CHAPTER - VI

CATTLE FAIRS

SYNOPSIS

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Introduction

A fair denotes a gathering of people who assemble at regular intervals at certain fixed places, generally around shrines or other religious institutions. In India, although by far the largest number of fairs have a religious background, there are some which owe their origin to purely economic considerations. The fairs may have a religious origin, but
later on they might have acquired commercial complexion to a large extent. Some fairs have almost entirely lost their religious character and have acquired a purely commercial complexion.

Irrespective of their origin, fairs are divided in two classes: (i) Fairs which have acquired some importance in the livestock trade on trade in agricultural products, and (ii) fairs which have remained mainly religious in their nature and have not assumed any commercial importance. Visitors in the fairs are the pilgrims, the sight-seers, the holiday-makers, the buyers and the sellers. Important fairs draw people not only from surrounding tracts but even from distant places resulting into large gathering of people at the fairs.

The number of fairs held in India cannot exactly be ascertained. While there were 2,000 livestock and produce fairs in India as reported by Prof. K.R. Kulkarni and C.B. Indule, the Central Agricultural Marketing Department, GOI, stated such fairs over 1,700. Of these fairs, 50% were livestock fairs, 10% were both livestock and agricultural produce fairs, and 40% were agricultural produce fairs only.

3. Ibid; p.6.
There were 36 livestock fairs in the then Bombay State in 1942 (of which Gujarat was a part) had only 3.5% of total fairs of India. In-so-far as Gujarat region was concerned, this source had a specific mention of two fairs: one at 'Vautha' in Ahmedabad district and the other at Baroda. However, the report was silent on the fair that was regularly held at Dhima in Santalpur taluka of Banaskantha district which is reported to be held since 1700 A.D.

As stated in Table 6.1, 12 cattle fairs (Pashu Mela) are being held in Gujarat and most of them were at places situated in the cattle breeding tracts of north Gujarat. Of-course, at these fairs, other livestock such as donkeys, camels, etc. were also traded but their numbers were very negligible. Except the fair at Dhima, which has been regularly held for last about 500 years, the remaining nine cattle fairs have been originated since Independence.

**Organization and Management**

In Gujarat, fairs are being organized by the village panchayats, the nagar panchayats, taluka panchayats or the APMCs. Out of the twelve cattle fairs, 4 are organized by the village panchayats of Dhima (on two occasions), Shirohi and Nani-Chandur; three fairs, one at Dhanera and two at Tharad are organized by the taluka panchayat; and five cattle fairs - two at Bhabhar, one each at Deodar, Varahi and Radhanpur are organized by the

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6. There is a fair of Vautha, Taluka Dholka, District - Ahmedabad for asses, and fair at taluka headquarter at Sidhpur, Mehsana district is for the camels.
Source: Survey of India Map
Govt. of India - 1969
Though the cattle fairs are managed by different agencies, uniformity in their organization and management has been noticed in all the fairs. In the absence of any legislations, rules and regulations for cattle fairs in Gujarat, the precedences and the

Table 6.17
Name, Location and Organizers of Cattle Fairs in Gujarat

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name</th>
<th>Place</th>
<th>Taluka</th>
<th>District</th>
<th>Organizing Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dhima (Niwani)</td>
<td>Dhima</td>
<td>Santalpur Banaskantha Village Panchayat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Radhanpur</td>
<td>Radhanpur</td>
<td>Radhanpur</td>
<td>APMC</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Bhabhar (1st fair)</td>
<td>Bhabhar</td>
<td>Deodar</td>
<td>APMC</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Nanichandur</td>
<td>Nanichandur</td>
<td>Sami Mehsana</td>
<td>Village Panchayat</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Varahi</td>
<td>Varahi</td>
<td>Radhanpur Banaskantha</td>
<td>APMC</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Dhanera</td>
<td>Dhanera</td>
<td>Dhanera</td>
<td>Taluka Panchayat</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Deodar</td>
<td>Deodar</td>
<td>Deodar</td>
<td>APMC</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Shihori</td>
<td>Shihori</td>
<td>Danta</td>
<td>Village Panchayat</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Bhabhar (2nd)</td>
<td>Bhabhar</td>
<td>Deodar</td>
<td>APMC</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Tharad (1st)</td>
<td>Tharad</td>
<td>Tharad</td>
<td>Taluka Panchayat</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Dhima (Dharnidhar)</td>
<td>Dhima</td>
<td>Santalpur</td>
<td>Village Panchayat</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Tharad (2nd)</td>
<td>Tharad</td>
<td>Tharad</td>
<td>Taluka Panchayat</td>
<td></td>
</tr>
</tbody>
</table>

7. Based on data collected.
practices which are more or less the same, decide the organization of such fairs, by various agencies. These agencies organize the cattle fairs with the primary object of providing to the cattle-breeders of the tract a market, where they can dispose off their cattle. For organizing such a fair, the Local Self Government Bodies like panchayats are required to resolve in their respective managing bodies, laying down the rates of (a) rent to be charged for stalls, (b) entrance fees, (c) registration fees for livestock brought to the fair and sold and (d) any other levy to be imposed on the users of the fair. The cattle fairs organized by the APMCs though they are being governed by the Gujarat Agricultural Produce Markets Act 1963, the Rules thereunder and the Bye-laws of the respective APMC are holding the fairs on the lines of other fairs. The exact day/days and date/dates of the fairs, except the 2nd fair of Tharad, are being fixed according to 'Vikram Samvat' and are being notified by the organizing agency through pamphlets, leaflets, advertisements in local newspapers and radio-announcements, depending on the significance of the fair, its coverage and local requirements. The organizing agency makes the preparations for the fair well in advance and recruits necessary staff on temporary basis for undertaking various functions.

