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MINISTRY OF
CULTURE



Rural Livestock Markets in India

An Anthropological Exploration of Economic, Social and Cultural Facets

Report on
Jayantagiri, Baligaon and Doraguda Livestock
Markets of Koraput District, Odisha
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Chapter 1

INTRODUCTION

Livestock plays an important role in the Indian economy. About 20.5 million people depend upon livestock for their livelihood. Livestock contributed 16 per cent to the income of small farm households, against an average of 14 per cent for all rural households. Livestock provides livelihood to two-thirds of rural communities. It also employs about 8.8 per cent of the population in India. India has vast livestock resources. The Gross Value Added (GVA) of the livestock sector is about Rs.12,27,766 crore {Ref.: First Revised Estimates of National Income, Consumption Expenditure and Capital Formation for 2021-22 of National Statistical Office (NSO), MoSPI dated 31.01.2023}. At the current price during FY 2021-22, which is about 30.19 per cent of Agricultural and Allied Sector GVA (Vikaspedia-<https://vikaspedia.in>>agriculture>role of livestock-in -in).“The total Livestock population is 535.78 million in the country showing an increase of 4.6% over Livestock Census-2012. Total Bovine population (Cattle, Buffalo, Mithun and Yak) is 302.79 Million in 2019 which shows an increase of about 1% over the previous census, Department of Animal Husbandry & Dairying, Ministry of Fisheries, Animal Husbandry and Dairying has released the 20th Livestock Census report on the 16th October, 2019. The Census will prove beneficial not just for policy makers but also for agriculturists, traders, entrepreneurs, dairying industry and masses in general. This release provides some key results reflecting the aggregate counts of various species as well as its comparison with previous census” (<https://pib.gov.in>>Press Release Page).

People of India, irrespective of their ethnic identities, have a long association with livestock. In India, animals play an important role in religious and cultural life across various communities. Many animals and birds are also worshipped, for they are considered as ‘vahanams’, a creature that acts as a vehicle for gods/goddesses. Rituals associated with the life cycle often involve prescribed animal sacrifices, and magico-religious healing practices also incorporate the use of different animals. Certain castes and tribes consider cattle keeping and breeding as primary occupations, shaping their cultural identity.

Despite scientific and technological advancements in mechanical farming, many agricultural operations in India continue to depend on bullocks and buffaloes for draught power and dung for organic manure and fuel, supporting the farming community, which has small and marginal land holdings. The meat of many domesticated animals is also part of the food cultures of many communities. As such, the animals are reared to augment their food supplies, particularly for the food during rituals and festivals.

The social dimension of the livestock market is also important to study for multiple reasons. First, these markets are enablers for establishing and expanding social networks and forming social groupings cutting across caste, religion and other factors. They are the sites for social reconciliation and the promotion of interethnic relationships. They offer opportunities for people from different communities to meet, exchange news and reinforce social ties. These interactions lead to the development of social networks and the sharing of knowledge, which are essential for the resilience and adaptability of rural communities in the face of changing environmental and economic conditions (Swallow, 1994).

These livestock markets have sustained for generations in India without stringent regulations, which also calls for understanding these markets' cultural facets. The cultural dimensions of the livestock market also include the social norms and mores followed in the trading and exchange operations, the means of disseminating such codes of conduct, and the enforcement mechanisms of these codes of conduct. The speech styles, symbols, metaphors, and body language that become part of the economic transactions between buyers, sellers, and exchangers are also important aspects to be analysed as they reflect the core Indian ethics and character.

Anthropologists of late have been shifting the focus from traditional ethnographic study of communities to exploring new areas of research like the study of tourism, social impact assessment (SIA) studies on development projects undertaken by the government and private companies, etc. A similar attempt has been made here to understand the complexities involved in a rural livestock market with various stakeholders staking their claim to eke out their livelihood and satisfy their economic needs at a designated time, area, and day wherein non-entities become powerful entities for a period of time and extend their roles as full-fledged categories over an area and territory.

The livestock sector plays an important role in the rural economy of Odisha state. According to Basic Animal Husbandry Statistics, (2020), Odisha ranks 12th (2.38 billion numbers) among Indian states in egg production, 16th in milk production (2.38 million tonnes) and 12th in meat production. Approximately 50% of meat is obtained from poultry followed by goat (39%), sheep (9%), and pig (3%). Commercial poultry accounts for 87% of the total egg produced in the state; limiting backyard poultry to only 13% (Behera, Rajalaxmi, Arpita Mohapatra, Soumya Dash, Adhikari Sahu.2023. Livestock and Poultry Sector in Odisha – Current Status, Challenges and Future Prospects. *Internal Journal of Livestock Reseach* (ISSN: 2277-1964), Vol. 13, No. 6 Open Access and Peer Reviewed Online Journal - <http://ijlr.org/index.php/ijlr/article/view>)

The growth rate of the livestock sector is steady, and it is being achieved despite the fact that the investment in this sector is not substantial. This is the sector where the poor get benefits directly.

Review of Literature

Livestock rearing is an important economic activity of many rural households. Irrespective of their diverse identities, the people of India have a long association with livestock for both economic and cultural reasons. The livestock sector is an integral part of India's agriculture, and it is also an important part of the overall economy in terms of employment, income, and foreign exchange earnings (Handage, 2017). The livestock sector of the agricultural economy is key to the poverty alleviation and sustainable development of marginal and small farmers (Khan, N. et al., 2009; Khan, N. and Iqbal, A., 2009; Focus, 2007). Hence, from the above two statements, it is clear that majority of rural Indian households are solely dependent on livestock for their agricultural, household consumption, sale purpose in local market and also export it to other foreign countries in different forms such as frozen meat, live livestock etc which is done export companies of India. For this reason, rural population are fully dependent on local livestock markets or intermediaries or middlemen.

Livestock markets are an integral part of India's agriculture and perform the exchange function of cattle and other domestic animals. Markets provide livelihood support to the

rural population of India. The livestock markets in the villages are mainly confined to the villagers, vendors and local markets (Das and Tripathi, 2013).

According to Bharti et al. (2015), livestock markets are under the jurisdiction of the state governments, and supervision is under the control of the local self-government. The patterns of cattle composition vary dramatically in cattle markets, and the population of crossbred cattle, mainly of females, has increased faster in both the rural and urban areas due to high milk yield (Kumar et al., 2019). Small ruminant animal marketing is unorganised, and the farmers are not in a sound position to hold the animals for a longer period to grab better prices (Senthilkumar et al., 2012). The traders in the goat marketing network regularly monitor the goat farmers in the villages daily and collect information on the different types, ages and availability of goats in the Ajmer and Jaipur districts of Rajasthan (Kumar et al., 2010). From the above citation of Bharti et al. and also experience of the study team and from personal experiences of research personnels of their native place, it is stated that these livestock markets are functioning year after year under supervision of local self government which are mostly under the jurisdiction of state governments without any stringent rules. If the study team looks back in history, these markets were organized every 30 to 60 kilometres way in rural areas of India where the rural households are dependent on agriculture. Brokers /middlemen / intermediaries play an important role in functioning of livestock market between farmers and within themselves or sometimes in livestock market between themselves and large businessmen of livestocks who buy livestocks and sell it to other small businessmen or other businessmen of outside state who sell livestock to slaughter house in nearby or in the outside of the state though it has been banned by government.

Brokers professionally perform the function of price negotiation and settle prices tactfully in cattle markets (Ubale & Lokhande, 2012). Each animal brought to the market is registered against a fee that varies across the market (Singh et al., 2014). The major share of animal value is bagged by the middlemen, and the farmers depend on middlemen due to factors such as lack of knowledge in marketing, unscientific price fixation, absence of regulated markets and forced selling of animals (Kumar et al., 2019). Urgent need for money is

another important reason for selling their livestock, the education of the children, illness of family members, loan repayments and day-to-day activities (Bhattacharya et al., 2017).

The distribution of cattle market centres in the Solapur district of Maharashtra state has been largely influenced by physiographical units and locations. Markets near the town have high demand, and transportation facilities favour the sellers and buyers. The weekly cattle market and fair of cattle markets in India are mainly focused on the plain region, which is fertile (Ubale & Lokhande, 2011). According to Khan (2009), the temporal separation and locational spacing of cattle market centres in the Amravati district of Maharashtra are showing a particular pattern of spatial interactions between the buyers and sellers. In case of Odisha, the study region is undulating. In hillocks of Jeypore district, the bullocks are generally used in agriculture whereas in plain areas tractor, power tiller and bullocks are used in this purpose.

Apart from the biological aspects studied by veterinary professionals, the most studied subjects related to cattle in India are probably the census and economics of livestock. These studies indicate that India has the world's largest cattle and buffalo population and is the largest exporter of milk (Teltumbde, 2015). The livestock sector grew at a CAGR of 7.9% from 2014-15 to 2020-21 (at constant prices), and its contribution to total agricultural GVA (at constant prices) increased from 24.3% from 2014-15 to 30.1% in 2020-21. Such studies have also become the basis for the policies and programmes of the government from time to time. Recently, micro-level studies on cattle farming in India have shown that a large proportion of Indian households have negative returns from cattle and that milk production is not always profitable in India. In the context of these economic studies, many have debated the pros and cons of slaughter bans and related restrictions, as well as the resulting impacts on the nation's economy, cattle health, and many other issues. In case of Jeypore district, the local farmers reported that milk production is not profitable in their region.

The price values of dairy animals show variation between the species (cattle and buffaloes), age (number of calving), presence of calf, sex of the calf, milk yield and health status of the animal (Kumar et al., 2019). However, the price of the dairy animal tends to increase up to three calvings and thereafter decreases. Among the cattle breeds, crossbred Holstein Friesians have a higher price value, followed by crossbred Jersey and non-descript cattle,

which might be due to higher milk yield. Likewise, the Murrah breed ranked first among dairy buffaloes (Kumar et al., 2019; Jadoun et al., 2014).

The home tract of world buffaloes is in the Indian subcontinent, and it has the potential to boost India's meat industry (Abdolghafour & Saghir, 2014). The selection and culling practices in Murrah buffaloes are performed by all owners, who sort out the uneconomic and unproductive stock (Jadoun et al., 2014). However, they try to retain good quality buffaloes and sell the unproductive or low-yielding animals in Haryana. The price estimation of small ruminant animals is mainly based on the body condition of the animal, followed by market demand (Ramesh et al., 2012). Buyers are ready to pay a higher price for a bullock that has a better general appearance like strong jaws, tight shoulders, strong feet, high body capacity, broad forehead and other characteristics like good temperament (Mueller et al., 2002).

According to Bhattacharjee (2013), the majority of the Indian states have banned cow slaughter which favours the traders to transport animals illegally across the border. The high demand for buffalo meat is increasing mainly due to the ban on cow slaughter in many states of India and also the traders collect buffaloes from the farmers directly or buy from livestock markets and sell to exporters (Nomani and Salman, 2016).

Livestock fairs have been an integral part of Indian society since ancient times. Fairs or 'melas' are originated from our traditional customs, religion and belief. The socio-cultural life of rural areas is reflected in the animal fairs and attracts a large number of domestic and foreign tourists as well (Das et al., 2014). These fairs develop a sealth of opportunities for each state in India and a systematic approach to fairs brings in tourism revenue for the state (Munjal and Jauhari, 2015). In case of the study region, Odisha state, there is no livestock fair organized by local bodies in recent times.

The Sonapur Cattle Fair or 'Hariharnath Kshetra Mela,' touted to be the biggest cattle fair of Asia, takes place for a period of 15 days in November or December at the confluence of Ganga and Gandak Rivers in Bihar (Varma et al., 2010). Another famous one

is the Pushkar fair which starts with Kartik Shukla Ekadashi and continues for five days till Kartik Poornima in the month of October-November in Pushkar town in Rajasthan. This five-day fair is famous for the trading of camels and said to be the world's largest camel fair (Khan, 2017).

Meena et al. (2017) reported that the cattle fairs provide a crucial platform to the farmers and traders for the transaction of live animals and but the arrivals and transactions of animals had declined year by year. The middlemen capture the major share of animal prices and several malpractices are adopted by the sellers to hide the physical defects of animals. Hence, it badly affects the income of farmers and leads to destabilised conditions.

Livestock markets in India face serious lacunae in structural and functional aspects. Cattle fairs and markets are organized without any permanent infrastructural facilities like animal shelters and drinking water arrangements (Das et al., 2016). Animals are often found to be in underfed condition due to the shortage of feeds and fodder and its higher prices. As a result, it also affects the pricing value of the animal and marketing efficiency (Das et al., 2014). The high cost of transportation of animals leads to an increase in the remunerative price and an important constraint for both sellers and buyers in the Eastern dry zone of Karnataka (Savanur et al., 2018). Lack of information regarding the pricing pattern of animals in the market is another important constraint and resulting in the wide range of variation in sale prices of the same breed in the same market (Singh et al., 2014; Das et al., 2016). The high entry and exit fee for animals is the major constraint followed by the dominance of intermediaries and unorganized pricing mechanism faced by the livestock traders and farmers in the southern districts of Tamil Nadu (Murugan et al., 2016). There is a chance of money and animals getting stolen especially during night due to less security compared with day time. In addition to this, the sellers from other states are facing harassment from local police at checkpoints and often asked for bribes for giving passes for animals (Das et al., 2016). All the cattle markets in Uttar Pradesh have no veterinary services like vaccination, onsite treatment and the issue of health certificate (Singh et al., 2014).

The cattle fair is at the risk of spreading infections due to lack of hygiene and sanitation during the rainy season because of water logging and mud (Das et al., 2016). Animals are predisposed to bovine respiratory disease due to long distance transportation (Van Engen and Coetzee, 2018).

Long-distance transportation of animals between markets, increases stress and injuries due to the result of overloading and unfair management practices like inadequate padding support, improper handling and pointed objects in the vehicle (Alam et al., 2018). Several malpractices are adopted by the sellers to hide the physical defects with an animal such as rasping the teeth and file the rings around the horns, to hide the age (Kumar et al., 2019). Oil massaging throughout the body of the animal, incomplete milking, and udder massaging to increase the appearance of the animal. And also feeding of different herbs increase thirst as results high water intake leads to a well-fed condition (Das et al., 2016). In cases of different states of India as well as the authors' native areas, the above mentioned facts have been observed in livestock markets.

The authors have consulted so many literatures from library as well as from online platform, both e-books and e-journals of India and abroad but very less studies have been done on the livestock markets.

Keeping in mind, the above mentioned statements of different authors, and objectives of the present study, the livestock markets study has been conducted in Jeypore district of Odisha State of India.

Objectives of the study

The present study was conducted at the Jayantagiri, Baligaon and Doraguda livestock markets in Jeypore district, Odisha state with the following objectives:

- i) To understand the economic dimensions of the rural livestock market:

As important economic institutions, this objective will attempt to understand the functioning of a livestock market taking into consideration different aspects like the major participants of such markets, the types of transactions, requirements to get into this line of work, risks and challenges associated with this trade, market managing system by the local bodies etc.

- ii) To ascertain the social dimensions in the rural livestock market:

This objective aims to look into livestock market as sites for social reconciliations and promotion of interethnic relationships by studying how these markets are enablers for establishing and expanding social networks and forming social groupings cutting across caste, religion and other factors. The study also looks into details of middlemen in the exchange and traditional knowledge relating to cattle health.

- iii) To ascertain the cultural dimensions of the rural livestock market:

Under this objective, attempts will be made to enquire into the cultural elements of the market which play important role in their sustenance over time without stringent regulations. This will include the belief system associated with cattle and its impact on the market, social norms and more (morals) followed in the trading and exchange operations, the means of disseminating such codes of conduct and the enforcement mechanisms of these codes of conduct, the means of communication that become part of the economic transactions between the buyers and sellers and exchangers and the changes, if any in all these elements.

METHODOLOGY

Anthropological fieldwork has been characterized by the prolonged residence of the investigator, his/her participation in and observation of the society, and his/her attempt to understand the inside view of the native people and to achieve the holistic view of a social scientist. It tends to rely on a number of particular data collection techniques such as naturalistic observation, documentary analysis and in-depth interviews. When these are used it makes the ethnographer's application of study of people in a naturally occurring setting or field, in which the researcher participates directly where there is an intent exploration of meaning of these setting, their behaviour and activities from the inside.

Selection of the Field Area

Primarily Jayantagiri Livestock Market, Jeypore town of Koraput district, Odisha was selected for study. After discussion with district Collector, Superintendent of Police, Animal Husbandry Department officials at Koraput and officials of Regulated Market Committee

(RMC), Jeypore, it was learnt that only 35-40 farmers, 45-50 traders and 15-20 intermediaries participate in Jayantagiri livestock market every market day. The farmers are different on each market day but the traders and intermediaries are the same on every market day. As per the aims and objectives of the present study and number of targeted sample size, the study team decided to study Jayantagiri, Doraguda and Baligaon Livestock markets. RMC staffs informed that since 2021, a separate cattle market has in operation in Phufugaon village, about 6 kilometers away from Jayantagiri village. The cows and bulls which were brought to Jayantagiri Livestock Market for sale and purchase are now brought to the Phufugaon market. It is learnt that Phufugaon cattle market is organized by some influential people of that village. The influence of the people setting up the new cattle market can be realized from the fact that the receipts for purchases and sales made in that cattle market are issued in the name of Jayantgiri livestock market. The study team approaches the RMC staffs and the Sarpanch of Phufugaon village about studying the market but they refused to give any kind of cooperation regarding the study. The study team also visited Shimliguda Livestock Market but the authority refused to allow to study. Shimliguda is a collection centre from where the cows and bullocks are sent to Vijayanagar slaughtering centre via Shunki. Later the study team select two more markets around Jeypore namely Baligaon livestock market and Doraguda livestock market. Baligaon livestock market is regulated by RMC Jeypore. Doraguda livestock market is controlled by Chandrapada village Panchayat.

The present study on the three Livestock markets are to be studied from an anthropological perspective, taking into account the economic, social, and cultural aspects of Farmers, Traders, Intermediaries, Transporters and Service Providers. Along with this, it is also important to understand how useful livestock is in the economic life of rural and tribal people? How have these livestock markets been useful for rural and tribal people over the years? To find answers to these questions, a team of seven anthropologists conducted an in-depth study of the above three livestock markets and the surrounding villages for 35 consecutive days (02nd September to 06th October, 2024) using following anthropological methods, tools and techniques.

Tools and Techniques

The team have used both primary and secondary sources; primary data was collected through participants of market like farmer, trader, service provider, transporter and intermediary. The secondary data was collected through various sources like the archival material found in the form of books, journals, gazetteers, census publications, published articles found online and offline, blogs, etc.

Sampling Method

In the present study, both purposive and snowball sampling methods were employed to collect data from a variety of informants. Purposive sampling method helped us to directly approach the participants whenever and wherever they were available in the market. Snowball sampling method helped us to approach those who were sometimes unwilling to participate in our research but certainly took their own time to interact with us from their busy trade itinerary and also helped us in locating other potential informants of surrounding areas. Combining both the methods provided us a more comprehensive and focussed approach to collect both our qualitative and quantitative data.

Non-participant Observation

This method helped us in observing the livestock markets' processes and gesture taking place between farmers, intermediaries and traders during the buying and selling of livestock, the transporters waiting to strike a good bargain at the end of the day etc.

Interview

Structured, Semi-Structured and Unstructured Interviews have used to collect both qualitative and quantitative data from the participants of the livestock markets. In the present study, two forms of interviews were taken. One, termed the Entry-Exit Interview, included the personal information of the respondents along with brief information about their market transactions on the market days during the time of their entry and exit, as the name suggests. The aim of the entry and exit schedule was to establish rapport with them for conducting the second type (or supplementary), that is, detailed interviews at their homes or through telephonic conversations as per their convenience. However, this strategy had to be adapted as per the field situations. The team collected 303 Entry-Exit interviews on 15

market days. However, other interviews were conducted with different people as per their availability and consent for the same. For this, the team visited the villages in the vicinity of the Jayantagiri, Baligaon, and Doraguda livestock markets, Jeypore tehsil / block of Koraput district for supplementary interviews with the farmers and traders. During these visits, the team also came across such respondents who trade animals in their villages as well. For the purpose of this study, the focus was on the dealings and transactions done in the different people interviewed in this study are:

- Interviews were conducted with the concerned government officials to obtain information on the list of marginal farmers, veterinary care and animal husbandry related schemes.
- Interview with the officials of the Regulated Market Committee, Jeypore to collect the history and the functioning of the market and day to day management.
- Interview with the elite class to understand the continuity and change over time in the importance of livestock markets.
- Interview with the local gram panchayat officials and their views and opinions and prospects on the livestock market.
- Interview with the villagers, key informants to know their views and opinions on the livestock market.
- Interview with the Transporters and service providers revealed their association with the market and their opinions expressed as individual stakeholders etc.
- Entry & Exit and supplementary schedules for Farmers, Traders, Intermediaries, Transporters and Service Providers and market functionaries etc. were employed to collect data on the various demographic features of the respondents etc.

A total of 992 individual interview schedules for various categories of farmers, traders, intermediaries, transporters and service providers were employed to collect data to ascertain their age, sex, and entry to the business as individual entrepreneurs or inheritors of family businesses etc. Purpose of visit, mode of transport used, and cost of buying and selling of cattle, their opinions expressed on the market as its legitimate stakeholders etc.

Table 1.1: Details of the Interview Schedules

Category	No of interviewee
Entry and Exit interviews with different market participants	303
Interviews with Traders in the market and surrounding villages	213
Interviews with Farmers in the market and surrounding villages	355
Interviews with Intermediaries in the market and surrounding villages	20
Interviews with Service Providers	71
Interviews with Transporters	30
Total	992

Key Informants

The role of the key informants becomes more important in collecting qualitative data from different cattle markets and nearby villages. For this, ward members, Panchayat Sarpanch, older informants, *Ojha*, *Gunin* (black magic) etc., from different villages were interviewed as the key informants and as a result of it, the team members got familiarized with the people of the villages.

Focus Group Discussions

Focus Group Discussions were arranged to understand the importance of the market for farmers and tribal people of rural areas, rituals related to cows and bullocks, traditional medical systems related to cows and bullocks and socio-cultural aspects developed between traders and intermediaries in the market. This was used to interview the informants in a group eliciting information on the various aspects of the study. Structure and selection of group was an area where the team had to carefully choose the informants and respondents based on their experience and exposure to the livestock market. The informant's background played a vital role in selecting a group, his experience and engagement and involvement in the livestock business individually or if it was a family of members involved in livestock business. The same criteria were adopted for interviewing the category of traders and farmers in the market. The farmers as a category were found to be busy on the market days but the same group were ready to share their experiences when approached in their villages on non-market days in a more congenial and relaxed manner in the premises of their houses when contacted by the research team.

