CHAPTER I

INTRODUCTION

OBJECTIVES OF THE STUDY:

There are four main objectives of the study conducted on the topic "An Economic Analysis of Weekly Markets of Bastar district of Madhya Pradesh". They are —

(i) to study the organisational pattern of weekly markets,
(ii) to make intensive study of the market operations,
(iii) to study the impact of weekly markets on the tribal economy, and
(iv) to suggest new approaches for the effective and efficient marketing system in the tribal areas.

The weekly markets are the only socio-economic organisation in Bastar district. In the weekly markets the rural and urban products are bought and sold. The market operations include the study of the barter and monetary exchange systems. There are also certain socio-cultural aspects which affect the market mechanism in one way or the other. The weekly markets provide some essential commodities such as salt, cloth, vessels, etc. The sale of products brought from urban areas like fancy articles, cosmetics, mill made cloth, etc. are gradually changing the taste of the tribals. The rural-urban cultural inter-action in the weekly markets is also changing the standard of
living of the villagers of this district. But on the other hand the tribals are exploited rampantly by the private traders in the weekly markets.

**DEFINITION:**

A periodical market may be defined as a public gathering of buyers and sellers at an appointed place, and at regular intervals, for the purpose of religious congregation, recreation and doing business under specified conditions. Such markets are held all over the world; but in a developing country like India they play a significant role in the rural-urban economy, particularly in the backward areas. Bastar, being a backward region in Madhya Pradesh, these markets become much more important for the tribal people living in this area.

In economic sense, marketing may be defined as "business activities involved in the flow of goods and services from producer to consumer, excluding only those activities that involve the changing of form". The business activities include the rendering of necessary activities and services in respect of assembling, distribution, storage, transportation, grading, financing, market informations, risk-bearing and the like, through which produce passes on either from field to factory in the raw form for processing or to the markets which are permanent or periodical, for distribution among the potential consumers.

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1. The National Association of Teachers of Marketing & Advertising, USA Convention - 1931.
The weekly markets, which are commonly known as 'Haat' in the Bastar district, form the most effective economic network. These 'haats' may be defined as primary economic centres and can be treated as central places interlocking certain spatial divisions of the division, within which the visitors come to buy and sell their goods. These primary economic centres provide an opportunity to buy and sell the goods, once in a week within a range of approachable distance. Besides this, they give a scope to meet, interact and to receive information from the outside world. The weekly markets also provide a scope for social integration.

Prof. Sinha has described, analysed and interpreted the tribal weekly market as an agent of cultural change. He has concluded that these weekly markets in tribal areas form a net-work of socio-cultural ties, among the people of their hinterland and give them a common base for regional ethnology. Thus, the weekly market may be defined as the 'hub' of the region which serves as a centre of re-distribution of resources and material goods of different occupational communities in the region.

In the tribal area, the weekly markets play an important role in the life of the people. All their outer and inner activities are channelised through the markets.


The tribal markets bring together people from different ethnic groups for not only economic but also for secular and religious activities in the tribal region. The weekly markets have also helped in changing the traditional living standard of the villagers. The market is the most powerful channel of communication in the tribal region. The monetary economy has percolated through it. Thus it can be concluded that the weekly market is the mirror of the tribal culture in general.

The movement of people and goods, through the periodic markets form the life-blood of the economic activity in the tribal areas. The periodic market system can be understood only with the reference to the socio-economic and cultural interactions. The weekly markets in Bastar as also elsewhere in India are important because they serve as the main channels of distribution of rural and urban products.

CHARACTERISTICS OF THE WEEKLY MARKETS:

The weekly markets which are held weekly in this district are the main socio-economic institutions. These markets give an opportunity to the villagers, not only to trade with their commodities but also to meet their relatives.


and to participate in the religious and social activities. Thus the weekly markets in this tribal belt is characterized with the socio-economic and cultural interactions. The cash transaction is prevalent in the markets, though barter practice also exists in the business of few forest products. The private traders visit the weekly markets all the six days in a week to purchase the farm and non-farm products from the villagers. The traders engaged in different trades like cloth, food-grain, ornaments, etc. also attend the markets all the six days in a week.

