 to 1351 A.D.) became the emperor of Delhi. He had vast region in his control. Even he invaded the Southern part of India and joined to his empire. He shifted his capital from Delhi to Daulatabad near Aurangabad in Maharashtra from the strategic point of view and its central location. Therefore in his regime, the road from Delhi to Daulatabad was repaired, reconstructed and the plantation of trees from both sides of the road was implemented. However trading activity, in this period was very limited. Therefore, Babar, the great Mugal emperor, in his autobiography ‘Babarnama’ wrote about the bad condition of market. He said, “There are very few articles, commodities in the market. It is better to ask what articles are not available in a market rather than the articles available in it.” In Shershaha’s (1540 to 1545 A.D.) period of five years, the copper coin ‘Dam’ was in practice. ‘Adheli’ and ‘Chawli’ was also in use. He paid more attention to increase the production of commodities and the development of trade.
He removed different types of taxes on trade. He gave priority to the transport facilities of the people. In this period, the road from Sonargaon in Bengal to Lahore was constructed. It was called ‘Sadak-A-Azam’. Its distance was approximately 4,800 kms. Other roads were also constructed from Agra to Burhanpur; Jodhpur to Chittore and Lahore to Multan.

During late 15th century, 16th and 17th century new inventions and discoveries were made in Europe. Besides, scientific approach and new technology was in its initial stage which helped for the improvement of internal as well as external trade.

Internal trade, during a long Mugal period was controlled through important towns and cities and the centre of local chiefs. The external trade was carried on through the ports, when the Portuguese discovered the sea route to India via Cape of Good Hope (Capetown), and Vasco-da-Gama landed at Calicut on the Western coast of India in 1498 A.D. Again in the period of Emperor Akbar, British East India company was established in 1600 A.D. for development of external trade. Different types of coins were in practice, and the external trade was carried on through Europe; Central Asia, East Africa, East and South East Asian countries like China, Malaysia, Sumatra; Java, Borneo etc. Mughal rulers monopolised specific items of trade like cheese, spices; salt; cotton, silk cloth; gunpowder, Gur, Sugar for export.
The major ports of the external trade on the Western coast of India were Broach, Surat, Kambay; Thatta chol, Goa, Rajapuri and Karwar. While the ports like Mattchalipattnam, Nagapattanam, Madras (Chennai) were located on the Eastern coast of India. In Bengal there were the major ports like Sonargaon, Satgaon, and Chittgaon for the trade with Eastern and South East Asian countries. There was the high way from Lahore to Kabul to carry on trade with middle East countries. Emperor Akbar had also encouraged the construction of road from Agra to Lahore with the distance of 400 kms. But it is remarkable that there was no major road to be mentioned of its construction in the period of Aurangzeb. The most of the routes in Nizamshahi period lay along or close to rivers as they offered easy passage ways for commercial traffic in regions of prosperous economic conditions with their superior traffic generating capacity. They were mostly aligned on river terraces or piedmont zones to avoid swampy or slushy ground. The placement of routes on margins of forested tracts could facilitate fodder supply to transport animals *en route*. As routes were infested with high way robbers; the State undertook the responsibility of providing escort to the circulation of animals or throngs of bullock carts. Poona (Pune) was the most outstanding nodal centre with routes radiating in all directions followed by the next significant hub of routes converging in Khadaki (Aurangabad).
Paithan was connected with Konkan lowland and with Thairst to the mouth of Krishna river. Routes from Aurangabad to Surat via Dondaicha, Nandurbar, Nawapur and from Aurangabad to Delhi via Burhanpur, Indore were remarkable. These routes had aided for the development of marketing activity in the old Aurangabad district and the adjoining region of the district.

The main feature of the internal trade in medieval period was the development of rural trade institutions in the form of Jatra, Mela or fair and ‘hat’ (weekly market) as observed by Prof.K.M.Ashraf (1969). The Mughal rulers and the rulers in Nizamshahi helped the development of fairs or Jatras in the old Aurangabad district of Maharashtra. The Jatras were usually held once in a year in connection with local temple or on the anniversary of the passing away of some Saints. They were associated with religious places; festivals or with other occasions of special interest to a particular community of the people. In fact, a fair is a special occasion for the rural community not only as a place for social contact but also for recreation. In Jatras, the markets were held on a much larger scale and for a longer period. There was the sale and purchase of cattle, horses buffaloes etc., and the various commodities such as wool, silk, leather articles, perfumed articles etc., in a fair. The Jatras were attended by agents of traders and leading native firms who generally transact a great deal of business on these occasions.
The principal fairs of the old Aurangabad district in the medieval period are given in Table No.2.2 according to their importance.