Audio/Visual Documentation: Photography and Videography

Audio/visual documentation has always been a part of anthropological research. Its usefulness increases further when the study is being conducted in a place where language related problems are occurring. By using this technique, more and more facts can be obtained by asking questions using limited words. The advent of android smart phones in the hands of our research team has made this technique relatively easier than ever before. Care was taken to document some of the relevant incidents and happenings in the field after taking due permission from our respondents and informants and after giving our word verbally that whatever was recorded audio/visually in the field or in the villages or in their homes would be used purely for academic research and publications without disclosing their whereabouts.

Ethical Considerations

The present study of a livestock market from its various dimensions i.e., anthropological exploration of its economic, social and cultural facets, the market is not only a place for buyers and sellers it is also a place which facilitates the interaction of people affiliated to various religion, region, caste, community etc., in its multitude assembling at a stipulated place and time to fulfill certain social obligations and economic transactions. An air of suspicion always hovers in the minds of the studied respondents and informants with regard to data collected and information shared by them in the form of both the qualitative and quantitative data. Initially after clearing the doubts and ambiguities from their minds the research team had to convince the respondents and the management authorities of the Jayantagiri, Baligaon, and Doraguda Livestock markets of the significance and importance of the study from a holistic point of view. It's implication for policy makers and administrators for an effective intervention in the areas for providing better market infrastructure and also for implementing a just and reasonable structure of revenue collection, with a conviction that the government is also an equal stakeholder of the market.

The research team members gave their word verbally that whatever information was collected in the market and in the villages both in its qualitative and quantitative form will be used purely for academic purposes and publication.

Cultural sensitivity was observed while collecting data on religion, caste, regional and geographical affiliation of the participants, their religious and cultural beliefs and political sentiments was highly respected and empathized by the research team.

The local cultural norms and practices followed in the market like the intermediaries using their sign/code language under a cloth while making a deal was carefully observed by the research team from a distance and documented.

The research team observed caution while interacting with the respondents while collecting sensitive information on economic transactions, superstitious beliefs associated with the livestock etc. Care was taken not to disturb them during the busy market days and interacted with them only when they allowed us to do so.

Limitations of the Study

The present study provides a broad picture of the Jayantagiri, Baligaon, and Doraguda Livestock market. While the attempts were made towards a holistic rapid ethnography of the market, there are certain limitations to it.

The reluctance towards sharing information on turnover and earnings was noted among different group of participants. For those who provided the data, it could not be verified.

The uncertainty of valid responses and no responses are aplenty due to the above two reasons, despite the efforts of the team. For the analysis and interpretation, such categories have been dropped from the count as and when necessary.

The secondary literature regarding the history of the Jayantagiri, Baligaon, and Doraguda livestock markets could not be found in the archives and therefore, the details regarding its history in Chapter Two are based on the oral narratives of the respondents.

Language was one of the barriers in some of the cases where the respondents were using Oriya dialects. Thus, some content may have been lost in translation and interpretation.

Chapter 2

THE MARKET SETTINGS

As per the District Gazetteer, Koraput, the whole district can be divided into two geographical divisions each of which can be separated by natural barriers as their respective limits with undulated Koraput sub division and plain Jeypore sub division. The portion of plateau which lies in the Koraput district consists of an undulating table land profusely scattered with hundreds of little hills of remarkable similarity in appearance. The process of denudation has advanced too far and the hills are either covered with low scrub or disfigured with patches barred by shifting cultivation. This is not so in case of Jeypore Sub-division which is more or less plain. This district lies on a section of the Eastern Ghats and consists of two natural divisions having mean elevations of 915 and 610 meters respectively above the sea level.

Due to this unique geographical structure, Koraput has been famous for agriculture and animal husbandry. Due to the availability of irrigation facilities, paddy cultivation takes place twice in Jeypore subdivision as compared to Koraput subdivision. Bulls and buffaloes are found in abundance in this region for agricultural work. Most of the Koraput subdivision is covered with hills; therefore, small animals like sheep and goats are reared in large numbers here. Also, the number of cows and bulls of native breed is also high here which are used less in farming.

TableL1.1: Total Number of livestock in Koraput District, 2019

Cattle			Buffalo			Sheep			Goat			Pig			Birds		
M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
11604	15454	27058	4543	3077	7620	7868	5977	13845	2050	3019	5069	81	110	191	36713	80050	116763

Source: Department of Animal Husbandry, Jayantagiri, Jeypore, Odisha state.

M-Male; F-Female; T-Total

N. B.: This is not a table but the total number of different types of livestock as per their male and femalewise.

Cattle are large, domesticated, bovid hoofed animals that are widely kept as livestock. Mature female cattle are called cows and mature male cattle are called oxen. Young female cattle are called heifers, young male cattle are called oxen or oxen, and castrated male cattle are called steers. Cattle are typically raised for meat, dairy products, and leather. As draft animals, they pull carts and do agricultural work.

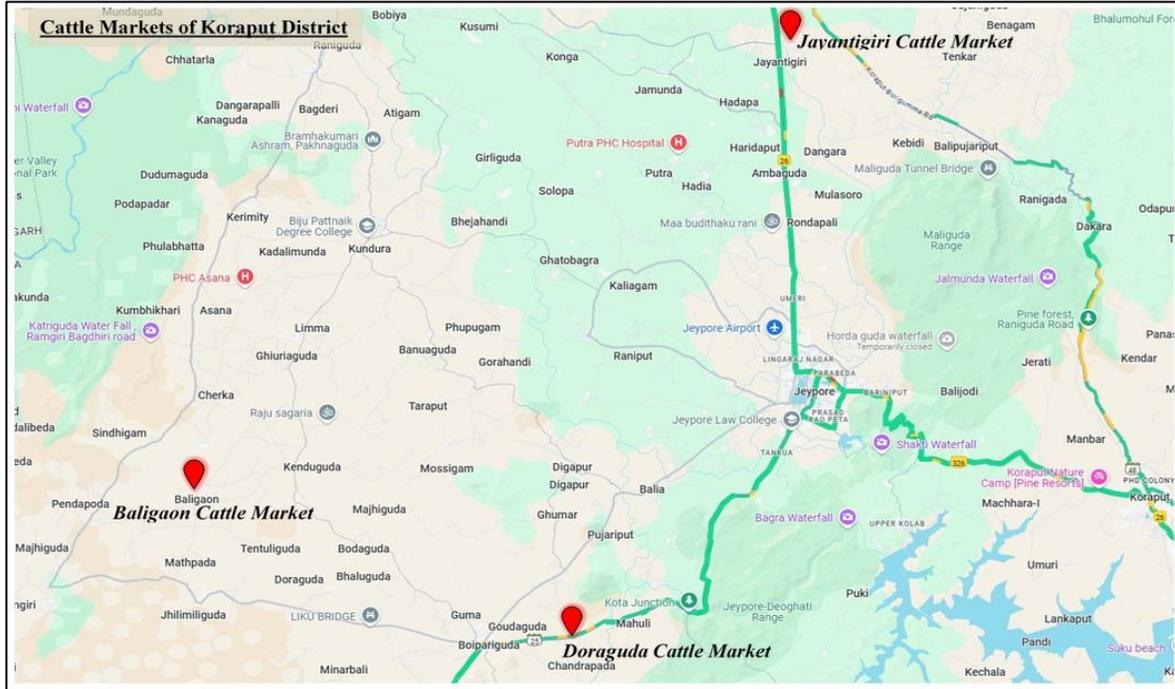


Figure 1: Map showing Jayantigiri, Baligaon, and Doraguda Livestock Markets of Jeypore block of Koraput district, Odisha state

Jyantigiri Livestock Market, Jeypore block of Koraput district, Odisha state

Jyantigiri Livestock Market is located in the village of Jyantigiri under the Gram Panchayat Jyantigiri. It is under the Block/Tehsil Jeypore in the District of Koraput in the state of Odisha. It is situated on the Koraput-Navaragpur road, about 18 km from Jeypore town. The people of the villages Dulaguda, Badopendra, Sanpinda, Baddumli, Sargiguda, Murgaguda, Purnaboriguma, Sisaguda, Jhilmili, Dalaguda, Kundraguda, Jyantigira, Kenduguda, Bondaguda, Bijapur, Kanagaon, Parjaguda and Janiguda come to Jyantigiri Livestock Market to buy and sell animals. These villages are approximately 6 to 7 km away from this Market and the people of these village works as traders, intermediaries, transporters, and service providers or in transporting animals from one place to another on foot.

Jyantigiri Livestock Market was started by Jyantigiri Panchayat in the year 1972 and in 1978 it was handed over to Regulated Market Committee, Jeypore for successful operation.

After 2021, this Market separated and started being set up at a place called Phufugaoan and only cows and bullocks were sold there. Before the partition, cows, bullocks, buffaloes, goats and sheep were brought to Jayantagiri livestock Market for sale but now only buffaloes, goats and sheep are sold and bought from here. It is said that at one time, this market used to be the most popular livestock market of Jeypore but after being divided into two parts, it has now become a market for sheep and goats only. Buffaloes are brought for sale here but their number is very less.

It seems that Jayantagiri Livestock Market is a very old market whose boundary wall has fallen down but some parts of the wall are still intact in some places. There are no separate gates for entry and exit in this market. About 20 vegetable and ration shops are set up on the right side before entering the market every market day. On the left side of the entrance there are three to four shops selling country liquor and rice beer which are run by women. Just at the right corner of the entrance to the market, RMC staffs sit under a tree with chairs and tables to collect the entry fee and issue receipts after the purchase and sale. Just after entering, on the left side there are some dilapidated rooms from where earlier purchase and sale receipts were issued. Just after the entry, goats and sheep are kept for sale and buffaloes are kept in the inner part. In the other part of the market there are ten to fifteen food shops where non-vegetarian food is available for 40 to 50 Rupees. It was understood that cow or buffalo meat is served as non-vegetarian food.

Jyantagiri Livestock Market is a weekly market held every Tuesday from 8a.m. to 4p.m. In the first part of the day, i.e. from 8 to 11 o'clock, goats and sheep are bought and sold, and then buffaloes are brought from 11 o'clock onwards.



Figure 2: Map of Jayantagiri Livestock Market, Jeypore block of Koraput district, Odisha state

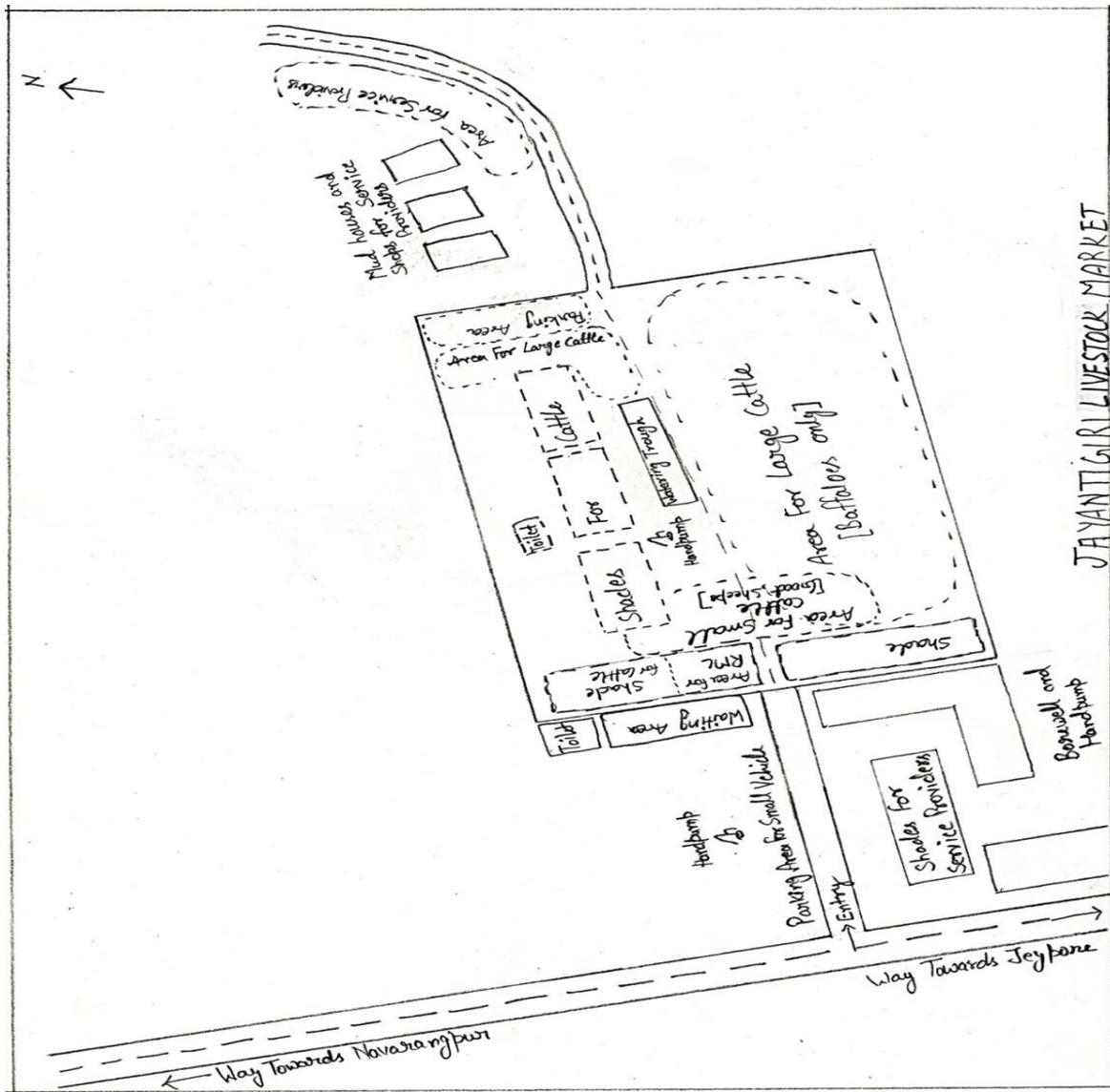


Figure 3: Notional Map of Jayantigiri Livestock Market, Jeypore block of Koraput district, Odisha state

Baligaon Livestock Market, Jeypore block of Koraput district, Odisha state

Baligaon Livestock Market is located in Baligaon Gram panchayat, Boipariguda tehsil of Koraput district in Odisha. It is situated 23 km away from sub-district headquarter Boipariguda (tehsildar office) and 67 km away from district headquarter Koraput. Giuriaguda, Haladikund, Badalibeda, Badaatal, Sindhigaon, Cherka, Andori, Kandulguda, Kenduguda, Disariguda, Bongaliguda are the nearby villages of Baligaon Livestock Market. These villages are approximately 12 to 15 km away from this Market and the people of

these village works as traders, middlemen, transporters, and service providers or in transporting animals from one place to another on foot.

Baligaon Livestock Market is an old market. There is no exact information about how long this market has been running, but in the year 2004 it was handed over to Regulated Market Committee, Jeypore for successful operation.

This market is located on the side of Baipariguda-Jeypore Road. Market is not surrounded by any boundary wall or barbed wire therefore, there are no separate gates for entry and exit in this market. From every direction of the market, people bring and take animals from wherever they can. There is a motorcycle stand on the left side of the symbolic entrance of the market and behind it there is a big shed in which there is a table for RMC staffs for issuing receipts. There are three or four *paan*, *beedi* shops in front of the parking. There are also shops selling some items made from thread of used plastic bags for household use near here. Here too, there are two or three country liquor and rice beer shop on one side which are run by women. There is a food stall on one side of the RMC counter, which sells chicken rice at Rs. 100/- per plate.

Baligaon Livestock Market is a weekly market held every Saturday from 8.00a.m. to 4.00p.m. In the first part of the day, i.e. from 8 to 11 o'clock, goats and sheep are bought and sold, and then cow, bullocks and buffaloes are brought from 11 o'clock onwards.

Cow, Bullock, Buffalo, Goat and Sheep are the animals which are brought here for purchase and sale. October month is the peak time of this market and rainy season is the off season. In this Livestock Market the maximum price of a cow is Rs. 25000/- and the minimum price is Rs. 2000/-, the maximum price of a bull is Rs. 20000/- and the minimum price is Rs. 5000/-, the maximum price of a goat and sheep is Rs. 6000/- and the minimum price is Rs. 1000/-. The highest priced bulls are bought for farming purposes and the lowest priced ones are bought for slaughter house.

It was observed that only cash transactions take place in this market also. No advance is given in the purchase of small animals but *vayana* (token amount) is given in the purchase

of big animals. Here too once the token amount is taken, the deal is considered final, even if a trader pays more for the animal later.

Only *desiya* (local) dialect is used in buying and selling of livestock.

This market does not have any essential infrastructure facilities. There is neither any shelter built to protect the animals from sun or rain nor there is any source of water for the animals and people. There are some trees in the middle of the market which provide shade to both humans and animals. There are also no pegs or chains attached to keep the animals at fixed places.



Figure 4: Map of Baligaon Livestock Market, Jeypore block of Koraput district, Odisha state

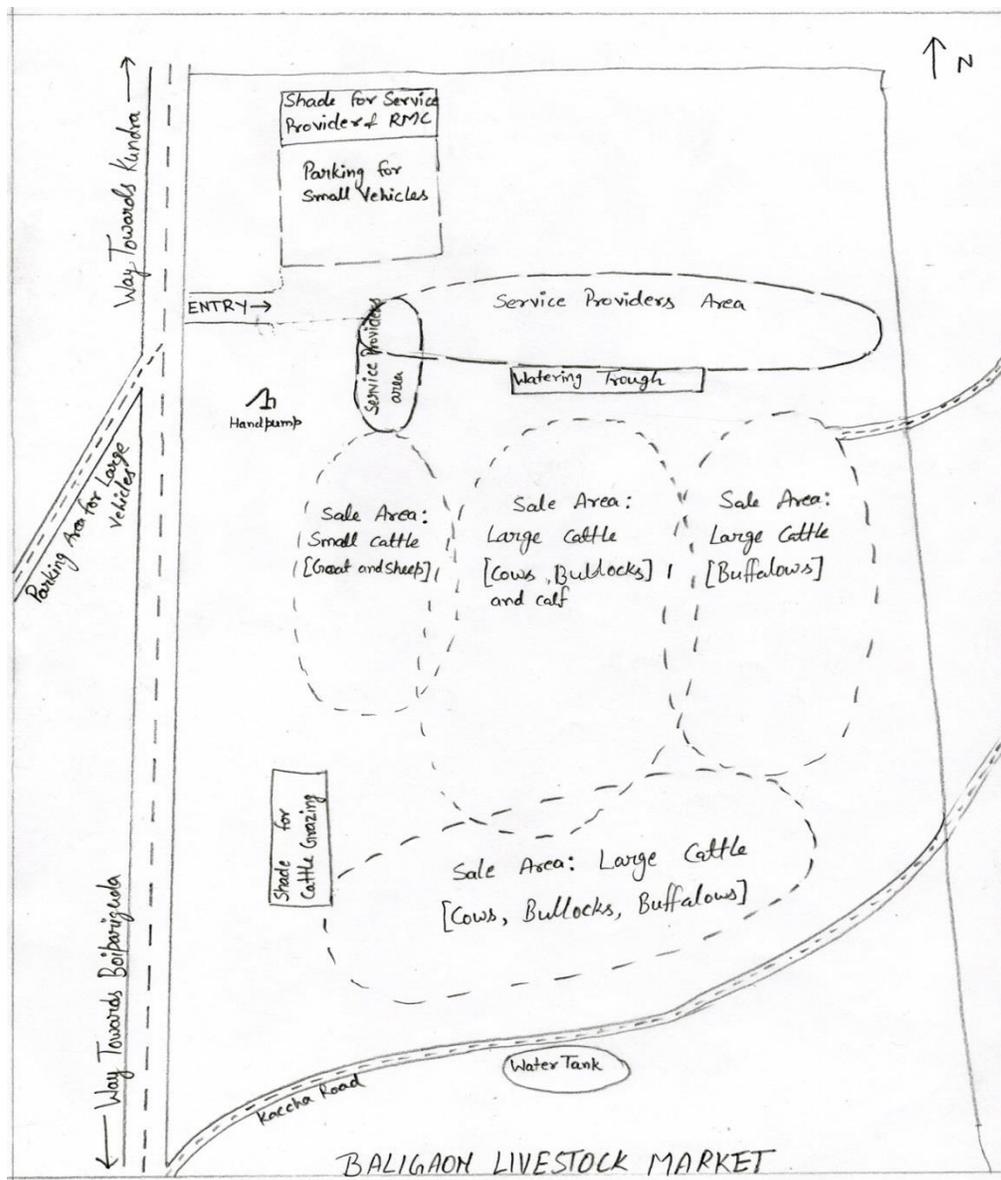


Figure 5: Notional Map of Baligaon Livestock Market, Jeypore block of Koraput district, Odisha state

Doraguda Livestock Market, Jeypore block of Koraput district, Odisha state

Doraguda Livestock Market is located in Chandrapada gram panchayat, Boipariguda tehsil of Koraput district in Odisha. It is situated 4 km away from sub-district headquarter Boipariguda (tehsildar office) and 57km away from district headquarter Koraput. Bodapada, Katriguda, Majhiguda, Mathpada, Gadaguda, Bergan, Bhaluguda, Kadambguda, Khoraguda, Nandanmal and Limbaguda are the nearby villages of Doraguda livestock Market and the people of these village works as traders, intermediaries, transporter, and service provider or in transporting animals from one place to another on foot.

Doraguda Livestock Market is a new market. This market was started by private party of Chandrapada village in the year 2021 on a private land. For this, Rs. 10,000/- is paid annually to Chandrapada Panchayat and Rs. 30,000/- is paid to the land owner.

Doraguda Livestock market is run by a private party. RMC Jeypore controlled only the vegetable and grocery market of this market. This market is located on the side of Jeypore-Malkangiri road. Like other markets, this market also has no boundaries therefore there are no separate gates for entry and exit in this market. There is a vegetable market on one side of this road and behind the vegetable market there is a livestock market. Staffs from private party sit at a corner of this Livestock market to issue receipts by setting up temporary chair and tables.

Doraguda Livestock Market is a weekly market held every Monday from 10.00a.m. to 4.00p.m. Cow, Bullock and Buffalo are brought here for purchase and sale. Like other markets, here too, fewer animals are brought during the rainy season and the number of animals increases after the harvest. According to the key informant animals are brought here from Baligaon market and villages around 10 to 15 km.

Like other markets, here too the purchase and sale of animals is done through cash transactions only. After buying animals from here by big traders, they are taken to Araku in Andhra Pradesh via Lamatput and Chatra of Koraput. Chatra is a border village of Koraput. About 95 per cent of the animals purchased from here are transported on foot.

This market also does not have any essential infrastructure facilities. There is neither any shelter built to protect the animals from sun or rain nor there is any source of water for the animals and people. Like other markets, there are also some trees in the middle of the market which provide shade to both humans and animals. There are also no pegs or chains attached to keep the animals at fixed places.