In the weekly market a tribal is really a buyer, not a seller. His main aim is to procure certain necessities such as salt, cloth, kerosene, tobacco, agricultural equipments and the like which are not locally available. For buying these commodities he has to part with certain portion of his produce either home-grown or collected from the forest. Since the infrastructure of the whole Bastar district is very feasible, the distance factor and mode of transportation has set strict limits on the proper marketing of commodities in the weekly markets. Generally, these are agriculture produce like paddy, minor millets, pulses and oil seeds grown by the villagers and forest produce such as mahua flower, mahua seed and tamarind which have both bulk and weight. These are carried on head or on shoulders by the villagers.

In all the weekly markets, traders enjoy good opportunity to maximise their profit as the villagers are not
aware of prevailing prices and modern weights and measures. As a buyer also, the tribals' position is weak. He has no idea of prevailing prices of the commodities. The merchants know very well that the tribal has no other alternative than to buy from the existing traders and at the same time the tribals also realises that he has little choice.

The weekly markets usually begin in the forenoon at the regular bazar site. All the market operations are over before sunset. The exploitation of the tribals, is rampant in the weekly market. The outside traders have a detrimental attitude towards the tribals, being ignorant about the weights and measures, prevailing market prices and other market informations. As the number of shopkeepers is always small, any one who displays his commodities for sale, enjoys a monopolist like profit. The absence of good competition among the sellers bring a good opportunity to earn high profit in the weekly market. The illiteracy, ignorance and the urgent requirement of the villagers give full scope to the traders greed and profiteering activities. There is no middle man between buyer and seller. The sale on credit is very limited in the markets.

The main unifying feature of these markets is that they are visited by a common group of professional traders, most of whom come from urban places. Almost every market exhibits common agriculture products, food stuffs and sweetmeat, craft and various commodities brought from the urban areas. The markets are also occasionally visited by the
professional entertainers from outside, exhibiting seesaw, air swing, dance of monkey, snake charming and the like.

The weekly markets on the one hand break the monotony of the village life in a social and cultural atmosphere and on the other hand it gives an opportunity to the villagers to sell their produce and purchase the necessary commodities.

In the weekly markets the sellers are mobile and the degree of seller mobility is greater. Another feature of the weekly markets is that, they represent similar seller groups in each market. One reason suggested for this is that the sellers visit the weekly markets all the six days in a week. The seller in weekly markets is also often producer; in many cases. This dual role virtually precludes the selling on continuous basis. Thus, the villagers (sellers) attend only one or two weekly markets in a week. The last important characteristic of the weekly market is that, some commodities like salt, cloth, etc. are traded in the distant weekly markets despite transportation problems. Other goods like ornaments, fancy articles, cosmetics, etc. are sold in the weekly markets which are easily approachable.

In the lesser developed areas, say in tribal regions, the connection between a man and his physical environment

and between town and its hinterland, tend to be immediate, tangible and direct. No better example of these connections can be cited than of supply and demand. Supply varies seasonally with the production cycles and demand varies spatially with the population distribution. Due to the shortage of storage and warehouse facilities in the backward regions like Bastar district, there prevails a flexible marketing system, which has been adopted by the aboriginals of this area as weekly market system since the ages.

ECONOMIC EXPLANATION FOR PERIODIC MARKETS:

Several explanations of the periodic markets have been given by various authors. Stine analyzing the periodic markets adds the notion that "consumer, by submitting himself to the discipline of time is able to free himself from the discipline of space". Stine argues, that when the demand for a commodity in the distant market is equal or less than the demand in the central market where firms exists, the mobility of traders to distant markets will be less. But on the contrary if the demand for a commodity in the interior weekly markets is higher, the mobility of the traders from central market will be higher.


Berry\(^9\) arrives at the similar conclusions. The markets are open only once in few days because the per capita demand for the goods, sold in the market is low. Further the high transport costs, due to the feasible infrastructure limit the mobility of goods and the aggregate demand is also insufficient to support the permanent sellers. After studying the Berry's explanation to the periodical markets, the arguments given by Stine, seems to be one of the earliest interpretations of the periodic markets in theoretical terms.

Hay\(^{10}\) has interpreted periodic marketing in more general sense. According to Hay, in the periodic markets the overhead costs are met by the profit. The area of business is extended and mobile marketing process is adopted by the traders. Hay explains that, the mobile marketing is successful only if the demand does not fall frequently in the weekly markets.