As thousands of visitors and livestock assemble at the fairs, arrangements on temporary basis are being made by the organizing agency for such requirements as water, electricity, rest places, erection of stalls, offices, shops, hotels, lodges and boarding houses, health and sanitation, law, order and
Prior to the organization of the cattle fairs in Gujarat, buyers and sellers of cattle and other livestock owners were required to attend the fairs at Sanchor, Raniwada and Malazar in Rajasthan State, which are located near the borderline of Gujarat and Rajasthan. However, even now some of the buyers and sellers of cattle of both the States, along with their cattle visit fairs that are held in Gujarat and Rajasthan.

For improving organization and management, it is suggested that, as far as possible, cattle fairs should be organized and controlled by APMCs. However, a step in this direction is taken and Radhanpur, Deodar, Bhabhar and Varahi fairs are now organized by the concerned APMC, which were formerly organized by local-self government authorities.

**Periodicity**

As will be seen from Table 6.2 all cattle fairs are held in summer-months of March, April, May and June which, according to hindu calendar months, fall in Falgun, Chaitra, Vaishakha and Jyeshttha. As cattle, particularly bullocks, are required for ploughing land and for other preliminary preparation work for cultivation during summer, maximum demand for bullocks from the farmers is generated during summer and to satisfy it, the dates of cattle fairs are being fixed in the summer-months.
Table 6.2
Period during which Cattle Fairs are held in Gujarat

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Fair</th>
<th>Tenure</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dhima (Niwani)</td>
<td>Falgun Vad 1 to Vad 7</td>
<td>7</td>
</tr>
<tr>
<td>2</td>
<td>Radhanpur</td>
<td>Falgun Vad 8 to Vad 15</td>
<td>8</td>
</tr>
<tr>
<td>3</td>
<td>Bhabhar (1st fair)</td>
<td>Chaitra Sud 13 to Vad 4</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>Nani-Chandur</td>
<td>Chaitra Sud 15 to Vad 5</td>
<td>6</td>
</tr>
<tr>
<td>5</td>
<td>Varahi</td>
<td>Chaitra Vad 13 to Vad 15</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>Dhanera</td>
<td>Vaishakha Sud 11 to Vad 2</td>
<td>7</td>
</tr>
<tr>
<td>7</td>
<td>Deodar</td>
<td>Vaishakha Sud 15 to Vad 4</td>
<td>5</td>
</tr>
<tr>
<td>8</td>
<td>Shihori</td>
<td>Vaishakha Vad 3 to Vad 10</td>
<td>7</td>
</tr>
<tr>
<td>9</td>
<td>Bhabhar (2nd fair)</td>
<td>Jyeshtha Sud 2 to Sud 8</td>
<td>7</td>
</tr>
<tr>
<td>10</td>
<td>Tharad (1st fair)</td>
<td>Jyeshtha Sud 3 to Sud 10</td>
<td>8</td>
</tr>
<tr>
<td>11</td>
<td>Dhima (Dharnidhar)</td>
<td>Jyeshtha Vad 15</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Tharad (2nd fair)</td>
<td>June 6 and 7</td>
<td>2</td>
</tr>
</tbody>
</table>

In Gujarat, the duration of cattle fairs ranges between one day and eight days (Vide Table 6.3). 8

Table 6.3
Duration of Cattle Fairs in Gujarat

<table>
<thead>
<tr>
<th>Duration of Fair in a year (in days)</th>
<th>No. of Fairs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>8</td>
<td>2</td>
</tr>
</tbody>
</table>

Total 12

Thus, in Gujarat, all fairs are yearly fairs. To provide a continuous and regular market, cattle fairs should be held at least once in a month.

8. As stated in the Report on Fairs Markets and Produce Exchanges in India - 1942, duration of livestock fairs in India varied from one day to three months, seven day fairs, however, appeared to be the most common, followed by fifteen day fairs and ten day fairs.
Most of the cattle fairs in Gujarat are held in north Gujarat - the well-known breeding tract of the Kankrej breed-majority of cattle assemble at these fairs from the nearby and the distinct places located in this tract. The adjoining Rajasthan State has been well known as a breeding tract for 'Kankrej', 'Sanchor' and 'Nagore' breeds of cattle, and, therefore, hundreds of cattle of these breeds are also found in the fairs held at Dhima, Dhanera, Varahi, Deodar, Bhabhar and Radhanpur, located in north Gujarat. The majority of the cattle that are being brought to the cattle fairs are male-youngstock and bullocks.