**TABLE NO.2.2.**

**JATRAS IN OLD AURANGABAD DISTRICT**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of town or village</th>
<th>Taluk (Taluka)</th>
<th>Month in which Jatra or fair is held</th>
<th>The Attendance in a Jatra</th>
</tr>
</thead>
<tbody>
<tr>
<td>01.</td>
<td>Paithan</td>
<td>Paithan</td>
<td>March</td>
<td>1,00,000</td>
</tr>
<tr>
<td>02.</td>
<td>Roza</td>
<td>Khuldabad</td>
<td>Rabiu.LA‘wal</td>
<td>50,000</td>
</tr>
<tr>
<td>03.</td>
<td>Lasura (Lasur)</td>
<td>Gandapur</td>
<td>April</td>
<td>10,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Gangapur)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>04.</td>
<td>Sattara (Satara)</td>
<td>Aurangabad</td>
<td>December</td>
<td>6,000</td>
</tr>
<tr>
<td>05.</td>
<td>Khodegaon</td>
<td>Khuldabad</td>
<td>April</td>
<td>5,000</td>
</tr>
<tr>
<td>06.</td>
<td>Bramhangaon</td>
<td>Ambad</td>
<td>Moharram</td>
<td>5,000</td>
</tr>
<tr>
<td>07.</td>
<td>Elura (Verul)</td>
<td>Aurangabad</td>
<td>February</td>
<td>4,000</td>
</tr>
<tr>
<td>08.</td>
<td>Saindurwada (Sendurwada)</td>
<td>Paithan</td>
<td>December</td>
<td>4,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>09.</td>
<td>Chauk</td>
<td>Khuldabad</td>
<td>April</td>
<td>4,000</td>
</tr>
<tr>
<td>10.</td>
<td>Hevarchough</td>
<td>Ambad</td>
<td>April</td>
<td>3,000</td>
</tr>
<tr>
<td>11.</td>
<td>Chichked</td>
<td>Ambad</td>
<td>December</td>
<td>3,000</td>
</tr>
<tr>
<td>12.</td>
<td>Dahegaon</td>
<td>Ambad</td>
<td>April</td>
<td>3,000</td>
</tr>
<tr>
<td>13.</td>
<td>Kadrabad</td>
<td>Jalna</td>
<td>Sha‘wal</td>
<td>3,000</td>
</tr>
<tr>
<td>14.</td>
<td>Ranjangaon</td>
<td>Gandapur</td>
<td>Jamadiu-S-Sani</td>
<td>2,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Gangapur)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>Bangdi</td>
<td>Gandapur</td>
<td>Jamadiu-A‘wal</td>
<td>2,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Gangapur)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Lakhampur</td>
<td>Gandapur</td>
<td>December</td>
<td>2,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Gangapur)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: - Gazetteers of Aurangabad District.
- Published under the orders of His Highness The Nizam’s Government (1884 A.D.)
The *Jatra* at Paithan was the most important in old Aurangabad district which held in the month of March. Attendance of the people in *Jatra* was the highest in the district. It was attended by pilgrims from Poona, Ahmednagar, Pandharapur, Kolhapur, etc., The fair attracted the produce from the Southern part of Aurangabad district. The fair was held for 15 days during which time, a great trade was practised. The cattle, horses, silks, brocades, cotton stuffs, copper etc., were sold and purchased in this fair. Generally the number of cattle was varied from 8,000 to 9,000 in the fair of Paithan. The price of a horse was to the extent of Rs.575/-. The *Jatra* at Paithan was arranged in connection with the temple of Eknath Maharaj, a great saint of Maharashtra. Another important fair which was attended by 50,000 people was held at Roza in Khuldabad taluka. At present, the place Roza is not detected after personal investigation, and there is no fair held at Roza. Other fairs of some importance were held at Satara, Khodegaon, Bramhangaon, Elura (Verul), Saindurwada. The fairs having the attendance of 2000 people were held at Ranjangaon, Bangdi and Lakhampur. They had very less importance from the point of view of marketing activity. The remarkable characteristics of these fairs was that they were arranged only in winter and in summer; excluding rainy season.

Besides, the above mentioned fairs which were given in the table No.2.2, the *Jatras* were taken place in the adjoining areas of old Aurangabad district. Such specifically mentioned cattle fairs were held at Dewalgaon; Kaigaon, Kanhar(Kannad) and Baijapur (Vaijapur).
The fair at Dewalgaon in West Berar was arranged on the occasion of Dashera festival and lasted for 20 days. The value of Dewalgaon trade in 1879 A.D. was Rs. 2,19,746/- of Rs.92,760/- was from old Aurangabad district. Kaigaon is situated on the left bank of Godavari. It is linked with Aurangabad and Ahmednagar by road. Here the annual fair was held on honour of Khandoba, the deity of Hindu community. Kanhar (Kannad) fair was arranged annually in the month of April. Again the large cattle fair was held at Baizapur (Vaijapur) in connection with the temple of Vaizanath and lasted for 3 days.

In 1612 A.D. Nizamshahi capital Daulatabad was transferred to newly built city, Khadki at a distance of 13 km. South East of Daulatabad. It stands in a valley between the hills on the South and the Sichel range on the North; and the Khadaki was renamed Aurangabad after its capture by Aurangzeb in 1633 A.D. Aurangabad was the capital of the district situated on the Kham river at the Latitude 19°-53'-59” North and Longitude 75°-22'-16” East. Aurangabad was not only the best city in the Deccan plateau, but no other could match with it in the whole of India(Nihalwandi 1931). ‘It was claimed to be the largest city in the East during the 17th century and was as large as what modern Calcutta today is!’ (Indian History Congress 1941). In such a reputed Aurangabad city several Jatras or fairs were held during the course of a year; of which the following major fairs are the Khandoba Jatra at Karnapur in March, Panchunia Jatra at Ganbari, held every Tuesday in July, Shrawan Somvar Jatra near Paithan Gate for four days in August, Harsul Jatra in December, Balaji Jatra near the Jaffar Gate in September, fair to Lachman in Taloki-Mandi held in July-August;Dasara Jatra at Karnapur in September-October, and Uruses were held for the memory of Mohammadan Saints. But there is not a specific mentioned of a cattle fair in Aurangabad city.
Again, in the adjoining areas of the Aurangabad district, there were annual or seasonal fairs held; at wide intervals of times at religious or pilgrim centres such as Newase; Nasik, Parli-Vaijanath, Sinnar; Ambajogai; Tuljapur, Pandhapur.

The another feature of the regional trade in medieval period was the development of ‘hat’ or weekly markets. There were 80 market towns in the old Aurangabad district. Out of them 50 % markets were the major markets. The market was generally held on some particular day of a week. The ordinary traders and bannias used to attend the markets; whereas pedlars; hawkers and agents used to set up booth for sale of turbans, saris, raw cotton, grain, oil seeds, oil, ghee, bangles, kambals and garden produce.