Figure 6: Map of Doraguda Livestock Market, Jeypore block of Koraput district, Odisha state

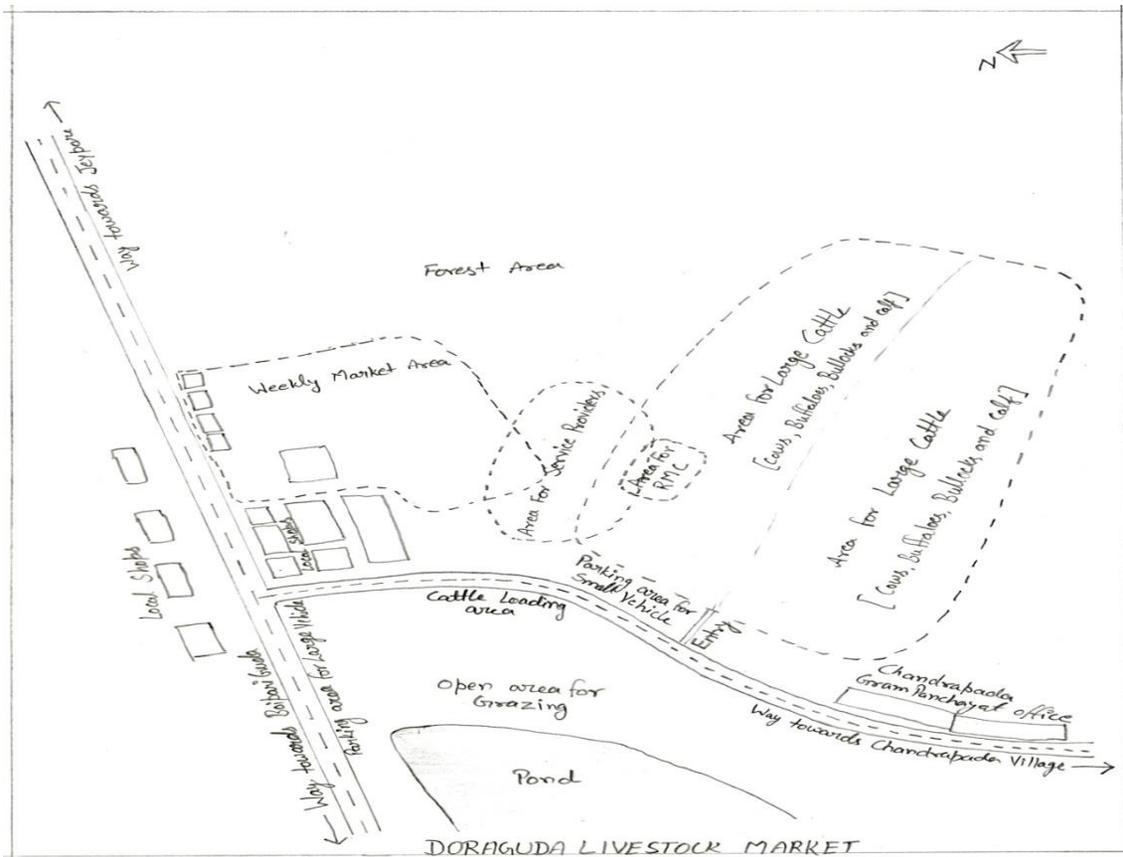


Figure 7: Notional Map of Doraguda Livestock Market, Jeypore district, Odisha state

Shemiliguda collection centre of Koraput district, Odisha state

Shemiliguda is a small town located in the Koraput district of the state Odisha. It is a suburb of Sunabeda Municipality. The population mainly comprises migrants from other parts of Odisha, Uttar Pradesh, Bihar, Jharkhand, West Bengal and Andhra Pradesh. It was a small village in dense forest, inhabited by the native population of tribal. With the development of the two townships nearby: Hindustan Aeronautics Limited in 1968 and National Aluminium Company in 1981, the area witnessed rapid development and commercialization attracting a large number of people to come and set up their businesses here. The early migrants to Shemiliguda were relatives of the people who used to work in the nearby townships. However, it soon emerged as an attractive commercial prospect for people as a Market for both the townships as well as several small tribal villages in the adjoining area.

Shemliguda is quite popular as a collection centre for cows and bullocks. Being a border state of Andhra Pradesh, animals bought from Jayantagiri, Baligaon and Doraguda Livestock Markets are sent to Vijaynagar of Andhra Pradesh on foot via Shunki. Some of the animals bought from Doraguda Livestock Market are also sent to Andhra Pradesh via this route. RMC, CEO says that to avoid Prevention of Cruelty Act, traders are creating collection centres at various places, and are finally taking the cattle to the final destination. After buying them from markets run by RMC or Panchayat, they stop at designated places and finally bring the animals to Shemliguda, from where they are sent to Andhra Pradesh.

Types of animals traded in Jayantagiri, Baligaon and Doraguda livestock market, Jeypore block of Koraput district, Odisha state

Cows, bullocks, buffaloes, goats and sheep are traded in the studied cattle markets. The goats and sheep are not traded in the Doraguda livestock market. The commonly traded breeds in these three markets are Ghumusaria, Kantabanjhi, Binjharपुरi, Motu, Jersey crossbreeds, Holstein Friesian. For Buffaloes, they are Murrah, the local buffalo breeds such as Manda buffaloes, Parlakhemundi buffaloes, Kalahandi buffaloes, Chilika buffaloes, and other indigenous buffaloes. The Khariar draught breeds and the Red Khandahari draught breeds are also found in these markets. For goats, they are Ganjam goat, Bengal goat, Kalahandi goat, Sambalपुरi goat and Local hill goat. For sheep, they are Balangir sheep, Kandhamal sheep, Kalahandi sheep, Bengal sheep, Ganjam sheep, Kendrapara sheep, Chootanagपुरi sheep and Local Koraput sheep. The details of different breeds are:

Ghumusaria Breed

The Ghumusaria breed is a native cattle breed of Odisha, particularly found in the Balangir and nearby regions. These cattle are adapted to the local climate and terrain, making them well-suited for the traditional agricultural practices and pastoral livelihoods of the region.

Ghumusaria cattle are typically medium-sized. They often have a coat colour that varies from light brown to dark brown or even black in some instances. They usually have small, curved horns. They have a hardy build, making them suitable for work in challenging terrains.

Ghumusaria cattle are highly resilient and capable of withstanding Odisha's varied climate, including hot and humid summers and dry winters. They are adapted to survive on limited fodder and are known for their ability to graze on open fields and forested areas. This breed has low maintenance requirements and is highly disease-resistant, making it economically viable for small and marginal farmers.

These cattle are primarily used as draught animals in agricultural fields, where they play a vital role in ploughing and transporting loads. Although Ghumusaria cows produce less milk than other high-yielding dairy breeds, their milk is valued for local consumption. The manure from these cattle is an essential resource for traditional agriculture, serving as organic fertilizer.

The Ghumusaria cattle are integral to the local communities of Balangir and surrounding areas, especially among farming communities that rely on these animals for agricultural activities. Traditional cattle markets, like those in Kantabanjhi and nearby areas, frequently feature Ghumusaria cattle, supporting the region's rural economy and cultural practices.

Due to the increasing mechanization of agriculture, the demand for draft animals like Ghumusaria cattle has seen a decline. Conservation efforts are important to maintain this breed's population and its role in Odisha's agrarian society. NGOs and government programs sometimes promote the conservation and breeding of local cattle breeds to preserve their genetic diversity and resilience traits.

Kantabanjhi Breed

The Kantabanjhi breed is a distinctive native cattle breed from Odisha, particularly associated with the Kantabanjhi region in the Balangir district. This breed is highly valued for its adaptability, hardiness, and utility in agricultural work.

Kantabanjhi cattle are generally small to medium in size. They are often light to dark brown, with some variations in coat colour, including shades of grey and white. The breed has short, curved horns, which help distinguish it from other local breeds. These cattle are compact and muscular, making them suitable for endurance and labour in rugged terrain.

The Kantabanjhi breed is known for its exceptional adaptability to Odisha's climate, which includes intense summer heat and a prolonged dry season. They are resistant to common

diseases found in the region, making them a low-maintenance option for farmers. These cattle are well-suited to grazing on local fodder and can survive on relatively low-quality forage compared to high-yield dairy breeds.

Kantabanjhi cattle are primarily used for draft purposes, including ploughing fields and transporting goods. Their endurance and strength make them ideal for working long hours in agricultural fields. These cattle are not primarily dairy animals and produce only small amounts of milk, which is usually consumed locally. However, their milk is appreciated for its quality. The manure produced by these cattle is valuable for local agriculture, serving as a natural fertilizer in organic farming practices.

The Kantabanjhi breed plays a vital role in the agrarian economy and traditional way of life for many farming communities in Balangir and surrounding areas. These cattle are often sold and traded at local cattle markets, where they contribute to the economic livelihood of rural households. The breed also holds cultural significance, as traditional knowledge regarding cattle rearing and training has been passed down through generations in these communities.

With the rise of mechanized farming and declining demand for draft animals, the Kantabanjhi breed faces challenges to its population. Conservation efforts, including local breeding programs, aim to preserve this breed's unique characteristics and ensure it remains a sustainable resource for future generations. Government and non-governmental organizations sometimes promote conservation of native breeds like Kantabanjhi to maintain biodiversity and traditional farming practices in Odisha.

Binjharपुरi Breed

The Binjharपुरi breed is one of Odisha's indigenous cattle breeds, originating primarily in the Jajpur district and surrounding areas. Known for its resilience, adaptability, and utility, the Binjharपुरi breed is highly valued by local farmers for its multipurpose use.

Binjharपुरi cattle are generally medium-sized. They have a wide variety of coat colours, with common shades being white, grey, and occasionally black. The breed has medium-sized, upward-curving horns that are slightly twisted, giving it a distinctive look. Binjharपुरi cattle are sturdy and well-built, with a robust frame and strong legs, enabling them to work in rough terrain.

Binjharpuri cattle are highly adaptable to Odisha's climate, thriving in both hot and humid conditions as well as the region's drier seasons. They are resistant to many diseases common in tropical climates, making them low-maintenance and cost-effective for rural farmers. The breed has an impressive ability to graze on limited resources, efficiently converting available forage into energy.

They are known for their strength and stamina, Binjharpuri cattle are primarily used as draft animals in agricultural activities like ploughing and cart-pulling. These cattle have moderate milk yield compared to specialized dairy breeds. However, their milk is nutritious and is often consumed locally or used for making traditional dairy products. Their manure is valuable as an organic fertilizer, commonly used by farmers to enrich soil quality in the region's agricultural fields.

Binjharpuri cattle are integral to the livelihoods of many rural communities in Jajpur and nearby areas, where they contribute significantly to agriculture-based economies. Local cattle markets feature Binjharpuri cattle, sustaining the economic cycle for farmers who breed, sell, or trade them. These cattle also hold cultural value, being an integral part of farming households and traditional agricultural practices in Odisha.

Although still widely used, the Binjharpuri breed faces challenges from increasing mechanization and the introduction of high-yielding hybrid breeds. Conservation efforts are underway to protect and promote this indigenous breed, including initiatives by government agencies and NGOs to support sustainable breeding practices and maintain genetic diversity. Programs that encourage the breeding and maintenance of Binjharpuri cattle help ensure this breed continues to benefit local communities and preserve its unique qualities.

Motu Breed

The Motu breed is an indigenous cattle breed from Odisha, specifically found in the Malkangiri district and nearby areas in southern Odisha. This breed is highly valued for its resilience, adaptability to local conditions, and suitability for small-scale agriculture. The Motu breed is generally small to medium-sized.

These cattle typically have a coat colour that ranges from light brown to grey, with occasional black or white markings. They have short, curved horns, which are less

pronounced than some other native breeds. The Motu breed is compact and muscular, with a strong frame that supports endurance and adaptability in rugged terrains.

Motu cattle are well-adapted to the hot and humid climate of southern Odisha, particularly in the Malkangiri region, which can be challenging for other breeds. These cattle can thrive on sparse grazing and low-quality fodder, making them highly resilient in resource-scarce environments. They are known for their disease resistance, which reduces the need for intensive care and makes them cost-effective for local farmers.

The primary role of Motu cattle is in draft work. Their strength and endurance make them suitable for ploughing fields and other labour-intensive agricultural tasks. Although Motu cows have low milk yield compared to dairy breeds, the milk is nutritious and valued locally for household consumption. The manure produced by Motu cattle is important for local agricultural practices, as it is used as a natural fertilizer for crops and soil improvement.

The Motu breed holds economic significance for the small-scale and subsistence farmers in Malkangiri and nearby districts, providing essential labour for agriculture. These cattle are often traded in local cattle markets, supporting the rural economy. They also carry cultural value for the local tribal communities, who rely on traditional knowledge for breeding and managing these cattle within their agro-pastoral lifestyle.

With increased mechanization and a shift towards crossbreed cattle for higher milk production, the Motu breed faces challenges in maintaining its population. Conservation efforts by the government and local organizations aim to preserve this indigenous breed and promote sustainable breeding practices. Awareness programs are also encouraged to help farmers recognize the value of the Motu breed for traditional agriculture and sustainable livelihoods in the region.

The Motu breed's adaptability and low maintenance make it a valuable asset for farmers in Odisha, especially in areas with limited resources and challenging climates. Conservation of this breed is essential to maintain biodiversity and support traditional agricultural practices.

The Jersey Crossbreeds

Jersey crossbreeds are a popular type of cattle in Odisha resulting from crossbreeding local cattle with Jersey cattle, which originated in the Channel Island of Jersey, UK. This

crossbreeding is primarily aimed at enhancing milk production while retaining the hardiness and adaptability of local cattle breeds.

Jersey crossbreeds in Odisha are typically medium-sized slightly larger than native breeds but smaller than pure Jersey cattle. Their coat colour varies widely, often light brown fawn, or dark brown with some individuals displaying white or black markings. Depending on the crossbreed generation, some may have small or no horns, as Jersey cattle are usually polled (hornless). These crossbreeds have a robust build suitable for both dairy production and some draft work with a strong stocky frame and muscular legs.

Jersey crossbreeds retain a high degree of adaptability, able to withstand Odisha's hot and humid climate better than pure Jersey cattle. They are disease-resistant compared to pure exotic breeds, especially when crossed with resilient indigenous breeds reducing the need for intensive veterinary care. These cattle are better suited to Odisha's environmental conditions, including grazing on locally available fodder and crop residues.

One of the main advantages of Jersey crossbreeds is their enhanced milk yield. They produce more milk than native breeds often with high butterfat content, making the milk rich and valuable. While primarily bred for dairy some crossbreeds retain strength and endurance traits allowing them to perform light draft work if necessary. Their manure is used as an organic fertilizer, aiding in sustainable farming practices.

The increased milk production of Jersey crossbreeds contributes significantly to household income, especially for small and marginal farmers. These cattle support the rural dairy economy in Odisha, and their milk is often sold directly or through dairy cooperatives. As dairy animals, they reduce reliance on milk from external sources, promoting local dairy self-sufficiency in rural Odisha.

Jersey crossbreeds require more balanced and nutrient-dense feed than native breeds to sustain their milk production, which can be a challenge in resource-limited areas. While they are better adapted than pure Jerseys, crossbreeds may still face heat stress in extreme summer conditions, requiring shaded housing and adequate water. Care must be taken in breeding management, as continuous crossbreeding without proper genetic planning can lead to reduced resilience or other genetic issues.

Various dairy development programs in Odisha encourage the adoption of Jersey crossbreeds for their improved productivity. Training programs are also offered to farmers to improve cattle management practices. Organizations like OMFED (Odisha State Co-operative Milk Producers' Federation Limited) provide support and buy milk from rural farmers, helping enhance the economic impact of dairy farming with crossbred cattle.

Jersey crossbreeds represent a valuable middle ground for Odisha farmers, combining increased milk yield with reasonable adaptability to local climates, making them a crucial part of the dairy landscape in the state. Proper care, nutrition and breeding management help maximize their benefits, ensuring they remain productive and economically viable for Odisha's rural communities.

The Holstein Friesian Crossbreeds

Holstein Friesian (HF) crossbreeds are a common type of dairy cattle in Odisha, known for their high milk yield. These crossbreeds are the result of crossbreeding Indigenous cattle with the Holstein Friesian breed, originally from the Netherlands, with the goal of enhancing milk production while maintaining some level of adaptability to local conditions.

HF crossbreeds are generally larger than native cattle breeds and other crossbreeds with a sturdy strong build. Most HF crossbreeds retain the classic black-and-white or sometimes red-and -white pattern typical of purebred Holstein Friesians, though some may have variations depending on the local breed used for crossbreeding. They may or may not have small horns, depending on the specific cross. They have a large frame, which supports high milk production but also requires more substantial nutrition.

HF crossbreeds in Odisha are less heat-tolerant than indigenous breeds due to their European ancestry, making them more susceptible to heat stress, especially in the summer months. While they have some disease resistance, they generally require more veterinary care and proactive health management than native cattle, particularly for mastitis, tick-borne diseases, and digestive issues. Crossbreeding with local cattle helps improve resilience, allowing them to adapt better than pure HF cattle to Odisha's climate.

HF crossbreeds are primarily dairy cattle, known for their high milk yield. They produce

significantly more than native breeds and other crossbreeds, often with lower butter fat content which is suitable for large-scale milk production. These cattle are not suitable for draft work due to their size and focus on milk production rather than strength or endurance. Their manure is used extensively as an organic fertilizer supporting sustainable agriculture in the region.

The high milk yield of HF crossbreeds is advantageous for farmers aiming to maximize income from dairy production. The milk can be sold in local markets or through dairy cooperatives, contributing significantly to household income. HF crossbreeds have become central to Odisha's rural dairy economy, where they are often managed in small dairy farms for local milk supply chains. They support both subsistence and commercial dairy farming, with their milk often processed into products like paneer, curd and other dairy items.

HF crossbreeds need a balanced and nutrient-rich diet, including concentrates and green fodder, to sustain their high milk production. Ensuring adequate feed can be challenging in areas with limited resources or during drought periods. Due to their large size and lower heat tolerance, HF crossbreeds are prone to heat stress. They require shaded or well-ventilated housing and access to clean water to manage Odisha's high temperatures.

These crossbreeds are more susceptible to infections and other health issues than native cattle, necessitating regular veterinary care, vaccinations, and health management practices.

Government programs and cooperatives like OMFED support the rearing of HF crossbreeds by offering training and veterinary services to farmers. These programs help improve dairy practices and optimize the productivity of HF crossbreeds. Dairy cooperatives provide a stable market for milk, offering competitive prices and incentives to farmers, which can encourage the use of HF crossbreeds for higher milk yields.

HF crossbreeds in Odisha offer a practical solution for dairy farmers looking to increase milk production, balancing the benefits of high-yielding exotic genetics with the resilience of local breeds. With proper care and resources, these crossbreeds are a valuable asset in enhancing dairy output and supporting the rural economy in Odisha.

The Murrah Buffaloes Breeds

Murrah buffaloes are a high-yield dairy breed originally from Haryana and Punjab in North India, but they have become popular across various states, including Odisha, due to their excellent milk production and adaptability to diverse climates. In Odisha, Murrah buffaloes are highly valued for their milk yield, making them an important component of the dairy industry in the state.

Murrah buffaloes are large and have a stocky, muscular build. They are typically black with a shiny coat. Some may show slight white markings on the face or lower legs, but pure Murrah buffaloes are primarily solid black. They have short, tightly curled horns that curve inward, giving the breed a distinctive look. With a compact and robust body, Murrah buffaloes have strong legs, deep chests, and a barrel-shaped torso, which supports their large frame and milk-producing capacity.

Murrah buffaloes are quite adaptable and can thrive in Odisha's climate, though they prefer moderate to cooler temperatures. They require shade and access to water for wallowing, especially during hot weather. These buffaloes are relatively hardy but are more susceptible to heat stress than indigenous buffaloes. Farmers in Odisha often take special care to provide shaded enclosures and wallowing facilities. Murrah buffaloes are generally resistant to common diseases if provided proper care, although they require more intensive management than native breeds.

Murrah buffaloes are among the highest milk-yielding buffalo breeds in India. In Odisha, they are highly prized for their substantial milk production, with high butterfat content (often between 6-7%), making the milk rich and ideal for dairy products like ghee, butter, and paneer. While Murrah buffaloes are primarily reared for dairy, they also provide a source of meat in some regions after their productive life ends. The manure from Murrah buffaloes is widely used as organic fertilizer, which benefits small-scale farmers and supports sustainable agricultural practices.

The Murrah buffalo breed is crucial to the dairy economy in Odisha, especially for farmers focusing on milk production. The high milk yield directly contributes to household income, and Murrah buffalo milk is often sold at premium prices. Many Murrah buffaloes in Odisha are owned by small and marginal farmers who rely on milk sales to cooperatives or local

markets, as well as for household consumption. Dairy cooperatives like OMFED facilitate milk collection from Murrah buffalo owners, helping streamline milk marketing and supporting rural incomes.

Murrah buffaloes require shaded and cool environments, especially in Odisha's hot and humid climate. Proper housing and water facilities for wallowing are necessary to keep them comfortable and productive. They require high-quality feed and balanced nutrition to sustain their milk yield. This includes green fodder, dry fodder, and supplements, which can be challenging for small-scale farmers during dry seasons. Murrah buffaloes need regular health checks, vaccinations, and veterinary care. They are prone to diseases like mastitis, which affects milk production, and other infections common in dairy animals. The upkeep and feeding of Murrah buffaloes can be expensive, making them more suitable for farmers who have access to resources or cooperative support systems.

Dairy cooperatives and government programs, such as those run by OMFED, provide training, veterinary services, and credit support to help farmers manage Murrah buffaloes. Various schemes offer subsidies for purchasing Murrah buffaloes and cover costs related to housing and feeding improvements. Training programs also help farmers learn advanced practices in buffalo management. Murrah buffaloes are increasingly promoted in Odisha for their contribution to high-quality milk production, and dairy cooperatives ensure a steady market and fair prices for Murrah buffalo milk.

Murrah buffaloes play a significant role in improving dairy production in Odisha. With the right management and support, they provide considerable economic value, helping to strengthen rural livelihoods and the state's dairy industry. Their high milk yield and milk quality make them a popular choice among Odisha's dairy farmers.

Goat Breed

Local Hill Goats

The local hill goats are small to medium in size. They are hardy and adapted to local hilly terrains. They are found extensively in tribal areas. They are very low maintenance and reared by the tribal communities for meat.

Sheep Breed

Local Hill Sheep

The local hill sheep are small in size. They are very hardy and adapted to Koraput's hilly terrain and weather. The local tribal communities rear them. They are low input cost and primarily reared for meat.

Types of market transactions

In a study conducted over five days, it was observed that only cash transactions take place in this market. In most of the cases, it has been observed that before entering the market, intermediaries who are connected to big traders, buy goats and sheep from the farmers and then sell them. Big traders are three to four in number and keep all the goats and sheep in one place but put identification marks on their backs for identification. Finally, all the animals are taken to their respective homes in one or two vehicles.