In the category of cattle-sellers are included the cattle breeders covering cultivators, rabaris and bharwads, maldharis of the tract and cattle traders. At Nani-Ohandur cattle-fair, the sellers represented about 80% cultivators, 5% traders and 15% other cattle breeders, from surrounding area of the fair viz., Vav, Tharad, Radhanpur, Kankrej, Deesa, Deodar, Bhabhar and Patan. In the popular fairs of Dhanera, Deodar and Dhima, cattle breeders in large numbers from the surrounding places attend the fairs as sellers. According to the estimate given by the fair authorities, approximately 15,000 sellers come to the fairs in all the 12 fairs.

Cattle buyers at these fairs consist of 'Sindhi'-traders from Kutch, 'Vaghari'-traders from Gujarat tract formed of Ahmedabad, Kheda, Vadodara, Surat and Bharuch districts;
'Vanzara'-traders from Morvi, Junagadh, Jamnagar, Rajkot and other places of old Saurashtra State and the genuine agriculturist-buyers coming from round about places of the fairs and from numerous distant places located in Ahmedabad, Surendranagar, Mehsana, Sabarkantha, Kheda and Gandhinagar districts of Gujarat. The fair-authorities have reported that cattle-buyers visiting the fairs were around 35,000 every year. According to the organizers of Deodar fair, the proportion of buyers coming to the Deodar fair was 60% local traders, 10% from Viramgam and Saurashtra areas, 10% from Kutch and 20% from the rest of the districts of Gujarat.

However, according to one estimate, about 2,700 cattle-traders and about 580 brokers visit all the fairs every year.¹⁰

**Market Layout**

The layout of a cattle fair varies from fair to fair depending on its location and availability of land-area. Normally, cattle fairs are held on open grounds or areas near the village or the town. They require wide area to accommodate large number of livestock and large number of people who visit the fairs. The area it requires would depend on the number of livestock and the visitors coming to the fair. However, the site of each fair is fixed and the areas of land used by some of the fairs as ascertained from their organizing agencies are given in Table 6.4.

¹⁰. Based on information collected.
Table 6.4

Market Area covered by selected cattle fairs

<table>
<thead>
<tr>
<th>Sr.No.:</th>
<th>Fair</th>
<th>Market area covered</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nani-Chandur</td>
<td>50 acres.</td>
</tr>
<tr>
<td>2</td>
<td>Bhabhar</td>
<td>58 acres.</td>
</tr>
<tr>
<td>3</td>
<td>Varahi</td>
<td>3 Sq. km. area.</td>
</tr>
<tr>
<td>4</td>
<td>Radhanpur</td>
<td>Two sides on the Sami-Harij road.</td>
</tr>
<tr>
<td>5</td>
<td>Dhima</td>
<td>½ to 1 mile open ground around the village.</td>
</tr>
<tr>
<td>6</td>
<td>Dhanera</td>
<td>4.8 Sq. km. area in open ground.</td>
</tr>
</tbody>
</table>

Fairs donot have any systematic layout on the grounds where they are held. Except erection of stables and shops, livestock assemble on open ground wherever the owners find it convenient to them. Wherever layouts are there, they are haphazardly and in disorderly drawn. The grounds on which fairs are held are often uneven with insufficient number of trees and shades. Resultantly, the cattle-holders and the traders do experience much hardships during their stay in the fairs. In some portion or area of the fairs, the organizing agencies provide tying pegs in orderly manner, but they are quite inadequate.

Each fair does create a controlling office usually in the centre with temporary erections for collection of entrance, registration of cattle-sale transactions, collection of registration charges and general supervision and management of the fair. In addition to these temporary works, stalls for shops;
lodges, canteens, hotels, exhibition, veterinary aids, medical services are erected. These stalls are generally well-planned and are located either on the two sides of the road or in a single row. Separate area is also provided for circus, film-shows, marry-go-round, and such other items for catering to the entertainment needs of the visitors. To make available drinking water to human-beings and livestock, drinking water points and water-troughs are provided at different places free of cost.

**Amenities**

Amenities provided in the fairs can be grouped into three categories: (a) general amenities, (b) amenities for human beings, and (c) amenities for livestock. These amenities are provided by the agency organizing the fair, and by such outside agencies as village panchayats, nagar panchayats, taluka panchayats, district panchayats, Gujarat State Road Transport Corporation and State Government.

In Table 6.5 are listed the amenities that are ordinarily available at any fair in Gujarat.