There were special markets for livestock at Jalna, Lakhagaon in Paithan taluka, Brode (Bharadi) in the Sillod Taluka and Bara-Musla on the road to Buldana. Grain, Cattle, Coarse cloth and other commodities were brought to the markets held at Gandapur(Gangapur), Sattara(Satara), Waluj, Baizapur(Vaijapur), Takli, Phulamari (Phulambri), Khandala, Lasur, Kannad, Borgaon, Paithan, Bidkin etc., But the cattle exposed at the Lasur village were of an inferior description. In addition to these weekly markets, there were major cattle markets which were connected by trade routes to Aurangabad, Paithan, Jalna, Gangapur in the medieval period or in the Nizamshahi period. Cattle, buffaloes and other commodities were offered for sale at Rustamabad, Jafferabad, Shahabad, Chandwad periodic markets. The market at Rustamabad was closed down some time in the regime of Malik Ambar, the Nizamshahi premier (1600 A.D. to 1626 A.D.) due to disturbed conditions. Hence, there is a need for peace and security for a longer period for the existence and survival of periodic markets and their system.
AURANGABAD DISTRICT

MAJOR CATTLE MARKET PLACES & ROUTES, IN MEDIEVAL PERIOD.

INDEX
- Cattle market Places
- Fort
- Route
- Other places.

FIGURE 2.2
Other places of markets where numerous varieties of commodities were available for sale may be mentioned at Chaul, Umbare, Dabhol, Kalyan, Bhivandi, Dharur, Jejuri, Khuldabad, Ahmednagar etc. The major commodities included Hinga, Opium, turmaric, gums, bajra, soap, urad, gram, masur, cotton, medical herbs, flavouring substances, garments of cotton, wool and silk, grains, vegetable, fruits, articles of grocery, articles like chappal, shoes of leather, resin, salt, methi, sugar, bananas, betel leaves; soti or sunt, til, mustard, mung, math, ambadi, linseed, tobacco, rugs, husks of grain, mutton, dried fishes, sendur. Chaul was the notable market as well as major port on the Western coast of India. Spices, drugs, coconut, arecas, palm, sugar, emery were exported from the port of chaul and the periodic marketing activities were confined to the months in December, January, February and March. In those months, the place was like a fair. A large quantity of copper was sold at a high price. It was by far the most flourishing port of the Nizamshahi kingdom. Kalyan and Bhivandi were the river ports close to the Ulhas river. Similarly Chipilun was a river-port on a Vasistti river to which entry could be made from the sea port of Dabhol which was captured by Nizamshahi kingdom in 1625 A.D. Again the place Umbare was the prosperous marketing centre. It used to yield a revenue of Nine Lakhs per year. Therefore it was known as ‘Nav-Lakh Umbare’ in the 18th century. Ahmednagar was the trading centre from which cattle and the agricultural products were collected and distributed to these areas. Fig.2.2 shows the major cattle market places and the routes in the medieval period of Aurangabad district.
From the figure, it is clear that for trading activity there must be link of cattle market places with the route. Aurangabad, Paithan, Baizapur, Lasur, Verul, Fulambri, Kannad, and other cattle market places were connected with the routes.

Even the routes from Paithan were reached to Konkan coast and to the mouth of Krishna river. The routes from Khadki (Aurangabad) to Indore, Delhi, to Nasik, Tryambakeshwar, to Balapur, Jalna, Mehekär were remarkable for the cattle marketing activities in the medieval period or and in the Nizamshahi kingdom. The fort Daulatabad and other places are also mentioned in the map. The routes adjoining forested areas were useful for fodder to the animals, transported en-route.

In Nizamshahi, three functioned characters of urban places were recognised. They were *peth* as a market or commercial centre. *Kasba* as a township and *Bandar* was suggestive of river or sea port or harbour. But it cannot be ascertained with any degree of certainty what was the criterion for determining the status of any settlement to be ranked among urban centres. The word ‘*peth*’ or ‘*choutare*’ appear to be counter part of the present day ‘*Hat*’ or a Large regulated market where an elaborate marketing organization obtained in the medieval period.

The local officers were appointed to give instructions to the traders to carry on their trading activities and to move their livestock or commodities to their proposed destinations; without harassment for extra payment of ceasses and taxes.
Brokers (Dalal) were active middlemen between wholesalers and retailers. Metkaris were government official guards to protect marching caravans of bullocks and cows. Sarafs or bankers and financiers played a major role in helping marketing transactions. Awate or the Superintendent of weights and measures and Bidwai or the security officer of the market were additional official functionaries.

In a medieval period, a number of forts were constructed from the strategic point of view or for the purpose of defence. It is interesting to note that most of the forts lie in close vicinity of ancient caves which served as store houses for commercial commodities on highways of commerce in those days. These forts not only stood as sentinels against unwelcome intruding armies of enemies but also afforded protection to trading caravans, moving along Ghat routes. They also worked as check posts controlled by the officers called Ghatpandes.

According to Mr. S.N. Joshi (1937), Machis settlement in Maharashtra grew in the immediate proximity of forts, particularly with hill top locations which catered to the daily and occasional needs of the military forces garrisoned in these forts and mobile markets following on the heels of the Moghul army on the March.

In brief, the marketing systems in medieval period encompassed daily markets with permanent fixed shops and stalls, periodic market places associated with temporary stall of travelling traders, seasonal markets at places like chaull and fair centres and annual markets at religious centres. It may be added the mobile markets consisting of camp followers of the Mugal forces and subsequently camps of Maratha armies on the march.
2.4.3 MARKETS AND MARKETING
SYSTEM IN BRITISH PERIOD.