Language of the Jayantagiri Livestock Market

Transactions between farmers and traders are not simple. Rural and tribal people from far off places come to the market. They are modest and simple by nature. They use the *desiya* (local) dialect of Odia language, hence the traders also bargain in their language. The traders have a very excited body language and always try to finalize the deal by using local towel (locally called as *gamachha*) putting over left hand and below it, the intermediaries use their fingers showing the final amount of transaction of particular livestock. After the deal of goat and sheep is done, he immediately asks his assistant to take it to the designated place and eagerly looks for another deal. After the deal is done with the buffalo, the businessman shouts enthusiastically and slaps the buffalo hard on the back and immediately gives advance and ties the buffalo at his designated place.

Market Management

Regulated Market Committees (RMC)

Agricultural Produce Market Committee (APMC) Yard / Regulated Market Committees (RMC) Yard is a place in the market area managed by a Market Committee, for the purpose of regulation of marketing of notified agricultural produce and livestock in physical,

electronic or other such mode. The place shall include any structure, enclosure, open space locality, street including warehouse/silos/pack house/cleaning, grading, packaging and processing unit present in the Market Committee of the defined market area.

The Government of India has been taking various initiatives for bringing positive changes in the agricultural marketing sector as these markets are important for small farmers who may not attract large buyers for direct purchase. There are 66 Regulated Market Committee (RMCs) functioning under the supervision and control of the Odisha State Agricultural Marketing Board (OSAM). The OSAM Board has been established in the year 1984 as per Section-18 (A) OAPM Act. 1984.

Odisha is divided into three revenue divisions, 30 districts, 58 sub-divisions, 317 tehsils, and 314 blocks. Koraput district is divided into 2 sub-divisions and 14 blocks. The 2 sub-divisions are Koraput and Jeypore. Koraput, Shemiliguda, Nandapur, Pottangi, Dasmanthpur, Lamtaput, Laxmipur, Narayanapatna and Bandugaon are the nine blocks which come under Koraput sub-division and the five blocks namely Bariguma, Jeypore, Kotpada, Boipariguda and Kundura come under Jeypore sub-division.

Jayantagiri livestock market, Baligaon livestock market and Kotpada livestock market are controlled by RMC, Jeypore and Dumuriput, Kundli, Mathalpur, Paduwa, and Gunaipura livestock market are controlled by RMC, Koraput.

The Chief Executive Officer is the Head of RMC, Jeypore and to assist him there are the people as Senior Accountant, Junior Accountant, Senior Clerk, and Computer Assistant etc. To control the livestock market, there are the people as one Market Supervisor, one Market *Sarkar* and four Market Guards.

Apart from these, there is an elected body of 14 members. SDO is the ex-officio chairman of this body. One of these 14 is elected as the Vice President. Among these, four are elected by Gram Panchayat, eight by the members of Rural Cooperative Society, two by Traders and Intermediaries and one by *Hamal* (Goods carrying labour) and *Mahapar* (Weighing man). This body acts like a legislature. Three quarterly meetings are held under the chairmanship of this SDO, in which issues related to market development are discussed and decisions are made. During this meeting, temporary workers are also selected with the

suggestions of the selection body. These decisions and suggestions have to be implemented by the Chief Executive Officer of RMC. It has been learnt that election of office bearers has been waiting for the last seven years after the tenure of RMC body ended in 2013. The last election was conducted in 2009.

The concerned Gram Panchayat leases the market to RMC for smooth functioning. RMC retains 40 percent of its 100 percent income. Of the remaining 60 percent, 30 percent goes towards the cost of building the market's infrastructure and 30 percent goes to the Panchayat. This 30 percent amount is the Panchayat's income from RMC. According to the Sarpanch of Gram Panchayat Jayantagiri, in the year 1986 it received Rs. 31,000/- as revenue from RMC and this year it received Rs. 2, 65,000/-.

Changing aspect of the market as an organisation

The nature of livestock market has been changing with the changes in the economic activities of the society. In the prehistoric period, when humans began to live a settled life, the importance of cattle and birds began to increase in society. With the use of cattle in agriculture they became an integral part of the economic activities of the peasant society. Gradually, along with weekly markets for daily essential commodities, livestock markets for agriculture, dairy business and meat also began to be established. But with industrialization and use of technology in agriculture, the use of cattle in agriculture started decreasing. In today's era, tractor, power tiller and harvester have become an integral part of agriculture. This has started having a direct impact on the livestock market. The Jayantgiri livestock market in Jeypore town has also not been spared from the impact of mechanisation in agriculture. According to a key informant of Doraguda village, till 1985, this market was full of bullocks and cows, but today the market is on the verge of closing. Today the purpose of buying all the cattle that come to the market has changed. According to him, earlier cattle were bought in the animal market only for agricultural purposes but now they are bought for the purpose of eating. Since Koraput district is situated on the inter-state border, earlier cattle were brought to the markets here from Andhra Pradesh for agriculture but now cattle are bought from the markets here for the slaughterhouses of that state. He said that 90 percent of the cattle brought here for sale are neither fit for agricultural work nor are eligible for giving milk.

According to the CEO of RMC, not only Jeypore but all the cattle markets are either decreasing or closing down these days. As an example, he took the name of Jeypore which was proposed for study by our office. He said that most of the cattle are brought to Jayantagiri livestock market from Nabarangpur livestock market of Odisha. But after Corona, from the year 2021, a separate market started being set up on the previous day of Jayantagiri market in Phufugaon, about 6 km from here, and the cattle brought from Nawarangpur started being kept there directly for sale. Now the cattle that were earlier brought to Jayantagiri for sale are not brought here, which had a direct effect on this market. He said that earlier Jayantagiri was the biggest market of Koraput district but now only a few buffaloes, goats and cattle are brought here for sale. He believes that the income from the cattle market is also decreasing now; therefore, RMC is no longer paying much attention to their development. At present their main source of income is *Krusha mandhi*. During our discussion with him it was understood that now people are rearing cattle less than before which is having a direct impact on the livestock market. He gave the following reasons for the decline in cattle rearing:

Tractors and power tillers are being used more in agriculture instead of bullocks.

Now-a-days people are not getting labourers to do the work of grazing and taking care of cattle which has led to a labour problem.

The places which were earlier meant for cattle grazing have either been taken up for government forestation or have been illegally occupied by people, which has created a problem of pastures.

Due to government schemes like mid-day meal, school dress, free books and policies like Right to Education related to fundamental rights, the literacy rate is improving day by day, dropout rate is decreasing. The new generation is now going to school instead of grazing cattle.

Hunger index has increased due to government schemes like free food grains under PDS system, pension scheme, Subhadra scheme etc.

The income is less as compared to the cost of rearing the milch cattle because they are not getting proper price from the milk collection centre.

Being a tribal and backward area, milk has never been a food habit among the people here.

According to a key informant, before the use of tractors in agriculture, most of the bullocks brought to Jayantagiri, Baligaon and Doraguda livestock markets were used for agricultural work. At present, tractors are being used the most in agriculture. Only 30 percent of the farmers have bullock that either use them in the fields in the sloppy areas or use them as labourers in another farmer's field. Even those farmers who own 30 percent bullocks are marginal farmers and these bullocks are born in their own homes. When these bullocks grow older, small traders go from village to village to buy them and sell them in the Jayantagiri, Baligaon and Doraguda livestock markets. Thus, according to him, earlier bullock were brought to this market for agricultural purposes, but now bullocks that are unfit for farming are brought to this market. Such bullocks are purchased only and only for the slaughterhouse of Andhra Pradesh.

During the field work, we met a retired employee from the Agriculture Department and discussed with him about the Jayantagiri, Baligaon and Doraguda livestock markets. He said that earlier bullocks were part and parcel of farmers in cultivation. Due to the effect of Green Revolution, the use of machines in agriculture has increased. Bullock is in less use in agriculture. These are now being used more as food. According to him, the people of the caste of Brahmin, Rajput, Kayastha and Mali of Hindu religion do not sell old cows and bullocks. People of such caste either keep these cattle at home until their death or give them to a *Goshala*. People from Scheduled Tribes, Scheduled Caste and poor marginal farmers sell their aged cattle which are useless for farming. As per his perception earlier cattle were taken in the livestock market for agriculture purpose but now-a-days cattle are taken for consumption purpose. Regarding the importance of RMC in the context of livestock market, they believe that it should be closed immediately. According to the Cruelty Act, after examining the cattle, the Animal Department has to issue a fitness certificate on the basis of which they are sold, but sorry to say that there is no such system here for checking. To avoid any technical problem in transportation of cattle by the traders, their only job is to

prepare receipt as proof of purchase and sale. The proof of this can be found from the market of Phufugaon cattle market because the receipt of that market is issued in the name of Jayantagiri Livestock Market, because Phufugaon market is not subject to RMC. This is done so that traders do not face any problem in the transport of cattle.

According to an Assistant professor, Department of Anthropology, Central University Koraput, no livestock market is beneficial for farmers. They don't get money according to their cattle because they are not that aware. Most of the farmers do not go to the market with their cattle. Taking care of the cattle, grazing them take up the whole day. That is why they sell the cattle to small traders who roam from village to village by taking only *bayana* a small (amount as advance) from their homes. Small traders sell those cattle to big traders in the market and after that the farmer gets the full money. In this process of buying and selling, traders earn more profit with less involvement and less investment as compared to farmers. Even the RMC which has been formed in the interest of farmers does not get anything here. The involvement of the Animal Husbandry Department is required here. They need to fix rates according to the criteria of the cattle. As per the rules, it is legally permissible to sell cattle according to their physical capacity and age, but no official of the Animal Husbandry Department is present in any livestock market. Just like the grains are purchased in the *Krishi Mandi* after checking their quality, a similar arrangement should be made by the RMC in the livestock market as well.

Summary

The above mentioned livestock markets under study i.e. Jayantagiri, Baligaon and Doraguda livestock markets are located in Jeypore block /tehsil, of Koraput district, India. Jayantagiri livestock market is the oldest one in the study area which had previously proper infrastructure like livestock feeding place, regulatory body office, sheds, entry point and so on. But now the condition of Jayantagiri livestock market is in dilapidated situation and the livestock market is now at stage of very little transaction compare to previous period of years. Baligaon and Doraguda livestock markets have no infrastructure at all. Regulatory Market Committee (RMC) is properly functioning in case of Jayantagiri livestock market only. Besides livestock, grocery shop, vegetable shop, tea and snacks stall, Lunch (Rice plate with vegetable and non- vegetable meal) stall, betel leaf and *bidi* (local cigarette) stall

rice beer i.e locally made country liquor stall, pig meat, dry fish stall etc are found in these studied markets. Different varieties of cattle breed, sheep, goat, buffalo etc brief description has been cited in this chapter.

Chapter 3

THE MARKET PARTICIPANTS

The role of livestock market has been important for farmers and animal rearing communities for centuries. The market is the only platform from where they buy and sell the animals they need. As it has been said earlier that due to its geographical structure, Koraput district is an agricultural and animal husbandry dominated area. People of both tribal and non-tribal communities are pursuing agriculture and cattle rearing occupation. The milk business and the use of milk as a food item have never been prevalent in the Koraput region. The main purpose of the people of cattle rearing community of tribal community is to obtain dung for manure in farming and to fulfil socio-economic needs by selling them at livestock market at the time of need. The Gauda cattle rearing community of this area earns its livelihood to some extent by selling milk, but their number is also very less. Livestock market provides a proper platform for these communities to buy and sell animals to sustain their livelihood.

Farmers, traders, intermediaries, transporters and service providers are the key players of livestock markets. Farmers buy bullocks from here for their agricultural work. Traders provide animals for farming to these farmers either from other livestock markets or by buying from village to village. The work of intermediaries in the market is to make transactions simple by mediating between traders and farmers. It has been observed that bullocks and cows are bought and transported to the Jayantagiri, Baligaon and Doraguda livestock markets mostly on foot but buffaloes are transported in big trucks and goats and sheep are transported in tempo or pick up vans or by motorcycles. In this livestock market, service provider people can be seen working as food stalls, betel stalls, *bidi*-cigarette stalls and as helpers in transporting animals.

In all the livestock markets studied, farmers come from surrounding villages to the markets. Most of the farmers sell their cows and bullocks to small traders from their homes, but they themselves bring goats and sheep to the livestock market. The bullocks which are not suitable for farming are sold by farmers. They come to the markets to sell goats and sheep to meet the needs of money for social functions like weddings, festivals like Holi, Dussehra and farming work. In farming work, they have to pay labourers for planting, harvesting and weeding work. They fulfill these agricultural tasks only by selling

animals. Therefore, it is said that during these occasions, the number of farmers in these markets are more.

Traders have been playing an important role in livestock markets for centuries. And even though there was no concept like livestock market, the people of Dom caste of this area have been doing this profession. During the study, it was learnt that people of this caste used to provide buffaloes for sacrifice to the local Khond tribes. Gradually, they also started providing bulls for agricultural work to farming tribes like Bhatra. It is very interesting that more than ninety percent people of Dom caste are doing trading in these markets. Small and big two classes of traders are seen in the Jayantagiri livestock market and its surrounding livestock markets. Almost all the small-scale traders belong to these castes. Even among the big class traders, most of the traders belong to this caste and a small number are from the Muslim community. During the study, an attempt was made to understand the reason behind this and it was found that during the British rule, people of this caste were included in the list of criminal community in Orissa. It was understood that due to the implementation of the law regarding cow slaughter in Odisha, trading of cows and bulls is very impossible, and especially trading of those cattle, ninety percent of which are used for food purposes. After buying the animals of this region, they are sent to Andhra Pradesh on foot through different routes to avoid the police and this work can be done fearlessly only by them. According to the distance, people of this community remain at different places and take turns to take them to their destination by walking throughout the night. Equipped with different kinds of weapons, they scout the herd of animals and take them to the last boundary of the forest. Throughout the day they stop at various designated places called collection centre and then move away with the animals at night. Another aspect of this that has been understood is that the upper class people here give the status of mother to the cow, that is why they are not in this business, but the people of the Dom community have already been eating its' meat. More than fifty percent of the people of Dom community here have adopted Christian religion in which cow is seen as a food item.

Intermediaries are called *Jhallar* in the local language. Two types of Intermediaries are found here, one remains outside the market and the other travels around the villages. The Intermediaries who remains outside the market starts making deals with the farmers for their

animals when they come to the market. Second one roams from village to village and search for cattle to sell. Those farmers who want to sell their cattle but are unable to go to the market due to agricultural work, cattle are taken from such farmers by paying *vyana* (some advance amount) and brought to the market for sale. They deal with the farmer at an estimated price only. They sell the cattle to big traders in the livestock market and then on the second or third day he gives the selling price of that bull to the farmer. The farmer accepts the price quoted by him. Sometimes such bulls are not sold; in that case the Intermediaries bring back the cattle and take some money as wages. From the point of view of the local people here, Intermediaries are not considered good because they have to earn more and more by telling lies. They defied *jhellari* as cheating. According to them who cheat others called *jhellar*. *Jhellar* never disclose the actual rate and also hide the real rate and also hide the age and disease of the cattle. *Jhellar* always involved in wrong thing. There seems to be some truth in these things as these people were found avoiding the study team in every market.

Apart from these, transporters, service providers etc. are also important units of these livestock markets whose livelihood depends on these markets.

In the present study, it was observed that a section of villagers of different communities come to the market as buyers and sellers but all of them carry out the process of buying and selling in a cordial manner. A trust relationship has been observed between the tribal communities like the Bhatra, Praja, Bhumiya and Khond, etc., and other Hindu communities like Gouda, Bunkar, Dhobi, Dhurwa, Ghasi, Kewat, Rana, Sawar community etc as sellers and non-tribal communities like the Dom and others Hindu caste communities as buyers. Bringing animals to the market on behalf of tribal communities by giving them token money or advance amount and then returning from the market after selling and giving them money reflects the trust built between them over centuries as only a section of farmers (herders) of adjoining villagers attend the weekly livestock markets of Jayantagiri, Baligaon and Doraguda of Jeypore block of Koraput district of Odisha state.

Socio-demographic profile of market participants:

A. Farmers:

During the present study, a total of 355 farmers were interviewed. The notable thing here is that all of them were men and no female farmer was found in the market. The maximum numbers of farmers were from the age group of 36-45 years which is 31.27 per cent and this is followed by the age group of 46-55 years which is 27.89 per cent. An increasing number of farmers up to the age of 45 years can be seen in the market, after which their number has decreased. Thus, a majority of the farmer participants belonged to the age group of 26-55 years.

Table 3.1: Distribution of farmers by age and sex

Sl. No.	Age group (in years)	Number	%	Gender			
				Male	%	Female	%
1	0-15	00	0.00	00	0.00	00	0.00
2	16-25	22	6.20	22	6.20	00	0.00
3	26-35	68	19.15	68	19.15	00	0.00
4	36-45	111	31.27	111	31.27	00	0.00
5	46-55	99	27.89	99	27.89	00	0.00
6	56<	55	15.49	55	15.49	00	0.00
Total		355	100.00	355	100.00	00	0.00

The study found that the primary occupation of most of the farmers who came to the market was agriculture. Most of them were small farmers whose main work is agriculture along with rearing of cows, bulls, goats and sheep. They have to raise animals and sell them in the market when needed to fulfill their socio-economic needs. Small and big animals are the main source of their livelihood.

Table 3.2: Distribution of farmers by occupation

N=355

Sl.No.	Occupation	Number	Percentage
1	Daily Wage (Agriculture)	3	0.84
2	Self Employment (Agriculture)	346	97.46
3	Self Employment (Non-agriculture)	4	1.13
4	Farmer cum Priest	2	0.56
Total		355	100.00

Distribution of farmers by religion is given below in tabular form:

Table 3.3: Distribution of farmers by religion

Sl.No.	Religion	Number	Percentage
1	Hindu	346	97.47
2	Christian	8	2.25
3	Islam	1	0.28
Total		355	100.00

On the basis of religion, most of the farmers belonged to Hindu religion.

The farmers, who had visited to the markets, have been identified as belonging to different caste or tribal communities. A majority section (44.51%) of the farmers belonged to Dom community which comes under scheduled caste category here. The second largest population was of Bhatra community, who belong to the major tribal community. The third largest numbers (12.96%) of farmers are from Gouda, who are the livestock rearing

community in Koraput district. Other Communities consist of Bunkar, Dhobi, Dhurwa, Ghasi, Kewat, Rana, and Sawar community (Table 3.4).

Table 3.4: Distribution of farmers by community

N= 355

Sl.No.	Community	Number	Percentage
1	Omanatya	13	3.66
2	Bari	2	0.56
3	Bhatra	80	22.54
4	Bhumiya	10	2.82
5	Bodhra	11	3.10
6	Dom	158	44.51
7	Gadhwa	4	1.23
8	Gauda	46	12.96
9	Kondh	3	0.85
10	Mali	3	0.85
11	Naik	3	0.85
12	Pentia	5	1.41
13	Porja	5	1.41
15	Tentiya	2	0.56
16	Others	10	2.82
TOTAL		355	100.00

The constitutional category-wise distribution of farmers is given below in tabular form (Table 3.5):

Table 3.5: Constitutional category wise distribution of farmers

N= 355

Sl.No.	Constitution category	Number	Percentage
1	OBC	52	14.65
2	SC	157	44.22
3	ST	140	39.44
4	General	1	0.28
5	Others	5	1.41
Total		355	100.00

Most of the farmers in the livestock market were from Chargaon village. Jayantagiri village and Perahandi village are the other two villages from where significant number of farmers visited the market for transactions. Among others, there were 45 villages like Ambaguda, Bagderi, Bahadurguda, Charka, Chasraguda, Deoghati, Hardopli, Hadpa, Kadamguda, Keduguda, Kermity, Lamtaput, Mundapali, Paknaguda, Nolagaon etc., from where one farmer each and two farmers each from 34 villages like Dondabadi, Doliguda, Doraguda, Gudgundal, Gundel, Kankangoda, Keduguda, Kumbharguda, Kundra, Litimojia, Majhiguda, Mozigaon, Nabarangpur, Phufugaon, Podapadar, Ranaguda and Shimliguda had come to the market (Table 3.6).

Table 3.6: Distribution of farmers by village

N= 355

Sl.No.	Village	Number	Percentage
1	Baligaon	3	0.81
2	Baliguda	5	1.41
3	Boipariguda	9	2.54
4	Boriguma	3	0.85
5	Chargaon	149	41.97
6	Girliguda	3	0.85
7	Jayantagiri	42	11.83
8	Jeypore	3	0.85
9	Kandiput	4	1.13
10	Kurkuti	6	1.69
11	Minaguda	15	4.23
12	Perahandi	34	9.58
13	Others	79	22.25
TOTAL		355	100.00

B. Trader

The highest number of traders in Jeypore and other two livestock markets were in the age group of 36 to 45 years. Thus, it was observed that people get into the trading only after the age group of 16-25 years and only male members engage themselves in the trading of livestock markets (Table 3.7).

Table 3.7: Distribution of traders by age and sex

N=213

Sl. No.	Age group (in years)	Gender			
		Male	%	Female	%
1	0-15	0	0.00	0	0.00
2	16-25	9	4.23	0	0.00
3	26-35	51	23.94	0	0.00
4	36-45	69	32.39	0	0.00
5	46-55	59	27.70	0	0.00
6	56<	25	11.74	0	0.00
Total		213	100.00	0	0.00

The primary occupation of all traders of Jayantagiri, Baligaon and Doragudalivestock markets was trading (Table 3.8).All the trader's secondary occupation is agriculture in the study region.

Table 3.8: Distribution of traders by occupation

N=213

Sl.No.	Occupation	Number	Percentage
1	Traders	213	100.00
Total		213	100.00

The traders of Jayantagiri, Baligaon and Doraguda livestock markets belonged to different religious faiths. Most of the traders followed Hindu religion (Table 3.9).

Table 3.9: Distribution of traders by religion

N=213

Sl.No.	Religion	Number	Percentage
1	Hindu	178	83.57
2	Christian	20	9.39
3	Islam	14	6.57
4	Parsi	01	0.47
Total		213	100.00

The community wise distribution of traders is as follows (Table No. 3.10). The highest number of traders is from Dom community. Nine from the other group, four of whom, were from the Brahmin, Dorai, Khond, Naik and Porja community and five traders who did not reveal their caste. Due to poverty, people of Dom community have been associated with this profession since the beginning and are still doing so at present. Earlier, they used to go from village to village and make deals by giving token amount only and after selling the animal in the market, they used to give the entire money to the farmer.

Table 3.10: Distribution of traders by community

N=213

Sl.No.	Community	Number	Percentage
1	Bhatra	10	4.69
2	Bhumia	4	1.88
3	Dom	166	77.93
4	Gauda	8	3.76
5	Kumhar	2	0.94
6	Muslim	14	6.57
7	Other	9	4.23
Total		213	100.00

Among the traders found in the present study, most of the traders belong to Scheduled Caste. Scheduled Tribe and OBC had equal percentage of traders while general category had the least number of traders. Just like farmers, 6.57 percent of traders who are in other categories are the people of Dom community who have been removed from the scheduled caste category due to adopting Christianity.