**Table 6.5**

<table>
<thead>
<tr>
<th>Type of Amenity/Service</th>
<th>Agencies providing amenities / services</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) General Amenities</td>
<td></td>
</tr>
<tr>
<td>Transport:</td>
<td>Gujarat State Road Transport Corporation by providing special trips of passenger buses. Railway Authorities through regular scheduled trains if place of fair is linked with rail-roads.</td>
</tr>
<tr>
<td>Type of Amenity/Service</td>
<td>Agencies providing amenities / services</td>
</tr>
<tr>
<td>------------------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>Medical Services</td>
<td>Government of Gujarat through its District Health Department.</td>
</tr>
<tr>
<td>Sanitation</td>
<td>Local Self Government Bodies, like Municipality, District or Taluka Panchayat.</td>
</tr>
<tr>
<td>Electricity</td>
<td>Gujarat State Electricity Board and Local Self Government Bodies.</td>
</tr>
</tbody>
</table>

(b) Amenities for human beings

**Water:**
The organizing Agency through water taps, earthen pots, barrels and water stands. The respective District Panchayat through water tankers often provided drinking water.

**Lodging and Boarding:**
The Organizing Agency does provide these for its staff on duty and government officials in the office building, resting sheds, rest houses or in tents erected by it. Private professionals through their hotels and canteens cater to the needs of all visitors who require them.

**Banking:**
Commercial and/or co-operative banks, often, through their temporarily opened branches or pay offices at the fairs provide banking facilities.

**Entertainments:**
Government of Gujarat, through its Publicity and Information Department and other Administrative Departments organizes film shows, circus and such other shows are organized by private professional parties.
<table>
<thead>
<tr>
<th>Type of Amenity/Service</th>
<th>Agencies providing amenities/services</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(c) Amenities for livestock</td>
</tr>
<tr>
<td>Tieing Pegs:</td>
<td>The Organizing Agency.</td>
</tr>
<tr>
<td>Drinking Water:</td>
<td>The Organizing Agency through temporary and/or permanent water troughs.</td>
</tr>
<tr>
<td>Sheds:</td>
<td>Where the Organizing Agency is the APMC, it often has sheds of trees planted to provide shaving (sheds).</td>
</tr>
<tr>
<td>Feeds and Fodder:</td>
<td>Private vendors and local cultivators provide on cash payment.</td>
</tr>
<tr>
<td>Veterinary Aid:</td>
<td>Veterinary staff of the Taluka Panchayats at the sheds/tents in fairs or at the dispensaries. Vaccinations against epidemic and contagious diseases are also provided.</td>
</tr>
</tbody>
</table>

Though, generally all these amenities/services are available at the fairs, the author, during his visits to all the fairs in Gujarat, found that in large fairs, amenities provided proved inadequate as the number of livestock and persons coming to the fairs were large and which caused great inconveniences to them. The author has further observed that the authorities organizing the fairs do not pay proper attention to provide the bare amenities by spending required funds even though they collect various charges from the buyers, the sellers and the vendors using the fairs.

Following measures will go a long way to improve the environmental and physical conditions of a cattle fair:
(i) The Gujarat State Road Transport Corporation, on request from the organizing agency, should provide more frequent bus services during peak hours of the fair.

(ii) With inadequate law, order and security measures such harmful practices as pick-pocketing, cheating, gambling and anti-social activities become a normacy at any fair. To have complete control on such activities, well-planned and properly co-ordinated measures should be taken by the District Magistrate and his machinery.

(iii) Drinking water facilities both for human-beings and animals are often inadequate and unhygienic and nowhere proper arrangements for disposal of waste water around drinking water taps and water troughs are found. It is therefore, absolutely necessary that adequate number of centres for drinking cold water with proper disposal of waste water should be provided.

(iv) Structures for lodging, boarding, urinals and lavatory should be so erected that they can be frequently cleaned to maintain overall sanitary conditions of the fair.

(v) It is a common complaint that people find it difficult to get currency notes of lower denominations for making small payments. Often, there is a fear of counterfeit currency notes being put in circulation in such fairs. The Organizing Agency should create attraction for banks to provide the needed banking facilities at such fairs.

(vi) Though it is practically impossible for any organizing agency to create permanent structures for providing sheds to cattle and
their holders, comfortable sheds through properly designed and well-managed trees-planting, growing and their care-taking programmes on the fixed sites of such fairs can be made available apart from creating of permanent greenish scenery with wealth-yielding value.

(vii) The vendors of feeds and fodder charge exorbitant prices during the tenure of such fairs. The organizing agency should take steps to see that the cattle-owners/holders get cattle feed/fodder at the regulatory prices throughout the duration of the fair.

(viii) As large number of cattle take part in big fairs, the veterinary services often prove inadequate and many cattle become the victims of contagious diseases. It is necessary that the State Veterinary Department should spare well in advance the services of the required number of veterinary doctors and assisting staff with sufficient medicines, equipments and appliances for each of the cattle-fairs in Gujarat.