Britishers came to India to start trade with India and established East India Company in 1606 A.D. But they ruled over India nearly 150 years. It was the period of exploitation of resources and the economic development in respect of agriculture, industry, marketing and transportation. In this period fundamental contributions were made for the development of transportation. The coastal towns in India were linked with the major ports in Great Britain by steam-ship services in 1840 and the policy of free trade was implemented to satisfy the demands for cheap raw materials. The Britishers also encouraged the development of trade centres to fulfil the demand of foreign purchasers and the local people. The coastal towns were developed as the marketing centres in the British period. In addition to coastal towns as the marketing towns of local importance; regional and terminal market centres for various commodities were set up. The first railway line was started on 16th April, 1853 from Bombay to Thane with the distance of 21 miles in Maharashtra. After 50 years, the length of railway had reached upto 26,000 miles. In the year 1905 Indian Railway Commission was set up to improve the condition of railways in India. During 1924 A.D., the length of railway line had gone to 42,000 miles. The main objective for the network of railway in India was to protect country from invaders and to encourage imports and exports of the international trade. However, railway network played the major role in uniting Indian people in the British period.
A number of commissions were set up and some Acts were passed to improve the condition of markets and marketing system. The farmers were at the mercy of money lenders and various malpractices in selling method, price fixation were prevalent. The first step taken by the Britishers was in regard to the formation and regulation of markets. Markets and fairs Bombay Act was formed in 1860. If a weekly market is to be held in a new place the District magistrate’s approval was essential.

The Berar cotton and grain market Act was formed in 1897. This Act may be considered a milestone in agriculture marketing in India. The Royal Commission on Agriculture (1926-1928 A.D.) was another step for market regulation with special emphasis on encouragement of co-operative sale societies, for prevention of brokers, from acting for both buyers and sellers. The special laws for market regulation were laid down in the former states like Bombay, Madras, Baroda. Besides, the cattle improvement Act of 1933 was implemented. This act was supplemented by “The Bombay Livestock Improvement Rules, 1935”. This Act and the subsequent rules provided for the declaration of an area by the Government in which the Act and the rules were to operate. This Act provided for the licensing of approved bulls in the area; and all persons were prohibited from keeping in possession unlicensed bulls under penalty. Besides, Bombay Agricultural Produce Market Act, 1939 was introduced in British period. In this Act definition of market is given and the rules are framed.

In this period taxes were of two types. They were direct tax and indirect tax. Till 1900 A.D. Indian citizens were bound to pay 15% tax on their income. There were rapid growth of market infrastructures in the towns and cities, especially in capital city and ports. There was tremendous growth of population, although draught, famine occurred occasionally.
Due to the developed network of transportation, increase of population, implementation of Act, new inventions and discoveries and application of Science and new technology, the markets and the marketing system were improved speedily in the British period.

2.4.4 MARKETS AND MARKETING SYSTEM IN THE MODERN PERIOD OR POST INDEPENDENCE PERIOD

The British rule in India ended on 15th August, 1947 and India became free. There was an urgent need to formulate new economic policy for the country. The Government of India set up the planning commission in March, 1950 to prepare a plan for the most effective and balanced utilization of the resources in the country. The first five year plan was made effective from April, 1951. A directive was issued of the states to develop markets in the area of development of marketing especially of agricultural products. The Local authorities like the Local management Committee, Gram-Panchayat, Panchayat Sammitye, Nagar Parishad, Corporation, Cantonment Board took up the task of conduct and development of markets. Legislation on marketing was first introduced in Bombay and Madras States, later followed by several other states in the country. Under such legislation it becomes obligatory for the State Governments to regulate the sale of agricultural and other specific items in the Notified markets with a view to abolish unfair practices that exist with rural, periodic markets.

In Aurangabad district of Maharashtra, the demand for cattle is generally met with the weekly/periodic markets and the cattle fairs. In the cattle markets, the requirement of milch cattle, slaughter and cart cattle also met through them.
According to census of India 1961, there were 43 cattle markets in Aurangabad district. Out of them 18 cattle markets were connected by roads; 1 market by railway, 2 markets by both railway and roads and remaining 22 markets were not linked either by roads or by railway. There was nearly 9 lakhs population of bovine as per census of 1961.

Aurangabad district was bifurcated and Jalna district has been formed on 1st May 1981. In Aurangabad district, according to Census of India 1991, series 14 Aurangabad district, there are eight talukas namely Aurangabad, Gangapur, Kannad, Khuldabad, Paithan, Sillod, Soygaon and Vaijapur talukas. Sixteen villages of Bhokardan taluka of Jalna district have been linked with Soygaon taluka and the four villages of Vaijapur taluka of Aurangabad district have been included in Srirampur taluka of Ahmednagar district. In the Aurangabad district, there are 60 weekly markets of commodities and of various articles excluding cattle whereas there are at present 42 weekly cattle markets with the commodities and various articles in Aurangabad district, after the formation of Jalna district.

The total number of weekly cattle markets with commodities in the talukas of Aurangabad district, their linkage with the means of transportation and the day of market is shown in Table No.2.3.
<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Name of Taluka</th>
<th>No. of weekly markets of commodities, articles, excluding cattle</th>
<th>No. of weekly cattle markets with commodities</th>
<th>Linkage of Weekly cattle markets by</th>
<th>Not connected by pakka road or railways</th>
<th>Day on which cattle markets is held</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Aurangabad</td>
<td>09</td>
<td>05</td>
<td>03</td>
<td>01</td>
<td>02 01 01 01 01 01 01 01</td>
<td></td>
</tr>
<tr>
<td>02</td>
<td>Gangapur</td>
<td>05</td>
<td>05</td>
<td>04</td>
<td>01</td>
<td>02 1 01 01 01 01 01 01</td>
<td></td>
</tr>
<tr>
<td>03</td>
<td>Kannad</td>
<td>06</td>
<td>08</td>
<td>07</td>
<td>01</td>
<td>02 04 01 01 01 01 01 01</td>
<td></td>
</tr>
<tr>
<td>04</td>
<td>Khuldabad</td>
<td>03</td>
<td>02</td>
<td>01</td>
<td>01</td>
<td>- - - - 01 01 01 01</td>
<td></td>
</tr>
<tr>
<td>05</td>
<td>Paithan</td>
<td>12</td>
<td>09</td>
<td>09</td>
<td>-</td>
<td>02 03 01 01 01 01 01 02</td>
<td></td>
</tr>
<tr>
<td>06</td>
<td>Sillod</td>
<td>11</td>
<td>07</td>
<td>05</td>
<td>02</td>
<td>01 03 01 01 01 01 01 01</td>
<td></td>
</tr>
<tr>
<td>07</td>
<td>Soygaon</td>
<td>03</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>- - - - - - - -</td>
<td></td>
</tr>
<tr>
<td>08</td>
<td>Vaijapur</td>
<td>11</td>
<td>06</td>
<td>05</td>
<td>01</td>
<td>- 01 01 03 01 01 01 01</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total Number</strong></td>
<td><strong>60</strong></td>
<td><strong>42</strong></td>
<td><strong>34</strong></td>
<td><strong>03</strong></td>
<td><strong>05 07 06 11 05 01 07 05</strong></td>
<td></td>
</tr>
</tbody>
</table>