Table 3.11: Constitutional category wise distribution of traders

N=213

Sl.No.	Constitution category	Number	Percentage
1	OBC	22	10.33
2	General	1	0.47
3	SC	154	72.30
4	ST	22	10.33
5	Others	14	6.57
Total		213	100.00

Most of the traders in the livestock market were from Jayantagiri village. Chargaon and Boipariguda village are the other two villages from where significant number of farmers visited the market for transactions. Among others, there were 60 villages like Atila, Bisingpur, Borpadaguda, Dabaguda, Dashmantpur, Durgaguda, Karikanda, Lima, Makardeda, Narulguda, Verga etc. from where one trader each and two traders each from 10 villages like Chikli, Dhalbata, Doliguda, Doraguda, Kotpad, Kumharput, Mardanal, Potra, Pujarishahi, Sundikhedi had come to the market (Table No. 3.12).

Table 3.12: Distribution of traders by village

N=213

Sl.No.	Village	Number	Percentage
1	Boipariguda	19	8.92
2	Baliguda	3	1.41
3	Bandiguda	4	1.88
4	Chargaon	22	10.33
5	Baligaon	9	4.23
6	Girliguda	3	1.41
7	Jayantagiri	23	10.80
8	Jeypore	12	5.63
9	Boriguma	3	1.41
10	Malda	4	1.88
11	Navrangpur	11	5.16
12	Perahandi	16	7.51
13	Phuphugaon	4	1.88
14	Other	80	37.56
TOTAL		213	100.00

C. Intermediaries

The maximum number of people involved in intermediaries is in the age group of 36-45 years. No person below 25 years of age has been found in this profession. The number of people in the age group of 36 years to above 56 years is the highest who are involved in intermediary job in livestock markets. No female has been seen practicing this profession (Table No. 3.13).

Table 3.13: Distribution of intermediaries by age and sex

N= 20

Sl. No.	Age group (in years)	Gender			
		Male	%	Female	%
1	0-15	0	0.00	0	0.00
2	16-25	0	0.00	0	0.00
3	26-35	2	10.00	0	0.00
4	36-45	9	45.00	0	0.00
5	46-55	4	20.00	0	0.00
6	56<	5	25.00	0	0.00
Total		20	100.00	0	0.00

It was observed that the primary occupation of all the intermediaries was agriculture and the secondary occupation was intermediaries. It is very important to note that intermediaries are not the primary occupation of any intermediary those who involve in livestock markets. Farming is their main occupation and after doing this they do this work to earn supplementary income.

Table 3.14: Distribution of intermediaries by primary and secondary occupation

N= 20

Sl. No	Primary Occupation	Number	Percentage	Secondary occupation	Number	Percentage
1	Cultivation	20	100.00	Cultivation	0	0.00
2	Intermediaries	0	0.00	Intermediaries	20	100.00
Total		20	100.00	Total	20	100.00

Most of the people working as intermediary were Hindus and only one person was Christian.

Table 3.15: Distribution of intermediaries by religion

N= 20

Sl.No.	Religion	Number	Percentage
1	Hindu	19	95.00
2	Christian	1	5.00
Total		20	100.00

Most of the people belonging to Dom community earn some surplus income for their livelihood by doing this occupation. They believe that from this occupation, they earn the cost of oil, spices and vegetables of their day to day expenditure of family.

Table 3.16: Distribution of intermediaries by community

N= 20

Sl.No.	Community	Number	Percentage
1	Dom	19	95.00
2	Kotiya	1	5.00
Total		20	100.00

Most of the intermediaries belong to the Scheduled Caste category. No person from OBC and general category was found doing this profession as people of that section of society do not want to do this work. As it has been said earlier that 15 percent of intermediaries who are in other categories are the people of Dom community who have been removed from the scheduled caste category due to adopting Christianity.

Table 3.17: Constitutional category wise distribution of intermediaries

N= 20

Sl.No.	Constitution category	Number	Percentage
1	OBC	0	0.00
2	General	0	0.00
3	SC	16	80.00
4	ST	1	5.00
5	Others	3	15.00
Total		20	100.00

In the above three markets, most of the intermediaries come from Majhiguda and 10.00 percent brokers come from each village of Kundguda, Boipareguda and Parahandi. Among others, there were 11 villages like Chargaon, Dalpanguda, Ghughanguda, Girliguda, Girliput, Hokola, Kebdi, Kurkuti, Nodarla, Potuguda, Phufugaon from where one Intermediary each had come to the market.

Table 3.18: Distribution of intermediaries by village

N= 20

Sl.No.	Village	Number	Percentage
	Majhiguda	3	15.00
	Boipariguda	2	10.00
	Kunduguda	2	10.00
	Perahandi	2	10.00
	Other	11	55.00
TOTAL		20	100.00

D. Transporters

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Driving requires physical strength and quick decision-making, perhaps that is why people in the age group of 26 to 45 years works as drivers as they have the capability of driving for long period of the day and night and also physically comparatively fit for such long duty hours. Only a very small percentage, i.e. 3 percent of people age group between 46 to 55 years and above 56 years each work as transporter to transport animals to the market.

Table 3.19: Distribution of transporters by age and sex

N=30

Sl. No.	Age group (in years)	Gender			
		Male	%	Female	%
1	0-15	0	0.00	0	0.00
2	16-25	3	10.00	0	0.00
3	26-35	16	53.33	0	0.00
4	36-45	9	30.00	0	0.00
5	46-55	1	3.33	0	0.00
6	56<	1	3.33	0	0.00
Total		30	100.00	0	0.00

People who are engage in transportation work in the livestock market also do other work to earn their livelihood. The primary occupation of 20 percent of these people is farming and only after doing this work, they take up transportation work. 40 percent of them are those who do not have their own vehicle and they only work as drivers in the transportation work.

Table 3.20: Distribution of transporters by occupation

N=30

Sl. No.	Primary Occupation	Number of Transporters	Percent	Secondary Occupation	Number of Transporters	Percent
1	Transporter	12	40.00	Agriculture	06	20.00
2	Agriculture	06	20.00	Driving	08	26.67
3	Driving	12	40.00	No Secondary Occupation	16	53.33
Total		30	100.00		30	100.00

Most of the people working as transporters were Hindus and some of them were Christian.

Table 3.21: Distribution of transporters by religion

N=30

Sl.No.	Religion	Number	Percentage
1	Hindu	26	86.67
2	Christian	4	13.33
Total		30	100.00

Most of the transporters are from Scheduled Caste category and 13.33 percent of other categories are such transporters who are the people of Dom community who have been removed from the scheduled caste category due to adopting Christianity.

Table 3.22: Constitution category wise distribution of transporters

N=30

Sl.No.	Constitution category	Number	Percentage
3	SC	26	86.67
5	Others	4	13.33
Total		30	100.00

Most of the transporters are from Doragaon and Jayantagiri villages.

Table 3.23: Distribution of transporters by village

N=20

Sl.No.	Village	Number	Percentage
1	Baligaon	3	15.00
2	Doragaon	9	45.00
3	Jyantagiri	8	40.00
Total		20	100.00

E. Service Providers

Apart from farmers, traders and farmers, there are also some people who are engaged in the livestock market, who are working in different ways to earn livelihood and are also connected to these people in a social manner. Among them, someone works as an assistant to load the animals into the vehicles; someone else has opened a food stall. Someone sells ropes to tie the animals; someone else has set up a betel shop.

Among these, the highest number of people is in the age group of 36-45 years and the lowest number is in the age group of 16-25 years. Most of the people aged between 26 years to above 56 years were found engaged in these works here. The most important thing that was seen in the livestock markets is that 22.54 percent female are also working as service provider. Most of the women here are between 26 years to 55 years of age.

Most of the service providers are from the Hindu community.

Table 3.24: Age, gender and religion wise distribution of the service providers

N=71

Sl. No.	Age-group (years)	No.	%	Gender				Religion			
				Male	%	Female	%	Hindu	%	Christian	%
1	0-15	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
2	16-25	8	11.27	7	9.86	1	1.41	7	9.86	1	1.41
3	26-35	14	19.72	9	12.68	5	7.04	14	19.72	0	0.00
4	36-45	19	26.76	15	21.13	4	5.63	18	25.35	1	1.41
5	46-55	13	18.31	9	12.68	4	5.63	12	16.90	1	1.41
6	>56	17	23.94	15	21.13	2	2.82	16	22.54	1	1.41
Total		71	100.00	55	77.46	16	22.54	67	94.37	4	5.63

As many as 32.39 percent of service providers are engaged as assistant to load the animals into the vehicles as their primary occupation. Members of this category of service providers belong to both Hindu and Christian religions. Food stall occupy second place. Most of the service providers were Hindus by religion.

Table 3.25: Types of service providers in the market by primary occupation and religion

N=71

Sl. No.	Primary Occupation	Nos.	Percentage	Religion			
				Hindu	%	Christian	%
1	Assistant	23	32.39	22	30.99	1	1.41
2	Rope seller	11	15.49	11	15.49	0	0.00
3	Hotel	13	18.31	13	18.31	0	0.00
4	Vegetable seller	3	4.23	2	2.82	1	1.41
5	Pan Stall	3	4.23	3	4.23	0	0.00
6	Grocery seller	2	2.82	2	2.82	0	0.00
7	Sheep Hair cutting	1	1.41	1	1.41	0	0.00
8	Local liquor	3	4.23	3	4.23	0	0.00
9	Mahua seller	1	1.41	1	1.41	0	0.00
10	Tea and snack	7	9.86	6	8.45	1	1.41
11	Water carrier	3	4.23	3	4.23	0	0.00
12	Pork Meet seller	1	1.41	0	0.00	1	1.41
Total		71	100.00	67	94.36	4	5.64

Facilities in Livestock Market: Responses of farmers

The current study is based on Jayantagiri livestock market, Baligaon livestock market and Doraguda livestock market, of which Jayantgiri livestock markets is the oldest market.As

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mentioned earlier, Jayantagiri and Baligaon are operated by Regulated Market Corporation and Doraguda livestock market is operated by private agencies. Jayantagiri being an old market, there was almost all the basic infrastructure but all those facilities are now in a dilapidated state. Baligaon has some basic infrastructural facilities but Doraguda still lacks even the minimum basic amenities. The table given below is based on the opinion of farmers. Maximum 76.62 percent farmers have given 0 grades on the facility of cattle shed, which means that this facility is not available in these markets. For vehicle parking, maximum 44.51 percent farmers have given 1-3 grades while maximum 74.93 percent farmers have given 0 grades for washroom/toilet. For drinking water, maximum 47.61 percent farmers have given 1-3 grades while maximum 90.42 percent farmers have given 0 grades for electricity/power. Food stall has been given a grade of 1-3 by the maximum 44.73 percent farmers whereas transport facility has been given a grade of 0 by the maximum 43.66 percent farmers. For Livestock fodder, maximum 76.06 percent farmers have given 0 grades while maximum 36.06 percent farmers have given 4-6 grades for fairness. Maximum 33.24 percent farmers have given 1-3 grades for disputes while maximum 30.99 farmers have given 4-6 grades for competition. Maximum 48.73 percent farmer has given 4-6 grades for taxes.

Table 3.26: Responses of farmers on facilities in the market

N=355

Sl. No.	Particulars	Grading	Number	Percentage
1	Cattle shed	0	272	76.62
		1-3	51	14.37
		4-6	1	0.28
		7-10	31	8.73
2	Vehicle Parking	0	141	39.72
		1-3	158	44.51
		4-6	49	13.80
		7-10	7	1.98
3	Washroom/Toilet	0	266	74.93
		1-3	65	18.31
		4-6	4	1.13

		7-10	20	5.63
4	Drinking water	0	166	46.76
		1-3	169	47.61
		4-6	19	5.35
		7-10	1	0.28
5	Electricity/Power	0	321	90.42
		1-3	3	0.85
		4-6	0	0.00
		7-10	31	8.73
6	Food stall	0	100	28.17
		1-3	173	48.73
		4-6	54	15.21
		7-10	28	7.89
7	Transport facility	0	155	43.66
		1-3	149	41.97
		4-6	46	12.96
		7-10	5	1.41
8	Livestock fodder	0	270	76.06
		1-3	53	14.93
		4-6	0	0.00
		7-10	32	9.01
9	Fairness	0	106	29.86
		1-3	114	32.11
		4-6	128	36.06
		7-10	7	1.98
10	Disputes	0	102	28.73
		1-3	118	33.24
		4-6	104	29.30
		7-10	31	8.73
11	Competition	0	100	28.17
		1-3	107	30.14
		4-6	110	30.99
		7-10	38	10.70
12	Taxes	0	38	10.70
		1-3	137	38.59
		4-6	173	48.73
		7-10	7	1.97

Traders also have different views regarding the basic infrastructure of livestock markets and have given different ratings. All the traders have given 0 grades on the facility of cattle shed,

which means that this facility is not available in these markets. For vehicle parking, maximum 51.17 percent traders have given 0 grades while all the traders have given 0 grades for washroom/toilet. For drinking water and electricity/power, all the traders have given 0 grades. Food stall has been given a grade of 4-6 by the maximum 49.30 percent traders, whereas transport facility has been given a grade of 4-6 by the maximum 42.25 percent traders. For Livestock fodder, almost all the traders have given 0 grades while maximum 50.70 percent traders have given 0 grades for fairness. Maximum 49.76 percent traders have given 0 grades for disputes while maximum 53.05 traders have given 0 grades for competition. About 37.09 percent traders have given 7-10 grades, 32.39 percent traders have given 1-3 grades and 27.70 percent traders have given 4-6 grades for taxes.

Table 3.27: Responses of traders on facilities in the market

N= 213

Sl. No.	Particulars	Grading	Number	Percentage
1	Cattle shed	0	213	100.00
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00
2	Vehicle Parking	0	109	51.17
		1-3	19	8.92
		4-6	85	39.91
		7-10	0	0.00
3	Washroom/Toilet	0	213	100.0
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00
4	Drinking water	0	213	100.00
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00
5	Electricity/Power	0	213	100.00
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00

6	Food stall	0	0	0.00
		1-3	77	36.15
		4-6	105	49.30
		7-10	31	14.55
7	Transport facility	0	58	27.23
		1-3	65	30.52
		4-6	90	42.25
		7-10	0	0.00
8	Livestock fodder	0	213	100.00
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00
9	Fairness	0	108	50.70
		1-3	20	9.39
		4-6	85	39.91
		7-10	0	0.00
10	Disputes	0	106	49.76
		1-3	29	13.62
		4-6	78	36.62
		7-10	0	0.00
11	Competition	0	113	53.05
		1-3	17	7.98
		4-6	83	38.97
		7-10	0	0.00
12	Taxes	0	6	2.82
		1-3	69	32.39
		4-6	59	27.70
		7-10	79	37.09

Intermediaries have also given their views regarding the basic facilities of the market which are as follows. For cattle shed, cent percent intermediaries have given 0 grades, 50 percent have given 0 grades for vehicle parking while 35 percent have given 1-3 grades. For washroom/toilet, drinking water, electricity/power cent percent intermediaries have given 0 grades while maximum 70 percent intermediaries have given 1-3 grade for food stall. About 80 percent intermediaries have given 1-3 grades for transport facilities while 0 grades have been given for Livestock fodder. For fairness maximum 50 percent have given 1-3 grades while 0 grades have been given by 80 percent intermediaries for disputes. All the

present intermediaries have given 0 grades for competition while maximum 45 percent have given 1-3 grade and 40 percent have given 46 grades for taxes.

Table 3.28: Responses of Intermediaries on facilities in the market

Sl. No.	Particulars	Grading	Number	Percentage
1	Cattle shed	0	20	100.00
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00
2	Vehicle Parking	0	10	50.00
		1-3	7	35.00
		4-6	3	15.00
		7-10	0	0.00
3	Washroom/Toilet	0	20	100.00
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00
4	Drinking water	0	20	100.00
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00
5	Electricity/Power	0	20	100.00
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00
6	Food stall	0	0	0.00
		1-3	14	70.00
		4-6	6	0.00
		7-10	0	0.00
7	Transport facility	0	0	0.00
		1-3	16	80.00
		4-6	4	20.00
		7-10	0	0.00
8	Livestock fodder	0	20	100.00
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00

9	Fairness	0	4	20.00
		1-3	10	50.00
		4-6	6	30.00
		7-10	0	0.00
10	Disputes	0	16	80.00
		1-3	3	15.00
		4-6	1	5.00
		7-10	0	0.00
11	Competition	0	20	100.00
		1-3	0	0.00
		4-6	0	0.00
		7-10	0	0.00
12	Taxes	0	3	0.00
		1-3	9	45.00
		4-6	8	40.00
		7-10	0	0.00

Change in the livestock market: Response of farmers

Different farmers have different opinions on the changes taking place in the livestock markets. Regarding the participation of farmers, maximum 69.58 percent of the farmers believe that their participation has decreased. The main reason for this is that they remain busy in their daily life. Being marginal farmers, they have to go to the forest every day to graze their cattlesheep and goats. At the season of agriculture, they have to work in their own fields and for wages they have to go to work in the fields of other farmers also. Therefore, they sell their animals from home to small traders who roam from village to village. About 47.32 percent farmers had opined that participation of traders has decreased while 41.13 percent farmers had opined that participation of traders has increased. About 62.82 percent of the farmers believe that their volume of livestock transacted has decreased while 28.73 percent farmers had opined that volume of livestock transacted has increased. About 61.13 percent farmers had conveyed that facilities in the markets have decreased while 21.13 percent farmers had opined that there have been no changes in these. About 61.13 percent farmers who have opined about the decrease of facility of market belong to Jayantagiri livestock market as some basic facilities were available earlier here. About 31.55 percent farmers had told that tax collections in the markets have decreased while 29.58 percent

farmers had told that there have been no changes in these. Farmers had different opinions about unofficial payments. Maximum 34.93 percent farmers did not express their opinion on this, while 29.58 percent said that there is no change in it and 20.85 percent farmers believe that it has increased. For transportation of livestock, maximum 31.27 percent farmers said that it has decreased while 29.86 percent farmers remained neutral. Earlier animals were transported by vehicles but now most of the animals are transported on foot. Regarding digital transactions maximum 46.48 percent farmers opined that it has increased, 20.28 percent farmers opined that there is no change and 20.00 percent farmers said that it has decreased. According to 37.18 percent of farmers there is no change in price negotiations, while 18.31 percent farmers remained neutral on this issue. For fairness of deals, maximum 56.62 percent farmers said that there is no change, while 19.44 percent opined that it has decreased.

Table 3.29: Farmers opinion on changes in the livestock market

Sl. No.	Particulars	Opinion	Number	Percentage
1	Participation of farmers	Increase	77	21.69
		Decrease	247	69.58
		No change	23	6.48
		Neutral	8	2.25
2	Participation of traders	Increase	146	41.13
		Decrease	168	47.32
		No change	19	5.35
		Neutral	22	6.20
3	Volume of livestock transacted	Increase	102	28.73
		Decrease	223	62.82
		No change	21	5.92
		Neutral	9	2.54
4	Facilities in the markets	Increase	15	4.23
		Decrease	217	61.13
		No change	75	21.13

		Neutral	48	13.52
5	Tax collections	Increase	74	20.85
		Decrease	112	31.55
		No change	105	29.58
		Neutral	64	18.03
6	Unofficial payments	Increase	74	20.85
		Decrease	52	14.65
		No change	105	29.58
		Neutral	124	34.93
7	Transportation of livestock	Increase	75	21.13
		Decrease	111	31.27
		No change	63	17.75
		Neutral	106	29.86
8	Digital transactions	Increase	165	46.48
		Decrease	71	20.00
		No change	72	20.28
		Neutral	47	13.24
9	Price negotiations	Increase	56	15.77
		Decrease	13	3.66
		No change	132	37.18
		Neutral	65	18.31
10	Fairness of deals	Increase	57	16.06
		Decrease	69	19.44
		No change	201	56.62
		Neutral	20	5.63

Change in the livestock market: Response of Intermediaries

Intermediaries have their own opinion on change occurring in the livestock markets. Maximum 90.00 percent intermediaries have opined that participation of farmers have decreased while 80.00 percent intermediaries have said that participation of traders have decreased. In the present study, it was observed that now-a-days collection centers have opened in many places and traders are doing their business from there. This is an important reason for the decrease of traders in the markets. About 90.00 percent intermediaries have said that volume of livestock transacted has decreased and this is also a reason related to the collection center. Maximum 80.00 percent intermediaries have opined that facilities in the markets have decreased and this was confirmed just by looking at Jayantagiri livestock market. About 70.00 percent intermediaries have said that tax collections have decreased while 75.00 percent intermediaries have remained neutral on unofficial payments. Again maximum 65.00 percent intermediaries have remained neutral on transportation of livestock while 65.00 percent intermediaries have said that digital transactions have not introduced. About 90.00 percent intermediaries have said that price negotiations have increased while 70 percent intermediaries have opined that fairness of deals has decreased.

Table 3.30: Intermediaries opinion on changes in the livestock market

Sl. No.	Particulars	Opinion	Number	Percentage
1	Participation of farmers	Increase	2	10.00
		Decrease	18	90.00
		No change	0	0.00
		Neutral	0	0.00
2	Participation of traders	Increase	4	20.00
		Decrease	16	80.00
		No change	0	0.00
		Neutral	0	0.00
3	Volume of livestock	Increase	2	10.00

	transacted	Decrease	18	90.00
		No change	0	0.00
		Neutral	0	0.00
4	Facilities in the markets	Increase	1	5.00
		Decrease	16	80.00
		No change	2	10.00
		Neutral	1	5.00
5	Tax collections	Increase	5	25.00
		Decrease	14	70.00
		No change	1	5.00
		Neutral	0	0.00
6	Unofficial payments	Increase	2	10.00
		Decrease	1	5.00
		No change	2	10.00
		Neutral	15	75.00
7	Transportation of livestock	Increase	4	20.00
		Decrease	2	10.00
		No change	1	5.00
		Neutral	13	65.00
8	Digital transactions	Increase	3	15.00
		Decrease	0	0.00
		Not introduced	13	65.00
		Neutral	0	0.00
9	Price negotiations	Increase	18	90.00
		Decrease	0	0.00
		No change	2	10.00
		Neutral	0	0.00
10	Fairnessofdeals	Increase	3	15.00

		Decrease	14	70.00
		No change	2	10.00
		Neutral	1	5.00

Villagers of both tribal and non-tribal communities of different nearby villages come to Jayantagiri, Baligaon and Dorguda livestock markets, Jeypore block / tehsil, Koraput district to fulfill their respective purposes. Majority of farmers sell their cows, bulls and bullocks within the village itself with the help of local intermediaries. Whereas other farmers visit the Jayantagiri, Baligaon and Doraguda livestock markets to sell their sheep and goats in weekly market. Very few farmers sell their cows, bulls and bullocks in the weekly livestock markets. Most of the Dom (scheduled caste) community people serve as traders or intermediaries in the markets besides big traders.