Seasonality and Working Hours

All the cattle fairs in Gujarat are held in the summer, when there is maximum demand for bullocks (Vide Table 6.6). Thus, two fairs are held in Falgun, three fairs in Chaitra, two fairs in Vaishakh and one fair is held in Jyeshtha. 11

11. Summer usually starts according to the Hindu calendar month Falgun and lasts up to Jyeshtha and according to English calendar from February end to June.
Table 6.6

Hindu and English Calendar Months of Cattle Fairs of Gujarat

<table>
<thead>
<tr>
<th>Hindu Calendar : Month</th>
<th>Probable English : Month</th>
<th>Name of Fair</th>
</tr>
</thead>
<tbody>
<tr>
<td>Falgun</td>
<td>February, March</td>
<td>Dhima (Niwani), Radhanpur.</td>
</tr>
<tr>
<td>Chaitra</td>
<td>March, April</td>
<td>Bhabhar, Nani-Chandur, Varahi.</td>
</tr>
<tr>
<td>Vaishakha</td>
<td>April, May</td>
<td>Dhanera, Deodar.</td>
</tr>
<tr>
<td>Jyesththa</td>
<td>May, June</td>
<td>Dhima(Dharnidhar), Bhabhar, Tharad.</td>
</tr>
</tbody>
</table>

At an all-India level, livestock fairs are held all throughout the year and the largest number of fairs (470) are being held between October and May and (300) fairs between February and May.

In Gujarat, the working hours of the cattle fairs are ordinarily between 8.00 a.m. and 6.00 p.m. The business transactions start normally from the very early hours in the morning. The peak hours of such transactions are between 11.00 a.m. and 4.30 p.m. In exceptional cases, the business hours are extended upto 11.00 p.m. on the closing day of the fairs.

Arrivals

As the fairs are held in the breeding tracts of North Gujarat, cattle-arrivals to the fairs are generally from the surrounding areas. Though the cattle breed sold at the fairs is mainly Kankrej, it is known by different local names according to the areas as shown in Table 6.7.
Table 6.7

<table>
<thead>
<tr>
<th>Local cattle breed</th>
<th>Area from which drawn</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Kankrej</td>
<td>Kankrej, Sami and Harij Taluka of Banaskantha district.</td>
</tr>
<tr>
<td>2 Tharadari</td>
<td>Tharad, Vav and Santalpur Talukas of Banaskantha district.</td>
</tr>
<tr>
<td>3 Vadhiari</td>
<td>Sami and Radhanpur Talukas of Banaskantha district.</td>
</tr>
<tr>
<td>4 Vagad/Kutchhi</td>
<td>Bhachau and Rapar areas of Kutchh district.</td>
</tr>
</tbody>
</table>

In addition 'Nagore' cattle, though not large in numbers, come from Nagore and Sanchor areas of Rajasthan. In the weekly fair at Chhota-Udepur, cattle are mainly drawn from the Panchmahals district and the adjoining border areas of Madhya Pradesh. Traders and experienced buyers can easily identify the areas to which cattle arrived at the fairs belong on the basis of their body conformation, size, horns and forehead.

As reported by the organizing agency of Varahi Fair, 85%, 12% and 3% of the total cattle arrived at the fair in 1975 belonged to Kankrej, Gir and Nagore breeds respectively.

In Table 6.8 are presented the data in respect of arrivals of cattle at different fairs in Gujarat, during 1971 to 1975, the analytical study of which leads one to the following conclusions:
### Table 6.8

Arrivals of cattle at various cattle Fairs of Gujarat

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhima (Niwani)</td>
<td>9883 8032 13303 15454</td>
<td>10010 4374 7360 5915</td>
</tr>
<tr>
<td>Radhanpur</td>
<td>4850 8015 7757 5272</td>
<td>6041 4153 8650 7400</td>
</tr>
<tr>
<td>Bhabhar (1st fair)</td>
<td>4200 2666 8758</td>
<td>5176 10727 10877 10132</td>
</tr>
<tr>
<td>Varahi</td>
<td>- - - - - - - -</td>
<td>4405 5679 3760 6742 6215 6574</td>
</tr>
<tr>
<td>Dhanera</td>
<td>10000 18645 13770</td>
<td>8536 7428 18745 18719 11958</td>
</tr>
<tr>
<td>Deodar</td>
<td>- - 4100 3000</td>
<td>4100 5261 12939 5975 4775</td>
</tr>
<tr>
<td>Shihori</td>
<td>- - - - - -</td>
<td>785 1013 1600 700 500</td>
</tr>
<tr>
<td>Bhabhar(2nd fair)</td>
<td>4810 6250 5750</td>
<td>2182 2628 4144 3148 2617</td>
</tr>
<tr>
<td>Tharad (1st fair)</td>
<td>- - - - -</td>
<td>4295 1880 1887</td>
</tr>
<tr>
<td>Dhima(Dharnidhar)</td>
<td>9883 13303 4301</td>
<td>6956 8974 20438 17416 20759</td>
</tr>
<tr>
<td>Tharad (2nd fair)</td>
<td>- - - - -</td>
<td>2587 3483 1825</td>
</tr>
</tbody>
</table>

(i) Some years back, when cattle fairs were very few - hardly one or two - arrivals in these fairs were quite large e.g. Dhima cattle fair was the largest fair in Gujarat having estimated arrivals between 40,000 and 50,000. Now with more and more fairs being organized, the arrivals in this fair are reduced and are around 25,000.

(ii) Dhanera is the second largest cattle fair of Gujarat having total arrivals of cattle around 18,000.