**Sources:**
In Aurangabad district, there are 60 weekly markets of commodities excluding cattle and 42 weekly cattle markets with commodities. The largest number of cattle markets are found in Paithan taluka, followed by Kannad and Sillod talukas. In Khuldabad taluka there are only two cattle markets whereas in Soygaon taluka, there is not a single weekly cattle market. But three weekly markets of commodities excluding cattle are located in the taluka. Again, the largest number of weekly markets of commodities are confined to Paithan taluka, followed by Sillod, Vaijapur and Aurangabad talukas. Gangapur taluka has equal number of weekly markets of commodities and weekly markets of cattle with commodities. Out of the total 42 cattle markets in the district, 34 cattle markets are connected by roads. 3 markets places by both railway and roads and remaining 5 market places are not linked with pakka road, or railways. In Paithan taluka, all the 9 cattle markets are connected by roads. 3 cattle markets i.e. one market each from Aurangabad, Gangapur and Vaijapur talukas are linked with both by roads and railways. From this, it is clear that roads play an important role in the network of cattle markets in the Aurangabad district. The cattle markets with commodities is held on Tuesday at 11 places, on Sunday and Friday, at 7 places, each day. On Wednesday and Friday, at 5 places each day. The cattle market is held on Monday at 6 places in the district. The cattle market is held only on Thursday at Aurangabad only. The special feature of the market day is that in Kannad taluka, 4 cattle markets are held on Tuesday. But three cattle markets at Pishore, Digar and Shafipur are very near to one another.
The cattle fairs in Aurangabad district are mostly held in conjunction with the religious festivals. In the religious fair, the sale and purchase of cattle heads is performed on a large scale. The various cattle equipments like halters, head ornaments, bells etc., and agricultural equipments are also sold in the fair. The most important striking feature of cattle fairs is that they are mainly held in the post monsoon period when the cultivators, farmers are not so busy in their agricultural activities, and being harvest period, they have money to buy cattle. In Aurangabad district, the major cattle fairs and/religious fairs are mentioned in the table No.2.4.

### TABLE NO.2.4

**IMPORTANT CATTLE FAIRS IN AURANGABAD DISTRICT**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Place</th>
<th>Taluka</th>
<th>Name of the fair</th>
<th>Month of the fair</th>
<th>No. of cattle Heads</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>01.</td>
<td>Paithan</td>
<td>Paithan</td>
<td>Cattle Fair/</td>
<td>Feb.-Mar.</td>
<td>510</td>
<td>Deoni Gaolao Cattle are available for sale.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Eknath Maharaj Fair</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>02.</td>
<td>Pachod</td>
<td>Paithan</td>
<td>Cattle Fair</td>
<td>Apr.-May</td>
<td>375</td>
<td>-</td>
</tr>
<tr>
<td>03.</td>
<td>Ellora</td>
<td>Khuldabad</td>
<td>Cattle Fair/</td>
<td>Jan.-Feb.</td>
<td>100</td>
<td>Deoni cattle are available for sale.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mahashivratri</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>04.</td>
<td>Khuldabad</td>
<td>Khuldabad</td>
<td>Urus</td>
<td>Rabiu-LA’wal</td>
<td>450</td>
<td>Deoni Konkani Gaolao are available for sale.</td>
</tr>
<tr>
<td>05.</td>
<td>Sawangi</td>
<td>Khuldabad</td>
<td>Cattle fair/</td>
<td>April</td>
<td>150</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Renuka Goddess</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>06.</td>
<td>Mhaismal</td>
<td>Khuldabad</td>
<td>Cattle fair/</td>
<td>Magh</td>
<td>85</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Girija Devi</td>
<td>(Jan.-Feb)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>07.</td>
<td>Vaijapur</td>
<td>Vaijapur</td>
<td>Cattle fair/</td>
<td>April</td>
<td>240</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mahashivratri</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Vaijanath Maharaj</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>08.</td>
<td>Satara</td>
<td>Aurangabad</td>
<td>Cattle fair/</td>
<td>Dec.-Jan.</td>
<td>72</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Khandoba</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>09.</td>
<td>Lasur</td>
<td>Gangapur</td>
<td>Cattle fair/</td>
<td>April</td>
<td>94</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Balaji fair</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Undangaon</td>
<td>Soygaon</td>
<td>Cattle fair</td>
<td>May</td>
<td>100</td>
<td>-</td>
</tr>
</tbody>
</table>

*Source - The field survey by the researcher during 1994-1996.*
The cattle fairs are arranged at Paithan, Pachod, Ellora, Khuldabad, Sawangi, Mhaismal, Vaijapur, Satara, Lasur, and Undangaon in Aurangabad district. A religious fair is also held at Shendra near Aurangabad in the memory of Mangirbaba in the month of April. But in this fair, goats and hens are killed in large number on the name of Mangirbaba. The largest number of cattle fairs are held in Khuldabad taluka and all of them are arranged as religious fairs. In Paithan taluka, cattle fairs are held at Paithan and Pachod. At Satara in Aurangabad taluka and at Lasur in Gangapur taluka there is single cattle fair. Deoni, khillari and Gaolao cattle are mostly available for sale in these fairs. Cattle fair or Balaji fair is also arranged at Undangaon in Soygaon taluka of the district.