The movement of goods through the hierarchical system of periodic markets is accomplished in large part by mobile traders, but little is known about the actual travel patterns of traders. Stine\(^{11}\) has given an explanation as to why traders must sell their commodities in more

than one market. The explanation is based on the fact that in an area where the production is of subsistence level, the demand for a commodity in one market is lower. Thus a trader does not get the normal profit and it becomes unprofitable to sell the commodity in a single market. So the traders are mobile in the weekly market. McKim Wayne\textsuperscript{12} argues that the traders sell various commodities in different markets to create good interest among the consumers and demand for the products to satisfy their trade within the approachable weekly markets. This may be another reason for a trader to become mobile.

The notion of market centrality suggests that some markets held in central places exhibit greater degree of attraction in diversified market operations compared to the markets held in small villages. This notion is often based on the size of the centre's population. Berry and Pred\textsuperscript{13}, observed that a decisive fact in the development of central place is the net income which the inhabitants earn.

One of the important aspects of the periodic markets is their relative position in time and space. Smith\textsuperscript{14} has investigated the trader and consumer mobility behaviour.

\begin{enumerate}
\item \textsuperscript{12} McKim Wayne - op. cit.
\item \textsuperscript{13} Berry, B.J. & Pred, A. - Central Place Studies: A Bibliography of Theory and Application, Philadelphia, Regional Science Research Institute, Intro. 1961.
\item \textsuperscript{14} Smith, R.H.T. - The Theory of Periodic Markets: Consumer and Trader Behaviour, Preconference Publication of Papers, Canadian Association of Geographers, Waterloo, 1971.
\end{enumerate}
using the data from several areas in under-developed countries. He concluded that the traders attend the periodic markets frequently to maximize their profit and the consumer also attend the periodic markets more than once in a week to purchase the necessities. Smith concludes that the consumers visit the markets frequently because they cannot purchase their needs at once, due to the low income and purchasing power.

Skinner\textsuperscript{15} applies the name 'minor market' or 'periodic market' or 'green vegetable market', to markets which specialize in the horizontal exchange of peasant produced goods, and handle virtually no imported goods of high cost. The horizontal trade is synonymous with the village and inter-regional trade, which includes the movement of locally grown farm products and handicrafts from rural to urban areas within the same region.

THE LITERATURE ON THE PERIODIC MARKETS:

Comprehensive reviews of the literature dealing with the spatial aspects of the periodic markets have been presented by Berry\textsuperscript{16} and more recently by Bromley\textsuperscript{17} in respect of the backward economies. As regards the

\begin{itemize}
\item \textsuperscript{15} Skiner, G.W. - Marketing and Social Structure in Rural China, Journal of Asian Studies, 24, 1954-55.
\item \textsuperscript{16} Berry, B.J.L. - op. cit.
\item \textsuperscript{17} Bromley, R.J. - Markets in the Developing Countries: A Review, Geography, 6, 1971, pp.124-52.
\end{itemize}
literature on the weekly markets held in the Bastar district, Grigson, in the early studies of the tribal people of this place identified that the tribal weekly markets are based not only on the economic activities but also on the socio-cultural interactions. Later, Elvin characterised the inhabitants and their way of economic life in his book "Mariya and Their Ghotul". He described that the economy of the district moves around the weekly markets. Jay has conducted a detailed study on the nature of the weekly markets and its relationship with the tribals. He has described the socio-economic and cultural activities in the annual fairs held in this tribal region. Jay has dealt with the markets held at Orcha, the most backward area in the Bastar district. Thusu conducted a preliminary study using all the primary data and observations, on the weekly market held in a village in South Bastar namely 'Leda'. He has described the caste and trade relationship in Bastar district. He has analysed twenty samples to draw the relationship between them.

Naik and Bhouraskar have conducted a similar study

on the tribal markets held in the Jhabua district in western Madhya Pradesh during 1964. This study was made with reference to the cultural and economic patterns of Gonds and Korku castes. In addition to this, a study has also been conducted by the same authors on the economic organisation of the Abhujmarias - an aboriginal tribes of Bastar.

Many similar studies have been conducted to analyse the functions of the periodic markets in the tribal areas, of Bihar, Andhra Pradesh, Orissa, Maharashtra and West Bengal states. Mrs. Karve and Acharya\textsuperscript{23} have conducted a study on the role of weekly markets in rural, urban and tribal setting with reference to the tribal areas of Maharashtra. The study is economical which also covers anthropological aspects of the tribals and their marketing system.

Much literature can be selected for the reference of the periodic markets in the tribal areas of various parts of the country and abroad\textsuperscript{24}. The weekly markets held in the under-developed countries are more or less similar in character.