(iii) Variations of arrivals of cattle in the fairs are not great and that they vary by few hundreds only.

The study of the category-wise break-up of the livestock arriving at the cattle fairs showed that male youngstock, bullocks, cows, buffaloes and other livestock including horses, camels, and
donkeys represented 35%, 55%, 2%, 2% and 6% respectively. Thus, male youngstock and bullocks do enjoy predominant position in livestock arrivals at cattle fairs.

The number of male youngstock brought in the fairs vary between one and ten and number of bullocks vary from one to four. The youngstock and bullocks in pairs were also seen at the fairs in large numbers. The cattle-breeders and cultivators falling within the radius distance of about eight kilometres from the places of the fairs, bring their livestock daily in the morning and return with their unsold numbers to their villages in the evening to economise their expenses.

The author had come across the practice followed by popular local self government authorities (viz. village panchayats and taluka panchayats) of distributing prizes to the best animals in each categories of cattle and buffaloes. This practice provides great encouragement for bringing as good animals as possible.

Market Functionaries

Market functionaries working in the fairs are broadly classified into three categories: (i) cattle-traders, (ii) cattle-dalals and (iii) cattle hankats (cattle-drawers or carriers).

(i) Cattle-traders: Cattle-traders are the persons who are engaged in the buying and the selling of cattle and other livestock. They buy cattle from the fairs primarily to sell either in other markets or to the cultivators directly in the villages. They function as sellers of cattle too, which they
purchase from dealers at other fairs and markets or from the cattle-breeders with the object of making profit from out of cattle sale transactions. A large number of traders visit the cattle fairs to purchase and sell animals. The organizing agencies do not maintain any record of the cattle-traders visiting the fairs and, therefore, their precise data could not be presented. However, during his visits, the author could ascertain from the organizing agencies the number of traders visited the fairs in 1975, which are presented in Table 6.9.

Table 6.9

Cattle Traders operating at fairs in Gujarat

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of Fair</th>
<th>Periodicity</th>
<th>No. of cattle-traders operated at the fairs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dhima</td>
<td>Annual</td>
<td>300 to 500</td>
</tr>
<tr>
<td>2</td>
<td>Radhanpur</td>
<td>,</td>
<td>200 to 300</td>
</tr>
<tr>
<td>3</td>
<td>Bhabhar</td>
<td>,</td>
<td>200 to 500</td>
</tr>
<tr>
<td>4</td>
<td>Varahi</td>
<td>,</td>
<td>50</td>
</tr>
<tr>
<td>5</td>
<td>Dhanera</td>
<td>,</td>
<td>500</td>
</tr>
<tr>
<td>6</td>
<td>Deodar</td>
<td>,</td>
<td>1000</td>
</tr>
<tr>
<td>7</td>
<td>Shihori</td>
<td>,</td>
<td>120</td>
</tr>
<tr>
<td>8</td>
<td>Tharad</td>
<td>,</td>
<td>100</td>
</tr>
</tbody>
</table>

All the fairs are visited by mostly Sindhi and Vaghari cattle-traders from near and distant places situated in Kutchh, Morvi, Botad, Rajkot, Jamnagar, Vadodara, Kheda, Ahmedabad, Patan and Mehsana areas. The fair authorities do not require these traders to take licences from them to purchase and/or sell cattle at the fairs nor do they require to adhere any rules and regulations in this regard.
(ii) Cattle-dalals: They are the persons who act as intermediaries between the buyers and the sellers of cattle. They act on behalf of both the buyers and the sellers or on behalf of any one of them on brokerage. If the buyers engage them, they go in the fair and find out cattle as per their (buyers') requirements and get the contact established between the buyers and the sellers and negotiate the transaction and see that it is finalized. If a seller engages a broker, he goes around the fair and finds out an intending buyer of cattle. Dalals charge brokerage for their services, which is commonly known as 'dalali'. Dalals are found to be constantly moving in the fairs in search of the buyers and the sellers who are willing to engage them. The rates of dalali are not fixed by the fair authorities. With the result that they charge brokerage at their discretion and, therefore, brokerage may vary from transaction to transaction and from fair to fair. However, during his visits to the fairs, the author could found that the rates ranged between Rs. 2 and 10 per animal at all these fairs, which could be regarded as reasonable.

Dalals, though most of them are illiterate, possess practical and working knowledge about the quality of cattle, their good and bad points, their auspicious and inauspicious marks and valuation of animals. According to the organizing agencies, 50, 250, 80, 40, 30, 200 and 150 - dalals were operating in the cattle fairs at Radhanpur, Deodar, Bhabhar, Nani-Chandur, Varahi, Dhanera, and Dhima (2nd fair) respectively.
The organizing/managing authority particularly maintained no control on the activities of the cattle-brokers.

(iii) Hankats: They are the persons who are engaged by the buyers to carry their cattle from the fairs to the villages of the buyers. Thus, hankats do render very important and useful service to the buyers at moderate service charges. These charges range between Re. 1 and Rs. 2 per mile depending on the number of animals to be carried, the distance to be travelled and the risks involved on the way. The cost of feed and fodder for such animals, boarding charges of the hankats and other personal expenses are to be borne by the buyer-owner of the animals. Hankats are generally landless labourers and are found to be quite honest in their services.