In all the livestock markets studied, farmers come from surrounding villages to the markets. Most of the farmers sell their cows and bullocks to small traders from their homes within village itself, but they themselves bring goats and sheep to the livestock market. The bullocks which are not suitable for farming are sold by farmers. They come to the markets to sell goats and sheep to meet the needs of money for social functions like weddings, festivals like Holi, Dussehra, performing life cycle rituals (such as Death rituals, marriage rituals etc), loan repayment of local money lenders or banks, house construction, children education, emergency medical treatment purpose, agricultural activities and so on. In farming work, they have to pay labourers for planting, harvesting and weeding work. They fulfill these agricultural tasks only by selling animals. Therefore, it is said that during these occasions, the number of farmers in these markets are more. A section of farmers (herders) sell their cattle in their own village with help of intermediaries when they are in distress.

Traders have been playing an important role in livestock markets for centuries. And even though there was no concept like livestock market, the people of Dom caste of this area have been doing this profession. During the present study, it was learnt that people of this caste used to provide buffaloes for sacrifice to the local Khond tribes. Gradually, they also started providing bulls for agricultural work to farming tribes like Bhatra. It is very

interesting that more than ninety percent people of Dom caste are doing trading in these markets.

Two types of Intermediaries are found here, one remains outside the market and the other travels around the villages. The Intermediaries who remains outside the market starts making deals with the farmers for their animals when they come to the market. Second one roams from village to village and search for cattle to sell. Those farmers who want to sell their cattle but are unable to go to the market due to agricultural work, cattle are taken from such farmers by paying *vyana* (some advance amount) and brought to the market for sale. They deal with the farmer at an estimated price only. They sell the cattle to big traders in the livestock market and then on the second or third day he gives the selling price of that bull to the farmer. The farmer accepts the price quoted by him. Sometimes such bulls are not sold; in that case the intermediaries bring back the cattle and take some money as wages.

Summary

The current study is based on Jayantagiri, Baligaon and Doraguda livestock markets, of which Jayantgiri livestock markets is the oldest market. As mentioned earlier, Jayantagiri and Baligaon are operated by Regulated Market Corporation and Doraguda livestock market is operated by private agencies. Jayantagiri being an old market, there was almost all the basic infrastructure but all those facilities are now in a dilapidated state. Baligaon has some basic infrastructural facilities but Doraguda livestock market still lacks even the minimum basic amenities.

Different farmers have different opinions on the changes taking place in the livestock markets. Regarding the participation of farmers, most of the farmers believe that their participation has decreased in these livestock markets due to several reasons such as cost of the feed of cattle is so high, contagious diseases, high assistant charges for grazing their cattle, minimum grazing land, day to day expenditure of cattle rearing so high, attack of wild animals such as bear, jackel etc. The main reason for this is that they remain busy in their daily life. Being marginal farmers, they have to go to the forest every day to graze their cattle, sheep and goats. At the season of agriculture, they have to work in their own fields

and as well as for daily wages they have to go to work in other's fields also which is more profitable than cattle rearing. Therefore, they sell their animals from home to small traders who roam from village to village.

Service providers are not in sound position in these studied livestock markets. They merely benefitted with their petty business such as providing tea and snacks, meal, *pan* (betel leaf), locally made rice beer business, rope, colourful clothing for livestock etc which are described in next chapter..

Transporters have also so little income through livestock business as most of the livestock are brought to these markets on foot which are described in next chapter.

Intermediaries and big traders generally gain much in these studied livestock markets which are also described in next chapter.

Chapter 4

ECONOMIC FACETS

Pashupalana (cattle rearing), holds immense significance in the lives of rural communities, serving as a crucial source of livelihood. Farmers generally do not sell their livestock unless faced with emergencies or pressing financial needs i.e in distress situation. When necessary, livestock is sold either within the village or at nearby weekly markets. These sales typically take place ahead of festivals or before the sowing season, as these periods bring additional financial demands or any medical emergencies or during observing lifecycle rituals or for their expenditure in children education or this type of any distress situation. Besides this, the farmers also buy livestock from the intermediaries from their nearby villages or from nearby livestock market when they are in comfort situation i.e when they have more money after expenses of day to day expenditure.

Rural households have relied on the weekly markets for generations to procure their essential needs by selling their livestock. These rural livestock markets have endured across generations, remaining a key part of the rural economy. These rural livestock markets are not just places of commerce but longstanding traditions that reflect the resilience of rural life. Livestock not only supports the day-to-day sustenance of farming households but also contributes to their income. In doing so, it plays a significant role in strengthening the rural economy and contributes meaningfully to the GDP of India. Beyond financial benefits, livestock also aids agricultural sustainability, making it an indispensable part of rural life.

4.1 Overview of the livestock at the weekly markets during the period of fieldwork

The table below presents the number of livestock brought to the Jayantagiri Livestock Weekly Market for sale. This data was collected from the officers of the Regulatory Market Committee, Jeypore over five consecutive market days. The Jayantagiri market, held every Tuesday, primarily featured buffaloes, goats, and sheep for sale. Buffaloes consistently dominated the market, making up 69.58% of the total livestock for sale, while goats and sheep together accounted for 30.42%. Bullocks and cows were not recorded during this period. Market regulators and stakeholders conveyed that the relatively lower number of livestock, particularly goats and sheep, may have been due to the ongoing farming season, during which livestock owners prioritize agricultural activities.

Table 4.1: Number of livestock brought for sale during the fieldwork at Jayantagiri Livestock Market, Jeypore, Koraput, Odisha

Day	Bullocks (N)	%	Cows (N)	%	Buffaloes (N)	%	Goats/ Sheep (N)	%	Total (N)
1st Market Day/ 03.09.2024	-	-	-	-	60	9.04	51	7.68	111
2nd Market Day /10.09.2024	-	-	-	-	64	9.64	34	5.12	98
3 rd Market Day/ 17.09.2024	-	-	-	-	90	13.55	35	5.27	125
4th Market Day/ 24.09.2024	-	-	-	-	98	14.76	48	7.23	146
5th Market Day/ 01.10.2024	-	-	-	-	150	22.59	34	5.12	184
Total	-	-	-	-	462	69.58	202	30.42	664

On the other hand, the availability of goats and sheep (54.67%) for sale was higher than the other animals in the Baligaon livestock weekly market. This market is held every Saturday. Bullocks, cows, and calves together made up 30.10%, while buffaloes were the least common (15.22%). The number of animals brought to the market showed an increasing trend over the period, starting with 186 animals on the 2nd market day and reaching a peak of 368 animals on the 5th market day. This rise in livestock numbers could be influenced by seasonal factors i.e on that particular day, there is no rain or local demand patterns.

Table 4.2: Number of livestock brought for sale during the fieldwork at Baligaon Livestock Market

Day	Bullock /Cows/calf (N)	%	Buffaloes (N)	%	Goats/Sheep (N)	%	Total (N)
1st Market Day/ 07.09.2024	-	-	-	-	-	-	-
2nd Market Day /14.09.2024	50	4.33	36	3.11	100	8.65	186

3 rd Market Day/ 21.09.2024	90	7.79	40	3.46	172	14.88	302
4th Market Day/ 28.09.2024	110	9.52	40	3.46	150	12.98	300
5th Market Day/ 05.10.2024	98	8.48	60	5.19	210	18.17	368
Total	348	30.10	176	15.22	632	54.67	1,156

The regulatory body overseeing the Doraguda weekly market, which operates under a local panchayat-level committee, did not provide any data on the number of livestock brought for sale.

4.2 Market participants who participated in market transactions exclusively on weekly market days

4.2.1 Nature of market participants and their constitutional status

Weekly livestock markets in India facilitate the exchange of livestock and support the livelihoods of diverse market participants. The participant profile is varied, encompassing farmers, traders, intermediaries, dairy farmers, and other subsidiary entities such as service providers, transporters and market assessors. Traders were the ones who dealt with cattle trading on a full-time basis and farmer traders were the farmers who also dealt with the cattle trading. All the studied markets lack basic infrastructure such as sheds and fodder provision, underscoring the need for improved facilities for animal welfare.

Table 4.3: Nature of Market Participants and their Constitutional Status

SI. No.	Nature of Participants	ST		SC		OBC		Others		Total	
		N	%	N	%	N	%	N	%	N	%
1	Farmer	14	4.62	71	23.43	10	3.30	6	1.98	101	33.33
2	Trader	13	4.29	89	29.37	15	4.95	13	4.29	130	42.90
3	Intermediaries	1	0.33	3	0.99	0	0.00	1	0.33	5	1.65

4	Dairy Farmer	3	0.99	5	1.65	0	0.00	0	0.00	8	2.64
5	Service Providers	11	3.63	40	13.20	0	0.00	8	2.64	59	19.47
	Total	42	13.86	208	68.65	25	8.25	28	9.24	303	100.00

N - Number, % - Percentage

Table 4.3 presents the distribution of market participants according to their roles and constitutional status. The data reveals that traders formed the largest occupational group, making up about 42.90% of all participants, followed by farmers at 33.33%, and service providers at 19.47%. Notably, intermediaries and dairy farmers were the least represented groups in the market, together comprising less than 5% of all the participants. Within market participants, Scheduled Caste communities comprises in majority i.e. 68.65 %. Traders were primarily engaged in the purchase and sale of cattle and other livestock. Their business operations typically involved purchasing animals in the nearby other local markets or from the nearby villages, for a profitable price. The traders transported the cattle to the market either by vehicle or on foot by hired labourers (locally called as *coolies*), and this occurred exclusively on livestock weekly market days. Farmers were observed to be integrating agriculture with livestock rearing as a strategy for economic resilience. Once livestock reached six months of age, they were sold either in local markets or to traders visiting the villages. Livestock served as mobile assets or “natural banks” for low-income households, enabling them to meet urgent financial needs related to social obligations, healthcare, education, social events (such as purification rites) and child marriage without resorting to high-interest loans from local money lenders. Livestock, particularly cows, sheep, and goats, served multiple purposes: cows were kept mainly for income generation, while sheep and goats provided both meat and fulfilled sacrificial roles. Additionally, there was a customary practice among the farmers to present a she-goat to a bride during marriage, reflecting the cultural significance of livestock in their social traditions. Many farmers resided in foothill or forested areas, utilizing communal grazing grounds, harvested fields agricultural by-products and nearby forests to sustain their herds. This practice not only supported the farmers’ livelihoods but also aided in enhancing the soil fertility and

microbial activity through the use of dung manure, leading to long term gains in crop yields and agricultural income.

With respect to constitutional status of the market participants, the Scheduled Castes (SC) constituted the majority accounting for nearly 69% with especially high representation among traders and farmers. Scheduled Tribes (ST) and Other Backward Classes (OBCs) were present in much smaller numbers, representing about 13.86% and 8.25% of the total, respectively. The 'Others' category, which included participants not belonging to SC, ST, or OBC, made up just over 9.24%. This highlights the significant involvement of marginalized communities, particularly SCs, in market activities, with a concentration in trading and farming roles, while other groups and occupational categories played a comparatively minor role. The majority of participants from the STs were identified as belonging to communities such as Bhotra/Bhatra, Poraja/Paraja, Amanatya, etc. Participants classified under the SCs primarily included individuals from the Dom/Dombo, Bari, and Ghasi communities. The OBCs category encompassed groups such as Gour/Gouda, Kumbhar/Kumhar, Malis, etc. 'Others' included individuals from the Dom community those who had adopted Christianity, and members of the Rana community.

Overall, these markets operate with minimal regulation and infrastructure but remain vital for sustaining rural livelihoods, fostering economic interactions across caste and occupational lines, and preserving traditional knowledge and customs related to livestock management and trade.

Case Study 1: An Intermediary

Shri Harish Dodoi, village Boipariguda, block Boipariguda of Koraput district of Odisha, is 38 years of age and belongs to the "Dombo" community, constitutionally a scheduled caste community popularly known as Hari. He attends all three studied livestock markets i.e Jayantagiri, Baligaon and Dorguda, although he has rarely attended the Jayantagiri market in the last 10 years. He entered in this profession at the age of 28 years.

Mr. Dodoi narrated that his family consists of his wife and two daughters, and his parents also live with him. His life is full of hardships. When he grew up, he fell in love with his maternal uncle's daughter, and both of them got married, although his wife's (girl's) family

was not in favour of marriage. After a few years of marriage, he went to jail due to a family dispute, where he stayed in jail for about 7 years and was released after the sentence was over. In his society, it is customary to marry the maternal uncle's daughter. Now the wife who is with him is his wife from the second marriage after his release from jail, and as said above, he has two daughters. Something has to be done to reduce the burden of the family from his father's shoulders, and keeping this in mind, he started going to Guru-Haat (livestock market) with his father and gradually became a combative, intelligent *Jhalari* (intermediary) by talking to people. Despite living with his father or coming to the market, it was not easy for him to connect with villagers because he was new, but gradually his prison image and huge stature scared people, and no one ignored him, and today he is a skilled, hardworking *Jhalari* (intermediary) and earns about fifty thousand rupees from the weekly market especially Baligaon livestock market per month.

He loves both his daughters very much, teaches in an English-medium school, and rides a newly purchased Royal Enfield motorcycle with pride. The research team also observed that the market committee, which regulates the market, also respects him by making him sit on a chair.

Mr Dodoi has good contact and behaviour with his partner, *Jhalari*, and for his business, he also has good relations, behaviour, and understanding with other traders and groups of traders from outside of the Baligaon and other livestock markets,. He sold all the livestock in weekly market of each day.gets the more prices than his expectation and also not only takes his commission from it but also makes money from it and also assures people of a guarantee of money and livestock. He takes commission on every deal, according to the livestock. In each weekly market day, his deal is of about 4to 10pairs. The commission fee for goats and sheep is Rs. 100/-, and for big animals like *Pod/Podo* (buffalo) and *Gai-Guru* (cow-bullock), he takes a commission of five hundred to a thousand rupees.

Mr. Dodoi is a respectable person to local nearby villagers and not just limited to his own society but also in nearby tribal communities reside there. He is invited in all social functions, such as marriage ceremonies, festivals etc. To run or increase his business or reach in the villages, he forms a sacred relationship (*Mapsad*) with the people of the villages

especially the tribals, and when these people bring their livestock to the market for sale, he negotiates the price for them. In all cases, the deal is done in lump-sum rupees of advance as token, and the remaining amount is given in a fixed time. The farmers or sellers are also well aware of these assurances, and the market has been running in this way for years after years without stringent rules. In most cases, the farmers or sellers call *Jhalari* in the villages themselves and deal for the livestock, and one of these people brings all the livestock of the village for sale at least seven in numbers in the morning on the market day, and *Jhalari* gives them Rupees 300/- per day along with food, and some rupees for drinking local liquor rice beer (*Landa, Pendom, and Solob*). In case all the animals are not sold in the market, these people take them back to the villages. *Jhalari* does not have to build any shed for the maintenance of these animals. The animals have to be brought and taken on foot; the use of transport is very little or almost negligible. The facilities of the markets are almost nil but it is good in terms of road connectivity and participation of farmers, as sellers and buyers are decreasing day by day possibly it is happened after introduce of technology in the field of agriculture i.e the use of tractor or power tealers which was, informed during field work to the research team. Digital payments is not introduced in Baligaon livestock market as this market is one of the interiors of the region moreover two others market digital payments is introduced a little bit. *Desia* is dialect of market and there is code or sign language in the Baligaon market by him however there is negotiation process to finalize the deal between intermediaries and either buyers and sellers. He informed that other intermediaries use code or sign language in other livestock markets.

He was soft-spoken and cheerful during the research work, always offered hospitality with smiling face, but never shared his mobile number.

Case Study 2: An Intermediary

Shri Mangaldhan Khora, of village Chargam, Jeypore block, Koraput district, Odisha state, was 50 years old and constitutionally belongs to the Scheduled Caste community, popularly known only as Mongal. He has attended the Jayantagiri *guruhaat* (Livestock market) under the Jayantagiri gram panchayat since 21 years, which is only four kilometres away from his village.

He charges a nominal fee (Rs. 100) for his intermediary jobs, as informed by him during fieldwork, for livelihood and earns only Rupees two thousand monthly through intermediary services in addition to his agricultural activities, as this is a part-time job on market days only. He was influenced by community members when he was young and used to visit the market regularly. He completes 8 to 10 deals of *pod/podo* and 15-20 goats and sheep in a month, and his clients are mostly from the surrounding villages. He is well-known by the local population as he is in this service for more than twenty years. The villagers respect him, and he, in turn, gives satisfactory deals to the villagers and sometimes provides livestock on credit or through exchange.

As per him, the facilities in the market are not up to the mark, but they are alright in terms of a village-level market. The participation of sellers and buyers is also decreasing day by day as it was one of the biggest livestock market in the area. He narrated that it is the agricultural season of farmers. Hence the farmers were not coming to the market as they were busy with their paddy cultivation. Digital payment has not been introduced in the field of cattle transactions in few cases, but the service providers were accepting digital payments. According to him, social identities and their role in social networks don't matter at the village level. Everyone knows who they are; everyone has their family and their service identities. He also narrated that the Dom/Dombos have been residing along with the farmers and the tribal people in the region as a service community since time immemorial, and they are still providing the service of music during festivals and social events in the villages. Their status in the villages is low, as they are a service community as well as a community from the scheduled caste. The Dombos / Dom salute the sarpanch (village headman) and elders.

According to him, they are key or important personalities in the livestock markets who provide the service of finalizing deals for the sale or purchase of livestock. Villagers and farmers salute them here. Mr. Khora narrated that social identity does not matter in market-related transactions; buyers and sellers are mostly from the same community. He informed that he does not practice any particular rituals for my weekly market day deals; He also narrated that he only performed the routine rituals at home every morning. For him, the clients are gods, and he respects their heads. Sometimes, clients informed him to sell livestock on the ensuing weekly

market day. According to that, he proceed to that livestock market, and the deal is normally finalized in cash, but sometimes, deals are finalized on credit as well. Buyers pay the sellers on the next coming weekly market day. Sometimes, an intermediary brings the livestock through "*kobadi/hodiya*" (locally known as *coolies*) to be sold on market day by foot. The intermediary pays the owner of the livestock either on the weekly market day or after the sale of the livestock or after the next few days at home in the village. This kind of relationship is very much visible in the livestock market as well as in villages. The intermediary paid Rs. 300/- to the *hodiya* (helper) including food, drink, and return bus fare. The intermediary has earned such respect, and they pay only a lump-sum advance to the sellers after finalizing the deal to sell in the market. According to him, seven livestock are allowed in transport by road or foot through one *hodiya* (helper). If there are more than seven livestock, one more *hodiya* (helper) is required for transportation. Sometimes the *hodiya* also charges more than three hundred if all are big livestock. According to him, the cordial relationship with other colleagues' intermediaries, and helpers benefits each other. However, sometimes when villagers bring livestock to the market for sale to meet emergency obligatory expenses, the *jhalaris* run to the villagers before they enter the market gate and snatch the ropes of the livestock, shouting at each other. They convince the villagers to sell their livestock at a good deal and give them their commission as usual: 100-200 rupees for small livestock and Rupees 500-1000/- for big livestock. He also narrated that s, the *jhalaris* sometimes argue among themselves during finalization of parties and good deals of the livestock in the market. According to him, the *jhalaris* generally also measure the waist of small livestock before finalizing the sale on behalf of the villagers in case of sheep or goat. He narrated that the villagers can't finalize the deal without *jhalaris*.

Observation of research team

The research team also noticed that the market regulator was issuing entry receipts and final deal receipts on cash payments. The research team observed that the *jhalaris* sale of livestock on behalf of the villagers is very common. The research team also observed that sometimes the *jhalaris*, by force or pressure, and also instruct for small

livestock like a goat (male) in the price of a cock. Some of the villagers were in a very petible position i.e in distress situation to give their livestock for such a small amount of rupees to pay for the treatment of their loved one or to celebrate a festival with new clothes and necessary food items, as custom is for daughters and their families to come on festival especially in the Chait Puja, and a few were clever and did not give in the price of a cock. It's like a discomfort situation in their life in certain times.

4.4. Purpose of Visits and Periods of Visits to the Weekly Livestock Markets

The analysis of the purpose of visits to weekly livestock markets reveals that the majority of the participants, accounting for 50.50%, attended these markets primarily to sell livestock. This highlights the market's essential role as a platform for rural households to generate income and manage financial needs through the sale of animals. Purchasing livestock is the second most common reason for attendance, with 24.09% of participants visiting the market to acquire animals for agricultural use, breeding, or resale, indicating a strong demand for livestock and the dynamic nature of market transactions. A smaller segment, comprising 4.95% of participants, visits the market for assessment purposes, such as evaluating market conditions, livestock quality, and prevailing prices, which likely informs future trading decisions. 21.45% of visits fall under other purposes, which may include social interactions, seeking employment as transporters, accessing ancillary services such service providers, or participating in community and traditional activities. Overall, the data underscores the multifaceted significance of weekly livestock markets, serving not only as economic centers for trade but also as important venues for social and cultural engagement within rural communities (Table 4.4).

Table 4.4. Details of purpose of the visit

SI. No	Purpose of Visit	N	%
1	Sale	150	50.50
2	Purchase	73	24.09
3	Market Assessment	15	4.95
4	Other	65	21.45
Total		303	100.00

Regarding market experience, 23.43% of the participants had been visiting the market for 11–15 years, 22.11% for 6–10 years, and 25.08% for over 21 years (Figure 4.1). The number of years of market visits provides significant familiarity with market conditions, economic transactions, the availability of cattle breeds, etc. In addition, regular visits and market participation also provide an understanding of these trends and enhance social networks or relationships.

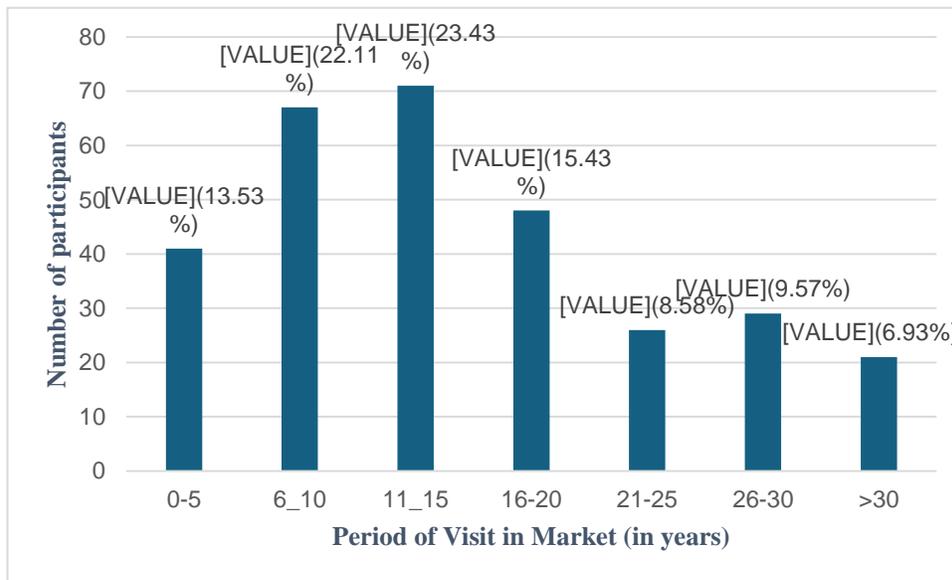


Figure 4.1. Details of the Visit Period in years

4.5. Frequency of Visits

The market participants visited Jayantagiri, Baligaon and Doraguda livestock markets at varying intervals, with the frequency largely determined by their specific needs—such as buying, selling, or assessing market conditions.