**WEEKLY MARKETS IN BASTAR:**

**Nature:** As stated earlier that the weekly markets held in the Bastar district are of socio-economic nature. They are an important economic institutions as well as social and


\textsuperscript{24} Bibliography on Weekly Markets - Appendix.
cultural organisations. In the weekly markets the villagers sell farm and non-farm produce and purchase the essential commodities like cloth, salt, chillies, etc. Besides these economic transactions, they get an opportunity to meet their friends and relatives in the weekly market. The villagers also come for the religious and cultural functions to the market.

In the weekly market there is a gathering of people belonging to different castes, religions and social status. The villagers feel happy to attend the weekly market. According to Firth and Yamey, "the mutuality in the reciprocation of offerings increases the integration, solidarity and reciprocity behaviour between individual, integrants and economy".

The weekly markets in this area are held in the centre of the village or a place quite close to it. The villagers sit in an open air. The sitting arrangement is orderly and the sections for different type of shops are earmarked. Many traders have their fixed places in the market. Generally the markets have 1000 population on an average. The shouting of non-tribal traders to attract the rural sellers and buyers can be heard in the weekly markets. The villagers sit on the ground and display


their products for sale. The art of attracting the customers and selling their articles is still unknown to them. The weekly markets generally start in the forenoon and end by sunset. The markets are at peak between 12.00 noon and 2.00 p.m. The weekly markets are visited by the traders of different kinds, all the six days in a week.

The weekly market caters practically all the requirements of the villagers. The articles sold by the traders in the weekly markets are of low price and of inferior quality, due to the low purchasing power of the tribals.

Buyers and Sellers: When the word 'buyer' or 'seller' is used, the emphasis is on the motive, and not on the transaction. A grain shop owner has more interest in selling than in buying, though he purchases commodities for little amount from the tribals, he is termed as a 'seller'. A tribal, who comes to the market with little quantity of farm or forest produce and sell it, but whose main motive is to get some money for the purchase of necessary commodities like salt, etc., is termed as a buyer.

The distinction between the buyers and sellers in a market of this type needs to be clarified. A person visiting a weekly market is usually both. A villager visiting the market always lacks sufficient money. When he comes to the market for the purchase of any commodity, he has to sell some farm or non-farm products to get money. The villagers sell their farm and non-farm products to
private traders as well as in the co-operative marketing societies. The private traders purchase the products from the tribals at low rates. The tribals are not aware of the prevailing prices in the weekly and wholesale markets. The villagers are bound to sell the produce in the market to meet their necessary requirements. As a buyer also, the position of the villager is weak, because of the low purchasing power. In general, they are neither good sellers nor good buyers, and face the chances of being exploited in both the transactions.

The villager who comes to the weekly market in his dual role of buyer and seller, also meets his friends, relatives and enjoys a picnic. But marketing in the hill areas and in the interior parts of this region is difficult, due to improper road links. In the weekly markets a villager is really a buyer not a seller.

The traders in the weekly markets may be classified into three categories. Firstly, the commercial buying traders (merchants) who directly purchase the local produce such as, forest produce, oil-seeds, vegetables and the like for their own business. Secondly the agents of big commercial merchants, who purchase the local products for their Mahajan. These traders form a net-work of procuring the local products from the villagers in the weekly markets.

The third type of traders purchase the fancy goods provisions, cloth, ornaments, vessels, etc. from the whole-
sale market and sell in the weekly markets. Among the
villagers farmers, horti-culturists and rural artisans
sell their products in the weekly markets.

Mode of Transaction: In the weekly markets of this Bastar
district, almost all the transactions are in cash and barter
practice is very limited. Due to the diversified demand and
specialisation in selling the various products, all the
transactions are made in terms of cash. The barter system
is gradually disappearing as the requirements of two persons
could not be mutually adjusted.

The weekly markets are held throughout the district
and are organised in the villages since long though Glassfurd
stated that "except immediately around Jagdalpur there is no
bazar in the country". According to Glassfurd, "fairs,
commonly known as 'jatra' were in existence in the various
parts of the north and south Bastar, which were held
periodically. There were market operations as well as
religious functions in the fairs. Trading was carried
through barter and rice was the invariable media of exchange
in small transactions. There was no copper currency in use
and cowrie (shells) were used as the small units for
exchange."