Paithan cattle fair takes place on the occasion of Saint Eknath Shasti. It is only for one day duration. Nearly 510 cattle are generally brought for sale and purchase in the fair. Pachod is a market town in Paithan taluka. In the month of April-May a large cattle fair is held at Pachod. 375 cattle were observed in this fair. In Khuldabad taluka four cattle fairs are held at Khuldabad, Ellora, Sawangi and Mhaismal. The cattle fairs are arranged at Khuldabad at the time of Urus festival. Nearly 450 cattle are gathered for sale or purchase. The people or traders of different religions, different states attend the fair. They come from Maharashtra, Gujarat, Madhya Pradesh, Andhra Pradesh, and Karnataka. On the eve of Remuka Goddess the fair is held at Sawangi in the month of April. Average number of cattle in the fair is 150. Cattle fair and cattle exhibition is held on this occasion. The prizes are awarded to the best milch cow, bullocks; bulls. The people of all religions, caste come together in this Jatra.
AURANGABAD DISTRICT

IMPORTANT CATTLE FAIRS AND NUMBER OF CATTLE HEADS.

INDEX
--- District Boundary
----- Taluka Boundary
• Cattle fair Centre

VAIJAPUR
LASUR
SATARA
KMHDKML
KOHDAD
VERKE
UNDANGAN
PAITHAN
PACHOD

NO OF CATTLE HEADS
100
250
500

FIGURE 2.3
In the month of January-February, cattle fairs are arranged at Ellora and at Mhaismal on the eve of Mahashivratri day and in the memory of Girija Devi respectively. However the number of cattle in the both fairs is less. At Ellora fair the number of cattle is approximately 100 and at Mhaismal, the less than 100 cattle number was observed during the survey.

Vaijapur is a big market place. At Vaijapur, there is a famous temple of Vaijanath where the fair of cattle and commodities is held on the Mahashivratri day. Nearly 240 cattle were observed in the cattle fair of Vaijapur. The cattle fair also takes place at the time of urus. There is a fair of Khandoba deity at Satara in Aurangabad taluka. The less than 75 cattle heads are brought for sale. There is also very limited number of cattle in the cattle fair at Lasur in Gangapur taluka. There is a cattle fair in Undangaon. This fair is also known as Balaji fair. There is a Balaji temple and all the people of different community, religion at Undangaon take initiative for the arrangement of the fair. Marathi drama, folk songs, ‘Tamasha’ are the main programmes to the attraction of the people. At the time of festival period, the killing of animals is strictly prohibited at Undangaon. Less than 100 cattle are brought to the fair for sale and purchase. This is the only cattle fair in Soygaon taluka of the Aurangabad district. The cattle fairs of the Aurangabad district have been shown in fig. 2.3. The approximate number of cattle heads brought in the fair is shown for comparison. All these cattle fairs in the district are conducted by the Trust or by the local body like Gram Panchayat, Nagar Parishad or by the State Government of Maharashtra. The sale and purchase of cattle, cattle exhibition, selection of the best cattle for award and other programmes take place in the fair.
The numbers of cattles are the highest at Paithan, followed by Khuldabad and Pachod cattle fairs. The lowest number of cattle is found at Satara fair in Aurangabad district.

It is observed that a large number of cattle, goats, sheeps, hens are sacrificed / killed in the few Jatras and festivals like Bakar-Idd, Dashera in Aurangabad district. The positive steps must be taken to increase the number of cattle as they are very useful to man. The animal welfare Board of India and the Society for prevention of cruelty to Animals are established for the protection of animals. They have to extend their activities for the protection of animals in such areas of cattle fairs and festivals. A person who kills animals is liable to punishment according to rule 679 of the Maharashtra Animal Protection Law. Awareness among the people is also essential for not killing the animals. They must be aware that the cattle are of a great value to the Indian people.

In Aurangabad district the cattle fairs of Paithan, Pachod, Verul, Khuldabad, Mhaismal, Vaijapur and Satara are linked with roads and the Lasur fair is connected by roads and railway.

The major names of the cattle fairs in the adjoining region of Aurangabad district are Sarangkheda and Shirpur (Dhule district), Yallama cattle fair at Jath and Siddhanath Cattle fair at Padi (Sangli district). Mhasa cattle fair (Thane district), Bahiram cattle fair at Chandrapur, cattle fair at Parbhani, Deoni cattle fairs at Udgir and Handegulbí (Latur district). Latur road cattle fair takes place on the occasion of Nagdiwali. Madhi donkey fair is also held in the month of December in Pathardi taluka of Ahmednagar district, the adjoining district of Aurangabad. The fair takes place for fortnight. The donkeys are brought from Gujarat state for sale or purchase.
Apart from marketing, the \textit{Jatras} or fairs in Aurangabad district act as a social and cultural institutions of great value. The rural people find relief from their routine life. The fairs satisfy the need for social intercourse in a larger way. They act a unifying factor among the several religious communities, and castes. The fairs are attended by all communities. Hindus visit Muslim ‘Urs’ and vice versa. Again the rural communities utilise the occasion for marriage and engagements and make renew old contacts. They also provide a source of recreation through cinema; folk song, \textit{tamasha}, dance, etc., Today, in the period of modernisation, the importance of these fairs is not reduced. No doubt in due course of time, the nature and form of fairs is changed. But as a social institution and as trading institution, the effectiveness of fairs is not changed.

2.5. FUNCTIONS OF CATTLE MARKETS

The Cattle markets have economic functions as well as cultural or social functions. It has been emphasized that periodic cattle marketing systems have economic and social dimensions.