Like cattle-traders and cattle-brokers, neither records nor rules and regulations governing their functioning are prescribed and maintained/observed by the organizing/managing agencies of the fairs. The estimates supplied by these authorities reveal that the number of hankats at each fair ranged between 25 and 100 depending on the site, number of animals and duration of such fairs.

Methods of Sale

Two methods of sale are widely prevalent at all the cattle fairs in Gujarat: (a) Direct Sale and (b) Sale through brokers. Of these two methods, the former establishes its predominance as direct contact between buyers and sellers are easily established and cattle are open to any type of inspection by any
one interested in the transactions. Where the method of sale through brokers is adopted, preliminary contacts between the buyers and the sellers are being established by the brokers who then assist their clients in selecting the livestock and/or finalizing the sale or purchase transactions in consideration of agreed rate of brokerage. In either of the methods, transactions are settled on the basis of personal inspection of individual cases. Though, 'bidding under cloth' method is reported to be absent, its practice cannot be totally ruled out.

Insofar as the fixation of prices is concerned, in both these methods, normally good deal of higgling, jiggling and negotiations take place. Urgency of either sale or purchase plays a significant role in the determination of final prices. Where the buyers belong to the traders group, they always find themselves in the commanding position in negotiating prices.

There is complete absence of supervision and control on the cattle-sale process as the organizing/managing agencies donot evolve any machinery for the purpose. The buyers and the sellers are left to themselves to settle the transactions either by mutual face-to-face negotiations or through the intermediaries.

**Inspection and Delivery**

Before making purchases of cattle and buffaloes by the buyers, cattle are thoroughly seen and physically inspected from such aspects as age, colour, health, appearance, number and condition of teeth, similarity of pairs, number of years under the plough, good or bad points, auspicious and inauspicious marks,
temperament, good and bad habits, capacity to draw plough and cart, alertness in work, milk yield and stage of lactation. There is a practice among buyers to see as many animals as possible in the fair before their selection and purchase. After inspecting animals, price is settled and the sale is registered with the fair-authorities and payment is made.

Delivery of the animal, purchased is generally given immediately after payment is made and sale is registered, by handing over its rope/reins/chain by the seller to the buyer. The bought animals are then driven away by the buyers themselves or through the agency of 'hankats' as discussed earlier. During his visits to such cattle-fairs, the author has come across a method of settling the sale after inspection and before delivery of animals, by making a token payment usually of one rupee - after the animal is seen, inspected, selected and its price is fixed, a token amount, usually of one rupee is paid to the seller by the buyer as an agreement of the sale being made, without (a) making full payment, (b) registering the transaction and (c) taking/giving delivery of the animal. But, a time, (usually one or two hours) is fixed for making full payment of the agreed price of the animal. Till the time fixed for payment is expired, the seller, customerily cannot sell his animal to any other buyer. In case the buyer fails to honour his commitment during the time-limit fixed, the seller is entitled to (a) forfeit the token amount paid by the buyer and (b) sell his animal to any one. This practice of sale does much damage to the seller, if the buyer opts not to make payment,
while the latter looses all the opportunities of selling his
animal to any other prospecting buyer during the period of
agreement, the buyer binds the seller with an opportunity of
loosing only the token amount paid. This customary practice
requires either strict regulation or immediate abolition.

**Market Charges**

The buyers and the sellers of cattle and buffaloes at the
cattle fairs are required to pay (i) the entrance fee, (ii) the
market fee and (iii) the registration fee to the fair organizing
agency/authority.

(i) **Entrance Fee:** It is levied, at such rates, as may be fixed
by the organizing agency, on every animal entering and is collected
at the entrance of the fair from the person who brings the animal
to the fair.  

When the fairs are organized on open grounds, tents or sheds
are erected for collection of fees at different centres in the
fairs. Though a printed receipt stating (a) date, (b) name of
the person bringing the animal, (c) village/town from where it is
brought, (d) name of the collecting authority/agency with its seal
and (e) signature of the collecting employee is issued, no
uniformity in regard to its form and contents is found in the case
of all the cattle fairs. Possession of this receipt often saves
the person from harassment by police while theft animals are
suspected.

12. In the case of Bhabhar and Deodar cattle fairs, this fee is
known as 'Resting Charge'.

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The fee is collected at the entrance or in the fair from persons by contacting each person bringing livestock.

As can be seen from the details of the rates of entrance fees collected by the organizing agencies (Vide Table 6.10), there is no uniformity in the rates of the fee, which range from 0.10 paise to 0.50 paise per animal.