27. Glassfurd, C.L.R. — Report on the dependency of the
Bastar, unpublished manuscript,
1952, Jagdalpur record room.
Glassfurd also reported that Hill Marias were used to leaf-clothing at that time. He reported after visiting Abhujmar, that however poor they might be, the Marees (women of Hill Mariya community) always wore at least a small piece of cloth and never dressed in leaves. This cloth was obtained from Telee (a backward community in the district) in exchange for minor millet, oil seeds and wax. Thus, the trade with the outside world was carried at least by some Marias in 1862.

In this way the mode of exchange was known to the aboriginals of this district. But the sale of urban products like mill-made cloth, vessels, edibles, etc. have introduced the transactions in terms of cash. A fair specialization in trade is also one of the reasons for the elimination of barter system in this region.

The transaction for credit is very limited in the weekly markets. The tribals do not resort to credit as long as they can afford to pay cash. This is so, because their requirements are diversified and they cannot get all, from the person they wish to buy. However, credit transactions are found among the non-tribals in all the weekly markets.

Cultural and Social Life: Economy is an important constituent of the community life and plays a decisive role in

the formation of the cultural and social structure of the community. Since the weekly markets are the only economic institution in this tribal district they basically activate the social and cultural life of the people of its hinterland.

In the weekly markets persons of many different linguistic, cultural and social backgrounds gather together. The different caste groups have their own distinctive customs, some wear 'dhoti' with or without shirt, some wear loin cloths, others use turbans and decorative hair styles. The chatter of the half-drunk relatives encountering each other after long time; the vigorous bargaining of an occasional customer and seller, the laughter of the children, and the crying infants by women all show a cultural picture of the village life. Thus the weekly market is a gathering for the social and cultural activities.

The villagers who come from distant villages not only sell or purchase the commodities but also to meet their relatives and friends. They make special preparation to visit the market. Generally men dress-up with neat cloths and young women beautify their faces with the cheap cosmetics. They just cover the upper portion of their body with a portion of their half wore saree above the knees. Very few women wear blouses. Most of the villagers purchase the commodities displayed by the outside traders such as confectionaries, fancy articles, cosmetics and the like and enjoy the luxury in using them. This sort of attitude
of the villagers shows the rural-urban cultural interactions in the weekly markets. Thus Sinha\textsuperscript{29} has interpreted the weekly market as an agent of cultural change.

Sociologically and anthropologically it can be interpreted that the market has an integral dynamic role. Integral, because it brings together people of the region and its outer world. Dynamic, because indirectly the traders introduce new demands among the villagers.

Exploitation in the Market: The tribals are not acquainted with the prevailing market price and the modern weights and measures. Hence they face every chance of being exploited in case of either selling or buying or both. The tribals are not aware of the prevailing prices, so they do not get correct price for their commodity. The villagers carry some agricultural produce for sale in baskets. As a seller, the villager is not conscious about the quantity of his commodity and its value, he is obviously at a disadvantage to strike a profitable bargain. The private traders erect their tent-shop at the out-skirts of the market place and purchase the products brought by the villagers at low rates. The traders offer bit high price when they have to compete with the Govt. and Co-operative purchasing units. The villagers prefer to sell their produce to private traders only, despite their exploitation.

\textsuperscript{29} Sinha, D.P. - Culture Change in an Inter-tribal Market, Asia Pub. House, Bombay, 1968.
As a buyer too, the villagers are exploited by the shopkeepers. They have little choice for the commodity, price and the trader.

**METHODOLOGY:**

The study has been conducted to explore the economic functions of the weekly markets held in Bastar district. It is purely a study of people's wants, the way in which they satisfy their wants, how exchanges take place in the market and in what way the social forces affect the economic functions. In addition, it is also an enquiry into what people do when they come to the market, whom they meet, how many times they visit, what distance they travel in order to come to the market and whether the infrastructure of the district has made any significant change in the life of the people.

In all there are 218 weekly markets in the district scattered in 8 tahsils and 32 development blocks (Six new development blocks are proposed). The total weekly markets of the district have been stratified into three tiers—firstly a market held in the village situated on the all weather road and possess an attendance between 2001-3000 on the market day in a development block of a tahsil, secondly a market situated on the fare weather road having an attendance between 1001 to 2000 in other block of the same tahsil and thirdly the market situated in the interior area other than the above two which is not easily approach-
able due to lack of proper road links and fetch an attendance below 1000 on an average. To conduct the present study 24 weekly markets have been selected out of the 218 weekly markets in the district according to the Probability Proportion Sampling (PPS) method and three markets from each tahsil, of which one from each stratified class has been taken for the study.