2.5.1. ECONOMIC FUNCTIONS OF CATTLE MARKETS

Cattle markets places in Aurangabad district generate cash income to various sections of the people who are involved directly or indirectly in the marketing activity. The amount of cash income can be obtained from each cattle market place and a cattle fair. However, the income yielding capacity of each cattle market and a cattle fair is variable.
It depends on its location site; adjoining source region of cattle with relatively high density of population in its service areas, easy means of transportation, infrastructural facilities for agglomeration of people, materials, services, congenial tax structure, favourable policy decisions, defensive prices to attract buyers etc., Aurangabad, Vaijapur, Kannad, Bharadi, Paithan, Bidkin, Gangapur, Wadod Bazar have very good locational sites like good water supply, public utility services such as telephone service, post office, veterinary services, government, semi-government offices, effective and efficient transport facilities and other favourable factors. Therefore, these cattle markets have high income yielding capacity, although they are held once in a week. For example, Aurangabad cattle market gets approximately Rs.9,60,000/- per year as its income followed by Vaijapur, Kannad, Bharadi and Paithan. These markets in Aurangabad district account for a gigantic regional trade. The vendors or brokers and other people get employment in the cattle markets. Nearly 3% of the active population finds employment in the marketing activities of the district. It is the fact that this is a sort of self employment, merely a source of supplementary earning to a large number of particular vendors. This self employment in the cattle market does not require any formal education or training. An experience in the marketing activity makes them trained. Even, new comers, enthusiastic vendors play an important role in the cattle marketing activities of the district.

Generally in the cattle markets of Aurangabad district, cattle (cows, bulls and calves); he buffaloes, she buffaloes; goats; sheeps; hens are brought for sale or/and purchase.
Again the meat of goats, sheeps; fishes; hides and skins; butter; clarified butter are observed in the markets. Near the site of periodic cattle market, there are the lines of agricultural products; fruit products artisan products; forest products and the manufactured goods of the sellers.

The most of the business transactions including the sale or purchase of cattle is made on cash payment, except in few cases of ‘satbat’ in the cattle markets of the district. The credit may be available in some cases where intimate bond has been established between buyers and sellers.

The direct economic function of the cattle markets is concerned with the sale of cattle. After selling cattle; the concerned seller gains cash for the purchase of other essential goods; seeds; fertilizers, agricultural implements etc., From the sale of cattle, the seller also uses the cash amount for the marriage of his family members or he pays debt of the money lenders government, semi-government loan instalments or loan instalment of the bank.

The transport system is important for the circulation of people and cattle. In Aurangabad district both traditional and modern means of transportations are used. The cattle mover take the cattle by walking different cattle routes from one market to another market. The trucks, metadors are also used for carrying animals to the market and returning them from the market after its end.

The services are also available in most of the cattle markets in the district. These services include veterinary, agricultural implements; shoeing of hoofs of animals, services of carpenters; black-smiths, lawyers etc., The temporary stalls of tea; meals; hotels are made till the end of cattle market period.
Loan may be available from local bankers. The payment of debts is made in the market place by debtors. The banking service is also available to the farmers. Villagers to purchase bullocks; cows, improved seeds, fertilizers, agricultural implements etc. The mobile dispensary of visiting doctors is seen at Paithan, Kannad, Aurangabad market places while doing their survey. The few farmers 
always take their diseased cattle to the veterinary hospital before bringing them to the cattle market places. Repairs of various items takes place in the market before the starting of Monsoons. Repairs of bullock carts; agricultural impliments; footwears; repairs of umbrellas; locks etc., are remarkable. Apart from services and repairs the cattle market places provide cheap entertainments and amusements to the visitors. Vocal and instrumental music with song of heroes of that area including the songs of national unity, Government propoganda; social reforms, Jugglery acrobatics, snake shows, monkey shows, magic shows or trick shows; interesting gambling etc., camel are seen in the market taking trips of short distance for the children. There are also mobile cinema theatres in few cattle market places in the district. Bharadi, Wadod Bazar, Gangapur markets can be mentioned in this regard which have mobile cinema theatres. Each cattle market has its organisational set up, vested with power and authority of control. The organisational body of the cattle market derives revenue from taxes, ground rents; cesses, ferry tolls, fine levied for certain categories of crimes or lapses. This revenue varies from place to place of the cattle markets in the Aurangabad district. The most of employees of the organisational body obtain regular salary to their services. Few of the cattle markets like Paithan, Kannad, Bharadi area held near the temple or mosque.
The people coming to such markets visit the temple or mosque, donating some money in the donation box. Thus it gets income to the priests of such places of worship on the market day. From this, it is clear that cattle markets generate economic integration within their individual service areas.

2.5.2 SOCIO-CULTURAL FUNCTIONS OF CATTLE MARKETS.

The cattle markets have not only their economic functions, but also the cultural or social functions. Socio-cultural factors do affect transactions in the market place. Firstly, the stability of cattle markets is established by economic growth and by proportionate optimum sustained growth of four basic agents of human formation, i.e. Man, Earth (habitation), Science, technology and culture. Movements of sellers, buyers is not simply a desire to profit, but it is his social need. As in the case of many Catholic countries, periodic markets meet on Sundays which allow to combine public workshop in the church. It has been observed that in the Muslim countries, Fridays are more favoured as market days, as the people attend mosques on Friday and the market place for sale or buy cattle and other items. In Aurangabad district, the days of cattle markets are based on historical and religious background and the policy of government for newly set up cattle markets. Out of the fourty-two cattle markets in the district, the cattle markets at 11 places are held on Tuesday, being this favourable day for the Local Goddess of the district. The market is held on Friday at 7 places because of nearly 42% of the Muslim population in the district and the cattle markets meet on Sunday at 7 places due to holiday and the impact of the population of Christian community. The cattle market is held only on Thursday, at one place, Aurangabad in the district of Aurangabad.
The cattle markets meet on Monday at 6 places, on Wednesday and Saturday each at 5 places of the Aurangabad district which are influenced by historical; religious and other factors. In this way, the religious and social institutions determine the periodicities of cattle market places. The market rings are generated by social variables. The hierarchical typology of cattle markets is based on the indicators of social provisions of the Aurangabad district.