Table 6.10

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Fair</th>
<th>Rate of entrance fee/in ps. per animal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nani Chandur</td>
<td>0.50</td>
</tr>
<tr>
<td>2</td>
<td>Bhabhar</td>
<td>0.25</td>
</tr>
<tr>
<td>3</td>
<td>Varahi</td>
<td>0.50</td>
</tr>
<tr>
<td>4</td>
<td>Radhanpur</td>
<td>0.25</td>
</tr>
<tr>
<td>5</td>
<td>Dhanera</td>
<td>0.25</td>
</tr>
<tr>
<td>6</td>
<td>Dhima</td>
<td>0.10</td>
</tr>
</tbody>
</table>

In addition to the entrance fee, resting charge of Re. 1 per animal is collected from the person bringing the animal.

The entrance fee receipt is demanded by the fair authorities at the time of registering the sale of the animal.

(ii) Market Fee: It is levied on the sale of an animal at the fair. Except the Deodar Market Committee, at no other fair this fee is levied. The Deodar Market Committee charges it an Rs. 2/- per sale of an animal and is to be shared both by the buyer and the seller in the proportion of 3:1 respectively.
(iii) **Registration Fee**: This fee is collected either from the buyer or from the seller or from both in varying proportion at the time of registration of the sale. The buyer and the seller approach the fair-authority for registration of the sale as soon as it is settled. The rates of the fee are not uniform at all the fairs. At the Nani Chandur fair, Rs. 2/- per animal were recovered from the buyers as well as the sellers; at Bhabhar fair, Rs. 2/- were collected from the buyers only; at Radhanpur and Varahi fairs, Rs. 3/- per animal were recovered from the buyers and the sellers in equal proportions; at Dhanera fair Rs. 6/-, and Rs. 7/- were charged for a bullock, Rs. 3/- a cow and a bull respectively; at Deodar fair, an amount of Rs. 2/- per animal was charged from the buyers and Dhima fair such tax (termed as 'sale tax') at Rs. 5/- per animal was collected from the buyers residing in Gujarat and it is collected at a rate of 5 per cent of the selling price of an animal from the buyers residing outside Gujarat. In the case of Dhima fair, the Dhima village panchayat also charged the panchayat tax at Rs. 0.30 ps per animal. Thus, a very wide diversity prevailed both in the rates of this charge and the charge-payers, which should be rationalized.

**Method of Payment**

Normally at all fairs, payment of the purchased animal is made by the buyer to the seller in the presence of one or two witnesses at the time of registration of the sales as soon as the sale is finalized. In no case the payment is required to be made in the presence of either the personnel registering the
sale or any other authority of the fair. The person registering
the sale, generally, does not enter into the details of the cattle
sale and its payment. There are many occasions where the payments
are made to the seller prior to registration of cattle-sale. The
system of part payment is normally absent. However, in some
cases, full payment is made after the animal reaches the doors of
the buyers along with the hankats.

Disputes and their settlement

The authorities organizing fairs have stated that normally,
disputes between the buyers and the sellers do not arise and if
whatever disputes in regard to the sale transactions or payments
on some matters of cattle-sale arise, they are settled mutually.
At times, hot exchanges between the sellers and the buyers and/or
the brokers where some defects of cattle or bitter/adverse remarks
against cattle are passed by the latter. The fair authorities
do not make any arrangements for settling disputes as they do not
want to involve themselves in any supervisory function except
registration of cattle-sales. Hence, parties at disputes are left
to themselves to settle the issues in the manner they like and
consequently the weaker party suffers. It is, therefore, suggested
that the fair organizing authorities should evolve competent and
effective machinery for the settlement of disputes arising
between the buyers and the sellers of animals at the fairs.

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13. Based on inquiries with the organizers of cattle fairs.
14. Based on inquiries made to the cattle fair organizers.
15. Based on replies given by cattle fair organizers.
Observations: Cattle fairs that are the ad hoc markets held only in the year in the breeding tracts of Gujarat provide facility to the cattle-breeders to sell their animals they breed, and to the buyers to purchase animals they need. In the absence of any other markets in these tracts held daily or weekly the cattle fairs do render useful services both to the buyers, and to the sellers of cattle. The progressive rise in the number of cattle-fairs since 1947 has evinced their growing popularity and utility of cattle marketing in Gujarat. The presence of large number of buyers of all categories of animals do provide very wide opportunities for generation of stiff competition amongst them to purchase the best species of cattle and buffaloes and resultantly the sellers fetch remunerative prices for their animals. The establishment of direct contacts between the intending sellers and the prospective buyers at these fairs minimises the middlemen's charges/margins and, thus, the benefits of narrower price spread are shared by the sellers and the buyers of animals. This encourages the cattle-breeders to rear animals of the best bread to feed the cattle fairs for attracting varied categories of buyers from all corners.

Only four cattle fairs are managed by the APMCs. As these MCs have taken over the fairs which were held earlier and that the organization & management system cannot be changed in short period, they have continued to follow the same practices even though some of these practices are unfair and are not in harmony with legal provisions of the GAPM Act, 1963, GAPM Rules, 1965 and the bye-laws. It is suggested that these MCs should
take a lead in implementing the provisions of the GAPM Act, 1963, the Rules thereunder and the bye-laws thereby introducing an orderly marketing in livestock in the fairs.