A random selection has been made of rural buyers and sellers in the selected weekly markets. In each weekly market, selected for the study, 10 professional traders and 20 rural buyers and sellers of different occupation and sex have been interviewed on the basis of the interview schedule prepared, touching almost every aspect of the market economy and its social impact. In all 240 professional traders and 480 rural buyers and sellers have been interviewed in all the sample markets.

The samples selected according to the above stratification, represent the weekly markets held in tribal-urban complex, tribal-semi-urban complex and tribal complex as shown below:

<table>
<thead>
<tr>
<th>No. of samples</th>
<th>Situation of the sample market in each Tahsil</th>
<th>Population Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Situated in a development block on the all weather road with an urban attendance between 2001 &amp; 3000.</td>
<td>Tribal-urban</td>
</tr>
<tr>
<td>1</td>
<td>Situated on the fair weather road in another block of the same Tah. having attendance between 1001 &amp; 2000.</td>
<td>Tribal-semi-urban</td>
</tr>
<tr>
<td>1</td>
<td>Interior village in the same Tah. fetching an attendance below 1000.</td>
<td>Tribal</td>
</tr>
</tbody>
</table>

30. Appendix.
The interview schedule is short and purposeful. Duplicacy in interviewing the villagers and traders in the market has been avoided strictly. Besides the questions incorporated in the interview schedule, the why's and how's have also been enquired simultaneously from the villagers and traders.

The data collected on the basis of interview schedule has been tabulated in the classified tables at relevant places in various chapters with the needful annotations. Relevant statistical functions are used to find out the cost and revenue analysis, input-output ratio and the like. The seasonal variation in the prices and market trends have also been entertained in the present study.

FIELD WORK:

Field work of the study of 24 weekly markets in 8 tahsils of the district has been completed within six months. To conduct the study, three sample markets have been selected from each tahsil in the district as stated in methodology.

The Bastar district lack in proper transportation facility due to the feable infrastructure. There are no proper road links in the district. So the travelling in the district from one market to another is a hard task. Thus the markets could not be visited frequently. The markets selected under the tribal-urban complex are situated on the National and State Highways, while the
samples in tribal semi-urban complex have only fair weather roads and the samples situated in tribal complex are located extremely in the interior areas in the tahsils where the trucks and carts ply only on the market day. Therefore, one market in a week was taken for the study.

It was difficult to contact the scheduled number of persons (10 traders and 20 village visitors*) on a market day to collect the relevant information. The tribals who are not generally responsive to the questions took their own time to answer the queries. The same was the cause with the out-side traders also. The traders engaged in the purchase of farm and forest produce and the traders selling cloths, provisions, etc. haggle to disclose the prices of all the articles and devote time to answer the queries. They were highly non-co-operative and looked at the questions very suspiciously.

In any scientific enquiry it is difficult to collect very accurate and reliable data unless the informant is co-operative and sympathetic towards the investigator. There were instances when the investigation had to be carried on for hours together to collect the minimum information. These people got themselves engaged, either in conversation with the customers or pretended to be busy in arranging their shop systematically. Hence each market was visited twice, during the field work and contacted the scheduled number of traders and villagers.

* rural sellers and buyers.
During the field work the study was assisted by Gram-sevaks, School teachers and Sirpanch (village headman) to provoke the tribals to respond the questions frankly. Among the informants each trader of different occupation was taken into an account and villagers of different occupation and of either sex have been contacted. Children of below 10 years age were exempted from the survey. Although the field work was exhaustive but it had provided many important information.

HYPOTHESES:

The present study has been conducted to test the five hypothetical points on the weekly markets of Bastar district. The weekly markets are held in the important villages and serve the villages falling within a range of 16 Kms. The hypothesis for the study has been framed as below:

Firstly, the marginal and small farmers get very little marketable surplus of farm products and they prefer to sell their farm and non-farm products to private traders. But the big farmers sell their produce in the co-operative marketing society. Secondly, the traders pay less price for farm and non-farm products than the co-operative marketing society. Thirdly, the tribals are ignorant about the prevailing prices of the commodities, market information and the modern weights and measures.
"Ourthly, in the weekly markets the tribals are exploited rampantly by the outside sellers and purchasers. And lastly the weekly markets held in the Bastar district are of socio-economic importance. They are the agents of cultural change."