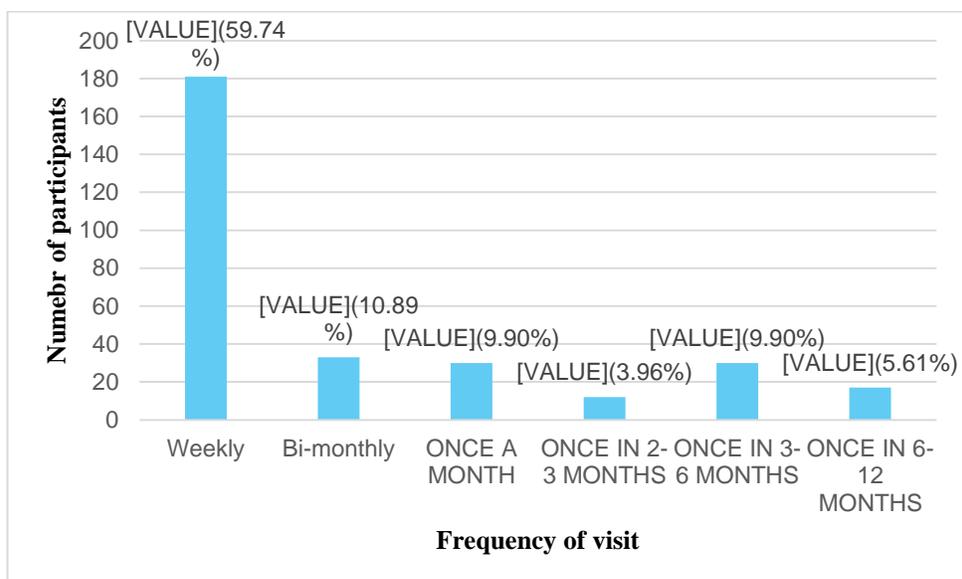


Figure 4.2. Frequency of visits to the market

Figure 4.2 depicts that more than half of the participants (59.74%) visited the market weekly. This is followed by 10.89% who visited bi-monthly, 9.9% who visited either once a month or every 3-6 months, 5.61% who visited every 6-12 months, and 3.96% who visited once every 2-3 months. The decision to visit is often influenced by immediate requirements, such as the need to sell or purchase livestock, or to evaluate market trends and conditions before making transactions. This pattern reflects the dynamic nature of livestock marketing, where visits are strategically timed based on both individual necessity and external factors such as weather and agricultural cycles.

4.6. Mode of Transport and Average amount spent on transport

Table 4.6. Mode of Transport and average amount spent on Transport

SI. No	Mode Of Transport	Sale			Purchase			Exchange		
		AS (Rs.)	N	%	AS (Rs.)	N	%	AS (Rs.)	N	%
1	Private Passenger Vehicle	55.00	5	3.33	130	1	1.37	63.33	6	7.5

2	Private Goods Vehicle	428.35	17	11.33	1688.89	18	24.66	0	0	0.00
3	Public Transport	46.67	3	2.0	38.57	7	9.59	43.33	9	11.25
4	Own Vehicle	85.27	50	33.33	432.31	27	36.99	25.60	28	35.0
5	By Foot	0.00	74	49.33	0.00	19	26.03	0.00	36	45.0
6.	Others	300.00	1	0.66	200	1	1.37	300	1	1.25
Total		915.29	150	100.00	2489.77	73	100.00	432.26	80	100.00

AS - Average Spent, N - Number

The modes of transportation used for transporting livestock from villages to Jayantagiri, Baligaon and Doraguda livestock markets were own vehicles, private goods vehicles, public transportation, and private passenger vehicles. 26.03% of buyers and 49.33% of vendors walked to the market. Approximately 36.99% of the buyers and 33.33% of the vendors used their own vehicles, with an average transportation expense of Rs. 85– Rs.432. During sales and purchases, 11.33% of sellers and 24.66% of buyers travel in private goods vehicles, with an average expenditure of Rs. 428.35 and Rs. 1688.89. Some of the participants used private passenger vehicles as a mode of transport during sale and purchase (3.33% and 1.37%, respectively) and spent an average of Rs. 55 to Rs.130 for transporting livestock (Table 4.6). Private passenger vehicles and public transport show relatively lower usage and spending, with public transport being under-utilized despite its potential as an economical option.

4.7. Expenditure Incurred on Transport

Transportation expenses constitute a major component of the overall marketing cost in cattle trade and vary mainly with the distance between the seller's village and the market, as well as between the market and the buyer's location. The widespread use of shared vehicles such as *tempo*s (small in size than truck i.e.goods vehicles) facilitates cost reduction.

Table 4.7. Expenditure Incurred on Transport

SI. No	Expenditure (In Rs.)	Sale		Purchase		Exchange		Total	
		N	%	N	%	N	%	N	%
1	0-50	91	30.03	33	10.89	60	19.80	184	60.73
2	51-100	21	6.93	7	2.31	16	5.28	44	14.52
3	101-200	12	3.96	9	2.97	3	0.99	24	7.92
4	201-300	10	3.30	5	1.65	1	0.33	16	5.28
5	301-500	14	4.62	1	0.33	0	0.00	15	4.95
6	501-1000	1	0.33	2	0.66	0	0.00	3	0.99
7	1001-2000	0	0.00	3	0.99	0	0.00	3	0.99
8	2001-3000	1	0.33	5	1.65	0	0.00	6	1.98
9	>3001	0	0.00	8	2.64	0	0.00	8	2.64
	Total	150	49.50	73	24.09	80	26.40	303	100.00

Table 4.7 presents an analysis of the transportation expenses incurred by participants in the three studied weekly livestock markets, revealing notable variation in costs primarily influenced by distance, mode of transport, and shared arrangements. A majority of respondents (60.73%) reported paying Rs. 50 for livestock transportation, indicating that most transactions involve relatively short distances or benefit from cost-sharing practices. A smaller proportion of participants incurred higher transportation costs: 4.95% paid between Rs. 301 and Rs. 500, while 0.99% each reported expenditure ranging from Rs. 500 to Rs. 1000 and Rs. 1001 to Rs. 2000. Additionally, 1.98% of participants stated that their transportation expenses fell between Rs. 2001 and Rs. 3000. These elevated costs are likely associated with longer distances, the use of hired vehicles, or the absence of collaborative transport arrangements. Indeed, it is common for two or three individuals from the same village to jointly rent a vehicle and divide the fare equally, a practice that significantly reduces individual financial burdens and likely contributes to the predominance of lower reported costs.

While most cattle sellers incur minimal transportation costs due to short travel distances and cooperative arrangements, a minority face substantially higher expenses,

highlighting the critical role of transportation logistics and collective practices in influencing the economic efficiency of livestock marketing.

4.8. Types of livestock and proposed transactions (sales, purchases and exchanges)

The data in Table 4.8 indicate a diverse range of livestock transactions occurring during weekly market days, reflecting the dynamic nature of Jayantagiri, Baligaon and Dorguda livestock markets. Specifically, in the sale and purchase categories, 7.81% and 0.71% of cows, 2.27% and 0.57% of cows and calves, 7.81% and 7.39% of male buffalos, 4.11% and 2.13% of female buffalos, 6.82% and 0.99% of calves, 4.97% and 2.56% of bullocks, 19.03% and 21.31% of goats, and 5.26% and 6.25% of sheep were transacted, respectively, during the weekly market days. Notably, there were no reported instances of livestock exchanges during this period. When considering the aggregate share of transactions by species, goats constituted the largest proportion at 40.34%, followed by male buffalos at 15.20%, sheep at 11.51%, and cows at 8.52%. These figures underscore the prominence of small ruminants, particularly goats, in weekly market transactions, while also highlighting the significant, though comparatively lower, participation of cattle and buffalo categories.

Table 4.8. Types of livestock and proposed transactions

Sl. No.	Type of Livestock	Sale		Purchase		Exchange		Grand Total	
		N	%	N	%	N	%	N	%
1	Cows	55	7.81	5	0.71	0	0.00	60	8.52
2	Cow And Calf	16	2.27	4	0.57	0	0.00	20	2.84
3	Buffalos(M)	55	7.81	52	7.39	0	0.00	107	15.20
4	Buffalos(F)	29	4.11	15	2.13	0	0.00	44	6.25
5	Calf/Calves	48	6.82	7	0.99	0	0.00	55	7.81
6	Bullocks	35	4.97	18	2.56	0	0.00	53	6.82
7	Goats	134	19.03	150	21.31	0	0.00	284	40.34
8	Sheep	37	5.26	44	6.25	0	0.00	81	11.51
	Total	409	58.10	295	41.90	0	0.00	704	100.00

This type of transactional pattern suggests that goats are the most actively traded livestock species in these markets, likely due to factors such as market demand, affordability, and ease of handling, whereas larger cattle and buffalo transactions occur less frequently, possibly reflecting higher unit values and more complex logistics.

4.9. Homebred and Purchased Livestock

Livestock selection in local markets is primarily determined by the intended use of the animals and their origin, whether homebred or purchased. Buyers and sellers show a strong preference for homebred livestock due to their perceived economic advantages and the greater transparency in assessing their health and strength. This preference often results in higher prices for homebred livestock compared to those acquired from outside sources.

Table 4.9. Proposed Transactions and Homebred and Purchased Livestock

S. No	Type of Livestock	Sale				Purchase				Total			
		Purchased		Homebred		Purchased		Homebred		Purchased		Homebred	
		N	%	N	%	N	%	N	%	N	%	N	%
1	Cows	44	6.25	11	1.56	2	0.28	3	0.43	46	6.53	14	1.99
2	Cow And Calf	16	2.27	0	0.00	2	0.28	2	0.28	18	2.56	2	0.28
3	Buffalos (M)	41	5.82	14	1.99	52	7.39	0	0.00	93	13.21	14	1.99
4	Buffalos(F)	24	3.41	5	0.71	15	2.13	0	0.00	39	5.54	5	0.71
5	Calf/Calves	44	6.25	4	0.57	0	0.00	7	0.99	44	6.25	11	1.56
6	Bullocks	19	2.70	16	2.27	14	1.99	4	0.57	33	4.69	20	2.84
7	Goats	106	15.06	28	3.98	32	4.55	118	16.76	13	19.60	146	20.74
8	Sheep	28	3.98	9	1.28	8	1.14	36	5.11	36	5.11	45	6.39
	Total	322	45.74	87	12.36	125	17.76	170	24.15	447	63.49	257	36.51

N - Number, % - Percentage

According to the data observed in Table 4.9, a total of 704 livestock were transacted, with 63.49 % being purchased and 36.51 % homebred. Notably, the proportion of homebred goats and sheep procured is higher than that of purchased ones. Rearers and traders frequently obtain homebred goats and sheep from farmers at a lump sum price. This is attributed to the fact that farmers, who are often less experienced in market negotiations, may sell their livestock at lower prices compared to the more skilled traders and intermediaries.

The market environment is characterized by intense competition among intermediaries (*jhalaris*) and traders' assistants, particularly at the market gates. These participants often engage in disputes, sometimes using harsh language, as they negotiate livestock prices with villagers. Local villagers typically bring homebred and locally raised breeds such as *motu*, *manda*, and *ganjam* to the market, while traders from outside the area introduce purchased breeds like *poda/podos* and non-local cows. The distinction between

homebred and purchased cattle is thus clearly recognized by villagers, with homebred referring to animals raised locally (local villagers selling raised at-home livestock) and purchased referring to those brought in by external traders (purchased either from the villagers or other market).

Overall, the selection and pricing of livestock in the market are significantly influenced by the animal's origin, health, and suitability for specific purposes, with a marked preference for homebred livestock due to their traceable background and perceived reliability.

4.10 Age of Livestock

Livestock offered for sale in the market are carefully assessed before negotiation, with age serving as the primary criterion in the initial selection process. Buyers estimate age mainly by examining physical characteristics such as the number of teeth and the length size of horns, and in the case of goats and sheep, waist measurements are also considered alongside health status prior to finalizing deals. For example, when you go to purchase livestock, the traders and *jhalaris* will show you the animal's teeth to indicate whether it is one year old, two years old, and so on.

Table 4.10: Distribution of the livestock (proposed sale) by type and age

Sl. No.	Type of Livestock	0-2yrs		3-4yrs		5-6yrs		7-8yrs		9-10yrs		More than 10 yrs	
		N	%	N	%	N	%	N	%	N	%	N	%
1	Cow	1	0.14	15	2.13	14	1.99	4	0.57	5	0.71	16	2.27
2	Cow And Calf	0	0.00	0	0.00	10	1.42	2	0.28	4	0.57	0	0.00
3	Buffalos(M)	11	1.56	10	1.42	18	2.56	9	1.28	7	0.99	0	0.00
4	Buffaloes(F)	4	0.57	7	0.99	2	0.28	14	1.99	1	0.14	1	0.14
5	Calf/Calves	48	6.82	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
6	Bullocks	2	0.28	1	0.14	7	0.99	12	1.70	5	0.71	8	1.14
7	Goats	108	15.34	14	1.99	12	1.70	0	0.00	0	0.00	0	0.00
8	Sheep	37	5.26	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Total(409)		211	51.59	47	11.49	63	15.40	41	10.02	22	5.38	25	6.11

N - Number, %-Percentage

The age distribution of livestock available for sale shows that most goats (15.34%) and all sheep (5.26%) are less than two years old. Male buffaloes are primarily sold between five

and eight years of age (3.84%), cows between three and six years (4.12%) and bullocks mostly fall within the five to eight-year range (2.69%) (Table 4.10). Prospective buyers' preferences align with these patterns, favoring younger goats and sheep, particularly those below two years, while preferring buffaloes, cows, and bullocks in slightly older age groups (Table 4.11).

Table 4.11: Prospective buyers' preference for age of the livestock

SI. No.	Type of Livestock	0-2yrs		3-4yrs		5-6yrs		7-8yrs		9-10yrs		More than 10 yrs	
		N	%	N	%	N	%	N	%	N	%	N	%
1	Cow	1	0.14	4	0.57	0	0.00	0	0.00	0	0.00	0	0.00
2	Cow And Calf	0	0.00	2	0.28	2	0.28	0	0.00	0	0.00	0	0.00
3	Buffalos(M)	4	0.57	4	0.57	26	3.69	18	2.57	0	0.00	0	0.00
4	Buffalos(F)	0	0.00	2	0.28	3	0.43	10	1.42	0	0.00	0	0.00
5	Calf/Calves	7	0.99	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
6	Bullocks	0	0.00	6	0.85	12	1.70	0	0.00	0	0.00	0	0.00
7	Goats	124	17.61	23	3.27	3	0.43	0	0.00	0	0.00	0	0.00
8	Sheep	44	6.25	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
Total (295)		180	61.02	41	13.90	46	15.59	28	9.49	0	0.00	0	0.00

N - Number, % - Percentage

Thus, the market reflects a clear trend where younger animals dominate sales among small ruminants, whereas buyers tend to select older animals within larger cattle categories. This age-based preference, determined through physical examination, plays a crucial role in the negotiation and finalization of livestock transactions.

4.12. Self-Assessment of the Health of Livestock

The economic value of livestock in the market is primarily determined by the assessment of their health, which is based on several observable factors. Among these, the presence of specific marks on cows and bullocks plays a significant role. Marks deemed inauspicious, such as the “*ghera*” on the forehead and “*bosonto*” (chickenpox) dots on the skin, are believed to negatively impact the price of the animal. In contrast, round marks known as “*devmon*” on the dewlap are considered auspicious for prosperity and are commonly recognized among the villagers of Koraput. In addition to these marks, the assessment of livestock health also includes evaluation of illness conditions, walking ability, activeness, weight, physical appearance, color, and the size of horns, tail, and ears. Prior to finalizing any transaction, buyers routinely inspect the legs, eyes, ears, horns, hooves, and tail to ensure the overall health and suitability of the animal.

Table 4.12. Details of the self-assessment of the health of cattle

N= 704

SI. No	Self-assessment of health	Sale		Purchase		Total	
		N	%	N	%	N	%
1	Very Good	327	46.45	117	16.62	444	63.07
2	Good	76	10.80	178	25.28	254	36.08
3	Not Good	6	0.85	0	0.00	6	0.85
Total		409	58.10	295	41.90	704	100.00

N - Number, % - %

The data in Table 4.12 indicate that self-assessment of livestock health is a critical factor in both sales and purchases. Of the total cases observed (N=704), 63.07 % of sales and purchases were based on the assessment that the health of the cattle was ‘very good’, while 36.08 % were based on the assessment of ‘good’ health. Only 0.85 % of transactions involved livestock considered ‘not good’ in health. These findings demonstrate that the self-assessment of health is central to the valuation and exchange of livestock in the market, with the majority of transactions occurring for animals perceived to be in good or very good health.

4.13. /4.14: Reasons for the sales and purchases

Table 4.13: Reasons for sale (Livestock)

N=409

SI No.	Reason for Sale	N	%
1	Fertilizer, Labourer charges during cultivation	50	12.22
2	Needed Money	24	5.87
3	To buy young one	9	2.20
4	Aged	5	1.22
5	Son higher education	1	0.24
6	For release son from prison	2	0.49
7	Extra cattles in house or insufficient place	6	1.47
8	Registration of Land	2	0.49
9	Social Events	1	0.24
10	Suffering from fever	2	0.49
11	Trading	303	74.08
12	No use in Home/Place insufficient	2	0.49
13	Construction of house	2	0.49
Total		409	100.00

N - Number, % - Percentage

The majority of animals brought to the market for trading (74.08 %) were supplied by sellers including traders. In contrast, 25.92 % of the sellers were farmers who raised livestock at home and sold them primarily in response to emergencies. Of the total animals brought to the market, 12.22 % were sold to meet obligatory expenses such as the purchase of fertilizer and payment of labor charges for cleaning paddy fields during agricultural activities. 13.7 % of cattle were offered for sale due to a range of personal and household reasons. These included the need for money for family expenses, the desire to purchase young animals instead of exchanging livestock, the sale of aged livestock, educational expenses for a son, the need to secure a son's release from prison, land registration fees, and costs associated with social events such as purification rites following a death. Other factors

included house construction, insufficient space for keeping additional animals, or the presence of surplus livestock in the household (Table 4.13).

Table 4.14: Reasons for purchase (Livestock)

SI No.	Reason for Purchase	N	%
1.	Sacrifice during festivals/ <i>Mannat</i>	6	2.03
2.	Agriculture purposes/activities	19	6.44
3.	Trading (Business)	189	64.07
4.	Rearing	35	11.86
5.	Social Events (Purification feast)	3	1.02
6.	Milching purpose	12	4.07
7.	Meat purposes	31	10.51
Total		295	100.00

N-

Number, % - %

Table 4.14 reveals the reasons for purchase of livestock in the weekly markets. The primary communities engaged in cattle trading were the Dom/Dombos and Muslims, with both groups relying on this trade as their main source of livelihood. The Dom community was involved in trading both large and small livestock, while Muslims predominantly focused on small livestock such as goats and sheep, mainly for meat purposes. Some Muslim traders transported these animals to Hyderabad. The data also indicates that 64.07 % of livestock purchases were made for trading activities. In comparison, 11.86 % of purchases by farmers were intended for rearing livestock to strengthen their economic position. The remaining acquisitions were for purposes such as religious sacrifice, agricultural activities, social events, and milking (particularly among the Gouda community).

4.15: Average Sale Price

Average sale price quoted by seller for different animals

The sale prices quoted by sellers for different animals in the Jayantagiri, Baligaon, and Doraguda weekly markets varied according to factors such as the animal's teeth, horns, weight, and health.

Table 4.15: Average Sale price quoted

Sale-Price Quoted		
Sl. No.	Type of Livestock	Average sale price Quoted (in Rs.)
1	Cows	10190.90
2	Cow And Calf	9500
3	Calf/Calves	10406.25
4	Bullocks	9200
5	Buffalo (M)	20581.81
6	Buffalo (F)	19762.06
7	Goats	4402.24
8	Sheep	5029.73

The average sale price was found to be marginally higher for buffaloes, as these animals were typically sold when they were in good health and at a middle age, often to traders who supply them to slaughter houses in Manapuram, Andhra Pradesh. Considering the average number of animals brought for sale and the quoted prices, the estimated average prices for each category were as follows: cows, Rs. 10,190.90; cow and calf pairs, Rs. 9,500; calves, Rs. 10,406.25; bullocks, Rs. 9,200; male buffaloes, Rs. 20,581.81; female buffaloes, Rs. 19,762.06; goats, Rs. 4,402.24; and sheep, Rs. 5,029.73 (Table 4.15). These estimates reflect the influence of animal characteristics and market practices on pricing in these markets.

4.16: Purchase Price

The expectations of buyers regarding the sale prices of the animals they wished to purchase were almost the same as the prices sellers expected before finalizing their transactions. In the case of bullocks and goats, sellers actually quoted slightly lower amounts than what buyers were willing to pay. On average, the difference between the expectations of sellers and buyers was about Rs. 532 (Table 4.16).

Table 4.16: Buyers expected price

Purchase -expected Price		
Sl. No	Type of Livestock	On Average of Purchase Price Quoted (in Rs.)
1	Cows	11000
2	Cow and Calf	6750
3	Calf/Calves	8028.57
4	Bullocks	13666.67
5	Buffalo (M)	18057.69
6	Buffalo (F)	19266.66
7	Goats	6134.67
8	Sheep	5636.36

This close alignment suggests that buyers and sellers have similar perceptions of market value, and that the negotiation process results in prices that are generally acceptable to both parties. For certain categories, such as bullocks and goats, sellers even quoted prices slightly below what buyers were prepared to pay, reflecting a competitive market environment and efficient price discovery.