It has been observed in the most of cattle markets in the district that after marketing, a large number of villagers, cattle movers, brokers are found in the liquor shops, before leaving the cattle market. They generally use country liquor for their drinking wine. The habit of drinking wine affects badly on the health of visitors. Theft of cattle is also common phenomena. Such cattle are sold by the culprit. The owner of cattle makes complaint to the police station; and many times the owner identifies his animals while making sale. Theft of cash money from the visitors and of other commodities is common which is seen in the few market places of the district.

In the cattle markets, announcements of different programmes are made for the visitors. They include dates of fairs; race of bullocks at particular place; i.e. Shankar-pat; dates of wrestling competitions; Government announcements, bank loan information, employment opportunities, family planning and child welfare programme, etc., Such announcements are made by beat of drums or by loud speakers. The people also distribute invitation cards of marriage, birthdays, death anniversaries etc., to their relatives, friends in the market. Thus, relatives, friends meet the visitors in the market. Marriages are also settled in the market places.
The marriage brokers are seen in the hotels; tea stalls and both the parties from future bride and bridegroom settle marriage and the dates of marriage ceremony. Thus there is a social role of the market place which serves as a meeting place for the negotiation of marriages, for business deals and for maintaining continuity in inter-personal relationship. The cattle markets offer pleasant atmosphere of observing cattle; meeting friends and relatives and finding festive air.

The cattle market is a place where men and women, interact as members of a society and not merely as buyers and sellers. The people of different region, different caste, religion, race, culture meet in the cattle markets. The ideas of communication and exchange, talk about the development of region, elections, politics, new types of social and cultural amenities are developed through the process of social contacts at the market places. The people are conversant with new ideas which are obtained from the market places. It has been acknowledged that few market places in the district propogate the political ideas and views and spread to the visitors attending such places.

The trip to the cattle market places of the people is not usually a single purpose, but a multipurpose trip. Sale or purchase of cattle; commodities; participation in religious and civic functions, transactions of loans, settlement of outstanding dues; seeking services from veterinary hospital, carpenters; tailors; blacksmiths etc., meeting of friends and relatives are planned by the participants in the cattle markets.
From the above functions, explained before, it may be predicated, on observing the stability and continued persistence of cattle markets and cattle fairs in the district, that the cattle marketing system may not suffer immediate and complete extinction because of its pivotal socio-economic role. The cattle markets and cattle fairs may have continued existence in the modified form in forthcoming 21st century.

2.6 CONCLUSION

The foregoing discussion on the origin centres of cattle, the origin, evolution, development and functions of cattle market reveals that the origin of cattle is complex, evolution, development of cattle markets have been made according to periods and socio-economic functions of cattle markets have flourished marketing activities of the people in the district.

The origin and domestication of cattle was a very primitive affair. The major centre of domestication of cattle was the Western Asia. From this centre, the cattle were brought by migratory routes to Aurangabad district and other parts of the world.

While discussing the origin of cattle markets, the theories are very important. The endogeneous theory starts with an agrarian society in which surpluses develop whereas in the second exogeneous theory, trade is an external affair involving different communities. The network of tracks or roads, high level population, strong political organisations and other factors are essential for the security of markets. Evolution of cattle markets is as old as its civilization. In the ancient period, the cow had been regarded as a unit of value. Livestock of India was exchanged with valuable articles of adjacent countries, *Jataka* tales; *Arathasastra* gives a lot of information about cattle markets.
In Satyavahan dynasty trade was flourished at Pratishthan (Paithan in the Aurangabad district). A number of caves were constructed. The cattle drovers, carvans used to take rest in these caves.

Raj-Tadak (Today’s Aurangabad) was connected with the marketing centres of North and South India. In Medieval period, several measures were taken for the improvement of markets. There was a development of rural periodic markets in the form of cattle fairs and weekly markets. Alauddin Khilji, Mohammad Bin Tughlak; Shersah helped for the improvement of markets. New inventions and discoveries, scientific approach, new technology have assisted for the improvement of internal as well as external trade. During a long Mughal period the internal trade was controlled through important towns and cities and the external trade was carried on through the ports. The most of the routes in the Nizamsahi period lay along or close to rivers as they offered easy passage for commercial traffic in the regions of prosperous economic conditions. The Mughal rulers and the rulers in Nizamsahi helped the development of cattle fairs in Aurangabad district. In the British period, fundamental contributions were made for the development of transportation. A number of commissions were set up and some acts were passed to improve the conditions of markets and marketing system. After independence; a directive was issued of the states to develop markets, especially in the areas of agricultural products. The local authorities took up the task of conduct and development of markets. Legislation of marketing was introduced in number of states of India, including Bombay state.
At present there are 42 cattle markets with commodities in Aurangabad district. There are 10 cattle fairs which are held mostly in conjunction with the religious festivals in the district. They have made the economic and commercial development of the district. As compared to the number of cattle in the cattle fair centres in medieval period, at present cattle fair centres have lesser number. These markets and fairs have economic functions because they generate cash income to various sections of the people who are involved directly or indirectly. Socio-cultural factors also affect the transactions in the cattle market place. The cattle market is a place where men and women interact as the members of a society, and not merely buyers and sellers. The trip of the people to a market place is a multipurpose trip. Taking the functions of cattle market into consideration, it may be predicted that, the cattle marketing system may continue because of its pivot socio-economic role. However the cattle markets and fairs in the district may have their modified form in the forthcoming years.

Cattle markets are linked in space and time. This space-time relationship is one of the important topics of cattle markets of the district. The next chapter has been prepared to know spatio temporal spacing of cattle market places, and interaction of itinerant sellers / cattle traders with their market cycles and marketing efficiency.
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