4.17: Sale Transactions and Sale Proceedings

Sale Price

Table 4.17: Expected and actual sale proceedings for sellers

Entry and Exit- Sale-Price			
Sl.No	Type of Livestock	On Average of Sale Price	
		Sale Price (in Rs.)	Difference Between Expected & Actual Sale Price (in Rs.)
1	Cows	8316.28	1874.62
2	Cow And Calf	5800	3700
3	Calf/Calves	8252.88	2153.37

4	Bullocks	8370.97	829.03
5	Buffalo (M)	18260	2321.81
6	Buffalo (F)	15512	4250.06
7	Goats	3753.39	648.85
8	Sheep	3766.67	4653.06

The analysis of average sale prices for livestock sold on all market days during the fieldwork shows that there is a considerable difference between the prices sellers expected and the actual prices they received. This difference varies depending on the type of animal. For goats, the average gap between the expected and actual sale price was Rs. 648.85, while for sheep it was Rs. 4,653.06. The difference for cows was Rs. 1,874.62; for cow and calf Rs. 3,700; for calf/calves Rs. 2,153.37; for bullocks Rs. 829.03; for male buffaloes Rs. 2,321.81, and for female buffaloes Rs. 4,250.06. The largest average difference was observed in the case of sheep, where sellers received Rs. 4,653.06 less than what they had expected (Table 4.17). This data indicates that sellers often have to settle for prices lower than their expectations, with the extent of this gap varying significantly across different types of livestock.

4.18: Purchase Transactions and Purchase Proceedings

Purchase Price

The respondents interviewed as sellers and buyers were different individuals, so the data they provided on sale and purchase transactions relate to different livestock. To address this, buyers were also asked during exit interviews about the actual prices they paid for livestock in the market, similar to how sellers provided information on their expectations and actual sale outcomes.

Table 4.18: Sellers's perspective of difference between expected and actual purchase price

Purchase -Price			
Sl. No.	Type of Livestock	On Average of Purchase Price	
		Purchase Price (in Rs.)	Difference Between Expected & Actual Purchase Price (in Rs.)
1	Cows	14,400	-3,400 (23.61%)
2	Cow and Calf	10,000	-3,250 (32.5%)
3	Calf/Calves	5,800	2,228.57 (38.42%)
4	Bullocks	14,571	-904.33 (6.21%)
5	Buffalo (M)	17,174	883.69 (5.15%)
6	Buffalo (F)	15,333	3,933.66 (25.65%)
7	Goats	5,318	816.67 (15.36%)
8	Sheep	4,516	1,120.36 (24.81%)

Buyers paid more than they had expected for cows and calves, cows, and bullocks, with the actual amounts exceeding expectations by approximately 32.50%, 23.61%, and 6.21%, respectively. In contrast, they paid less than anticipated for calf/calves, female buffaloes, sheep, goats, and male buffaloes, with differences of about 38.42%, 25.65%, 25.81%, 15.36%, and 5.15%, respectively (Table 4.18). This demonstrates that, depending on the type of livestock, buyers sometimes spent more and sometimes less than they had originally anticipated.

4.19: Perception of Sale

Table 4.19: Perception of sellers regarding sale

Perception of Sale			
Sl. No	Perception of Sale	Number	%
1	Satisfactory	299	92.57
2	Unsatisfactory	24	7.43
3	Distress	0	0.00
	Total	323	100.00

A total of 128 sellers who had dealt with 163 transactions were contacted for exit interviews to gather information about their sale transactions. Among these sellers, 92.57% reported satisfaction with their sales. In contrast, 7.43% were unsatisfied with their sale proceedings, as they did not receive the expected price. These sellers sold their livestock at a lower price due to urgent financial needs (Table 4.19).

4.20: Perception of Purchase

Table No 4.20: Perception of buyers regarding purchase price

Perception of Purchase			
Sl. No	Perception of Purchase	Number	%
1	Satisfactory	263	97.77
2	Unsatisfactory	6	2.23
4	Distress	0	0.00
	Total	269	100.00

A total of 57 participants who visited the market for the purchase of livestock and engaged in 80 transactions were contacted for exit interviews. The majority of these buyers indicated that they were satisfied with their purchases. Specifically, 97.77% of the participants considered their transactions to be satisfactory with respect to the reasonableness of the price paid. Only 2.23% of the buyers felt that they had paid a higher price than expected (Table 4.20).

4.21: Waiting Period of Sale

The perception of the waiting period during sale/purchase/exchange is crucial in livestock assessment, with a primary focus on healthcare and other livestock characteristics, such as choosing livestock with good physical strength, horns for bulls, and suitability for agricultural activity. The buyers always look for the good health of livestock and then prefer to make successful economic transactions.

Table 4.21: Waiting Period of Sale

Waiting Period of Sale			
Sl.No.	Waiting Period of Sale	Number	%
1	0-30 Min.	43	13.15
2	31Min-1hrs	60	18.35
3	1.1hrs-2hrs	99	30.28
4	2.1hrs-3hrs	55	16.82
5	3.1hrs-4hrs	8	2.45
6	4.1hrs-5hrs	16	4.89
7	5.1hrs-	46	14.07
	Total	323	100.00

The exit interviews with sellers revealed that the waiting time for most of them for concluding the transactions was very less. About 61.78 % could get a buyer within 2 hours after the commencement of operations of the market in full swing (Table 4.21).

4.22: Waiting Period of Purchase

Table 4.22: Waiting period of concluding the deal by buyers

Waiting Period of Purchase			
Sl. No	Waiting Period	Number	%
1	0-30 Min.	35	10.84
2	31Min-1hrs	35	10.84
3	1.1hrs-2hrs	71	21.98
4	2.1hrs-3hrs	7	2.17
5	3.1hrs-4hrs	22	6.81
6	4.1hrs-5hrs	16	4.95
7	5.1hrs-	83	25.70
	Total	269	100.00

The exit interviews with buyers of the livestock in the market also confirmed that the sale transactions were concluded by 52.64 % of them within 4 hours. And 30.65 % of them however informed that they took about 5-6 hours to find the suitable livestock and for a satisfactory deal (Table 4.22). All the sellers reported receiving the sale proceeds in cash. Both sellers and buyers confirmed that no digital payments were made on any market day.

4.23: Traders and livestock market: Economic perspectives

a. Livestock transacted by traders

A total of 213 traders were interviewed during market days to gather their perspectives on the economic aspects of the livestock trade in the three cattle markets studied. These traders reported engaging in transactions involving various types of animals.

Table No. 4.23: Types of Livestock Trading

Sl. No.	Livestock	Number	%
1	Cow and calf	33	15.49
2	Bullock	0	0.00
3	Buffalo	26	12.21
4	Goat & Sheep	91	42.72
5	Above all cattle's	7	3.29
6	Cow and calf, Bullock, Buffalo	12	5.63
7	Cow & Bullocks	15	7.04
8	Bullocks & Buffalo	12	5.63
9	Bullocks, Buffalo, Goat & Sheep	1	0.47
10	Buffalo & Goat	14	6.57
11	Cow, buffalo & Goat	2	0.94
	Total	213	100.00

Table 4.23 reveals that the livestock markets studied are characterized by a diverse range of trading activities, with traders specializing in different types of animals. The fact that 42.72% of traders dealt exclusively in goats and sheep suggests that small ruminants play a particularly important role in these markets, possibly due to higher demand, easier handling, or greater market liquidity for these animals. A smaller but still notable proportion of traders specialized in cows and calves (15.49%) and buffaloes (12.21%). This indicates that while larger livestock are also traded, they may represent the requirement of a greater investment and expertise from traders.

Involvement in the trade

The analysis of trading activities among the 213 livestock traders in Table 4.24 reveals that the meat business dominated the market, involving 40.85% of the participants. This highlights the significant demand for meat as a primary driver of market transactions. The resale of milching animals follows, representing 12.68% of traders, indicating the continued relevance of dairy production within the livestock economy. A considerable share of traders

were engaged in multiple trading activities, such as combining draught and milching animals with meat trade or dealing in meat alongside hides. This diversification reflects strategic efforts to enhance income streams and reduce vulnerability to fluctuations in any single market segment.

Table No. 4.24: Nature / purpose of Trading of livestock

N=213

Sl. No.	Nature / Purpose of trading	Number	%
1	Resale of draught animals	8	3.76
2	Resale of milching animals	27	12.68
3	Trade for meat business	87	40.85
4	Resale of draught animals & Trade for meat business	11	5.16
5	Draught, Milching animals & meat business	21	9.86
6	Resale of milching animals & Meat business	21	9.86
7	Draught&Milching animals	14	6.57
8	Trade for meat business & hides	14	6.57
9	Others	10	4.69
	Total	213	100.00

The relatively small percentage focused solely on draught animals (3.76%) may suggest a shift away from traditional animal labour, potentially due to mechanization or evolving agricultural practices. Furthermore, the involvement in by-products like hides (6.57%) demonstrates the comprehensive utilization of livestock resources, contributing to the sector's economic complexity.

The duration for which the traders kept the animals before resale

Traders purchase animals from various villages and markets at different times, which mean the animals typically remain in their possession for a period before being resold. Some traders bring livestock to the market for sale on the same day they acquire them from farmers or nearby villagers.

Table No. 4.25: Average Time Period from Purchase to Sell by Traders

Sl. No	Time period	Number	%
1	Less than one month	157	73.71
2	1-2 months	21	9.86
3	3-4 months	8	3.76
4	5-6 months	18	8.45
5	More than 6 months	9	4.23
	Total	213	100.00

Table 4.25 shows that 73.71% of traders either brought cattle to the market and sold them on the same day or complete the sale within one month. Typically, traders pay farmers a lump sum as an advance when acquiring the animals and settle the remaining amount after the cattle are sold-either on the same day or within a week.

Source of cattle for traders

Table 4.26 on the source of livestock for trading highlighted that procurement practices were varied and flexible. Direct purchases from farmers represented the largest single source, involving 28.64% of traders, which emphasized the close ties that existed between producers and traders. Additionally, 15.49% of traders combined purchases from farmers and other markets, while 13.61% relied solely on other markets, reflecting the interconnected nature of regional livestock trade.

Table No. 4.26: Source of Livestock for Trading

Sl. No	Source of livestock for trading	Number	%
1	Self-reared	20	9.39
2	Through information or from intermediary	4	1.88
3	Directly from farmers	61	28.64
4	Through other markets	29	13.61
5	Through information or from intermediary, directly from farmers & through other markets	16	7.51
6	Directly from farmers & through other markets	33	15.49
7	Through information or from intermediary & directly from farmers	21	9.86
8	Through information or from intermediary & through other markets	5	2.35
9	Self-Reared, through informant or from intermediary & through other markets	3	1.41
10	Self-reared, directly from farmers & through other markets	9	4.23
11	Self-reared & directly from farmers	7	3.29
12	Self-reared & through other markets	5	2.35
	Total	213	100.00

Self-rearing accounted for 9.39% of traders, indicating that only a minority maintained their own herds for commercial purposes. The use of intermediaries or informants was less common as a sole source (1.88%), but appeared in several multi-source combinations, demonstrating that traders strategically diversified their procurement channels. Many traders of the study area integrated multiple methods-such as self-rearing, direct farmer purchases, intermediaries, and other markets-to secure supply and manage risk. These patterns revealed that traders adapted their sourcing strategies to optimize availability and respond to changing market

Dependency on Jayantagiri, Baligaon and Doraguda markets by the traders

Table 4.27: Dependency on Weekly Market for Trading

Sl. No	Dependency range in %	Number	%
1	0-25	0	0.00
2	26-50	65	30.52
3	51-75	74	34.74
4	76-100	74	34.74
	Total	213	100.00

Jyantagiri, Baligaon and Doraguda livestock markets are well connected by road and transport infrastructure, making them easily accessible. Table 4.27 indicates that a significant proportion of traders-ranging from 51% to 100% dependency-relied primarily on these markets for their operations and trading activities. These highly dependent traders constituted 69.48%, highlighting the central role these markets play in the local livestock trade.

Favorable markets for traders

Table No. 4.28: Favourable Market for Trading

Sl. No	Livestock market	Number	%
1	Intrastate	209	98.12
2	Interstate	1	0.47
3	Both Intrastate & Interstate	3	1.41
3	Transborder	0	0.00
	Total	213	100.00

Table 4.28 shows that 98.12% of traders acquired livestock from various villages within Koraput district, Odisha, as well as from the erstwhile district of Koraput. Only one trader sold cattle in Andhra Pradesh after sourcing them from this region. 1.41% of traders (three individuals) conducted their business both within the state and across state borders.

Turnover of traders

Table No. 4.29: Current Turnover per market day

Sl. No.	Turnover (Rs.)	Number	%
1	Less than 50,000	110	51.64
2	50000 to 100000	57	26.76
3	100001 to 200000	11	5.16
4	200001 to 300000	8	3.76
5	300001 to 400000	5	2.35
6	400001 to 500000	10	4.69
7	5000001 and above	12	5.63
	Total	213	100.00

Data on the turnover of traders in the three livestock markets revealed that 78.4% operated with less than Rs. 1,00,000 in turnover on each market day. Only a small proportion of traders reported daily turnovers of Rs. 1,00,001 or more. Higher turnover brackets accounted for a much smaller share (Table 4.29). This distribution indicated a predominance of low-volume trading, with a limited number of high-volume traders in the market. It depends on season. The turn over of each market day is less as it was agricultural season as well as during present fieldwork was done in rainy days as it has depicted from field photographs.

Capital Management for Trading

Table No. 4.30: Capital Management for Trading

N=213

Sl. No	Capital Management	Number	%
1	Savings	96	45.07
2	Loan from friends and relatives	35	16.43
3	Bank loan	0	0.00
4	Private Finance	46	21.60
5	Gift from relatives	8	3.76
6	Others (Own resources)	28	13.15
	Total	213	100.00

A majority of the traders (58.22%) relied on their own resources and savings to finance their livestock trading businesses (Table 4.30). The Dom community, which is heavily involved in this trade, was classified as a "notified" community during the British colonial period until 1951, when it was de-notified by the Indian government. Despite this change, local banks in the region remain reluctant to trust members of the Dom community. During the fieldwork, it was found out that the community also does not believe in the banking system in the region.

Approximate profits for traders and preferences of reinvestment of profits

Table No. 4.31: Approximate Profit during Last Five Years by traders

Sl. No.	Approximate Profit (in Rs.)	Number of Traders	%
1	Less than 200000	105	49.30
2	200001 to 300000	33	15.49

3	300001 to 400000	20	9.39
4	400001 to 500000	13	6.10
5	500001 to 600000	8	3.76
6	600001 to 700000	6	2.82
7	700001 to 800000	7	3.29
8	800001 to 900000	4	1.88
9	900001 to 1000000	2	0.94
10	More than 1000000	15	7.04
	Total	213	100.00

Table 4.36 shows that nearly half of the traders (49.3%) earned less than ₹2,00,000 in profit during the last five years. About 25% made between ₹2,00,001 and ₹4,00,000, while only 7% reported profits exceeding ₹1,00,000. The data shows that most traders earn modest profits, with a small group achieving significantly higher returns.

Investment of profit

Most traders reinvested their profits to expand their trading networks or diversify their businesses. Specifically, 17.84% invested in other businesses and expanding their trading network, while another 17.84% focused solely on expanding their trading network. Investments in land and vehicles were also common, with 13.15% choosing this option. Other notable investments included house and vehicle (11.27%), vehicle and trading network (11.27%) and gold with trading network (10.33%). Investments in houses, land, and gold alone were much less frequent, each accounting for less than 1% of the responses (Table No. 4.32).

Table No. 4.32: Investment of profit

Sl. No	Particulars of reinvestment	Number of traders	%
1	House	2	0.94
2	House & Land	2	0.94
3	Land & Vehicle	28	13.15

4	Other business & More network in Trading	38	17.84
5	More network in Trading	38	17.84
6	House and Vehicle	24	11.27
7	House, Land & Vehicle	16	7.51
8	House, More network in Trading	10	4.69
9	Vehicle & More network in Trading	24	11.27
10	Gold & More network in Trading	22	10.33
11	Land, Vehicle & Other Business	3	1.41
12	Land, Vehicle & Gold	6	2.82
	Total	213	100.00

Overall, the data shows that the traders have been able to productively use their profits rather than use them for non-productive expenditures like marriages or other functions, etc.

Expenditure on different items from the sale earnings

Traders allocate their earnings to various expenses as needed to ensure the smooth operation of their businesses. The study found that only 23.94% of traders spend between 10% and 14% of their earnings on animal transportation (Table 4.33).

Table No. 4.33: Expenditure pattern on different items / sectors of the Sale Proceeds

Sl. No	Particulars of Expenditure	0%	0.01-4%	5-9%	10-14%	>15%
1	Transportation	36.62	26.76	1.88	23.94	0.00
2	Health and Body care	43.19	33.80	23.00	0.00	0.00
3	Cattle feed	43.19	33.80	23.00	0.00	0.00
4	Commissions	39.91	49.30	10.80	0.00	0.00
5	Public relations	80.28	18.31	1.41	0.00	0.00

6	Salaries of employees	80.28	9.86	4.69	5.16	0.00
7	Others	91.55	7.04	0.94	0.47	0.00

Those who transport livestock to distant markets and villages tend to incur higher transportation costs. Additionally, traders reported that commission fees also represent a significant and reasonable portion of their expenditures.

Management of care of animals during the intermittent periods of acquisition and resale by traders

The traders need to manage care of the animals during the intermittent periods of acquisition of livestock and their resale in different markets. The needs are varied and depend on different circumstances in which the traders operate. The choices made by the traders for managing the different types of care have been probed in this study. It is found that the traders (69.48 %) largely depended on the support of government veterinary staff for the health care needs of the animals.

Table No. 4.34: Care of Cattle during the intermittent period

Sl. No.	Type of Care	Action taken	Number	%
1	Health care	Support of veterinary	148	69.48
		Indigenous health care	11	5.16
		Don't need	54	25.35
2	Cattle feed	Assistant	112	52.58
		Local Farmer	35	16.43
		Self	18	8.45
		Don't need	48	22.54
3	Special diet	Yes	0	0.00
		No	213	100.00

4	Body care like bath, message etc.	Yes	123	57.75
		No	90	42.25
5	Control of effects of changes of climate	Yes	113	53.05
		No	100	46.95

The majority of traders (52.58%) depended on their assistants to manage the need for cattle feed. Traders typically did not retain cattle for extended periods and did not provide any special diet during the interim. Interestingly, 57.75% of the traders acknowledged that livestock required some body care and massages when retained for either short or long durations, and this care was managed by family members or employees. In contrast, small-scale traders, particularly those dealing in sheep and goats, stated that such care was unnecessary.

Infrastructural arrangements for successful conduct of trade

Some of the traders invested in infrastructure for the safety of the animals and running the business in efficient ways at their home with no construction of any kind of sheds in the markets.

Table No. 4.35: Infrastructural arrangements for successful conduct of trade at their home

Sl. No	Infrastructural Arrangements at home	Action taken	Number	%
1	Sheds	Yes	185	86.85
		No	28	13.15
2	Transport vehicle for livestock	Yes	42	19.72
		No	171	80.28
3	Stores	Yes	63	29.58
		No	150	70.42

A significant majority (86.85%) had sheds for housing livestock at their home, while only 19.72% owned transport vehicles specifically for moving livestock. Additionally, 29.58% had storage facilities, whereas the remaining 70.42% did not (Table 4.35).

Use of digital equipment bytraders

It is important to note that the digital development in this remote interior region comes very late. The local people are not much educationally sound. The digital equipment in terms of smartphones reached among them in the last 8-10 years ago; still, 22.54 % of traders are either using a small basic phone or not using any phone. The table below shows that 77.46 % of the traders reported using the digital equipment for managing their business but not for sending or receiving the payments.

Table No. 4.36: Use of digital equipment

N=213

Strategy	Opinion	Number	%
Use of digital equipment (mobile small basic phone)	Yes	165	77.46
	No	48	22.54
	Total	213	100.00

Intermediaries: Economic operations and returns

Terms of service of intermediaries, their clients and average earnings

Intermediaries offered their services for a specified fee, with some acting as commission agents for traders or regular buyers. In this present study, 85% of intermediaries reported that they provided services on a fixed payment basis. Commissions were relatively high when intermediaries took full responsibility for the sale of livestock. A large proportion (85%) of intermediaries served acquaintances in surrounding villages, including their own, while only 15% limited their services to traders, particularly those from outside the market, and these intermediaries earned more compared to those serving local acquaintances.

Table No. 4.37: Approximate deals and earning by intermediaries

Sl. No.	Average deal	Number	%	Average Earning in Month
1	1-5	0	0.00	0
2	6-10	3	15.00	4,333.33
3	11-15	7	35.00	6,142.85
4	16-20	6	30.00	7,833.33
5	21 and above	4	20.00	9,000
Total		20	100.00	7,700

The number of deals handled per month varied, with 35% of intermediaries managing between 11 and 15 deals, while about 50% handled 16 to 20 or more deals monthly. Average monthly earnings ranged from Rs. 4,333.33 to Rs. 9,000, with the overall average at Rs. 7,700. The highest earnings of Rs. 9,000 were reported by 20% of intermediaries, and Rs. 7,833.33 by another 30% (Table 4.37).

Transporters: Services and economic gains

Transportation plays a crucial role in moving livestock from one place to another. In the Koraput area, weekly livestock markets have existed every 20 kilometres for generations. Farmers in the region typically rear cattle alongside their bullocks, which are used for agricultural work, and sell their animals either within the village or at nearby weekly markets, often during family emergencies. Due to financial constraints, these farmers are accustomed to not using vehicles for transporting their livestock. Even local traders generally avoid vehicle transport for livestock.

Data from Table 4.42 confirms this trend: 80.28% of market participants did not use vehicles for livestock transportation, while only 19.72%-mainly those coming from distant locations-used transport facilities which was found in the case of Jayantagiri, Baligaon and Doraguda livestock markets, Jeypore district, Odisha state. Field observations revealed that nearly all large livestock arrived and departed the markets on foot, with very few being transported by vehicle. As a result, transporters in the area earned very little, and most relied

on transportation as a secondary occupation. Whenever the traders use vehicle, they generally use *tempo* (a small size of truck i.e. goods vehicle), motor cycle and use dual layer truck when they move to border state i.e. Andhrapradesh. In some cases, big traders also use dual layer truck during intra state trading.

The region's hilly and forested terrain, along with social factors, discouraged the use of vehicles for livestock transport. Traders often preferred to move cattle on foot, accompanied by cattle drivers, partly due to concerns about local social dynamics and the practical challenges of using vehicles in such landscapes.

Another important factor in determining the income is the distance between the market and the place of pick/drop of the animals. The distance of the destination from the market also determines whether a livestock transporter makes a single trip or multiple trips in a day. The minimum distance to which the respondents make the trips is 4-5 kilometres, while the maximum distance was nearly 95 kilometres. This data varies among different transporters. It was found that 63.33 % of the respondents mostly make a single trip on a market day, while those transporting only till a limited distance in the surrounding areas of the market may make more than three trips in a day as well (6.67 %). On the other hand, there were some drivers who had a fixed rate for transportation. All these factors influence the net earnings in a month. While transporting the animals, the transporters also provide flooring using mats or dry grass.

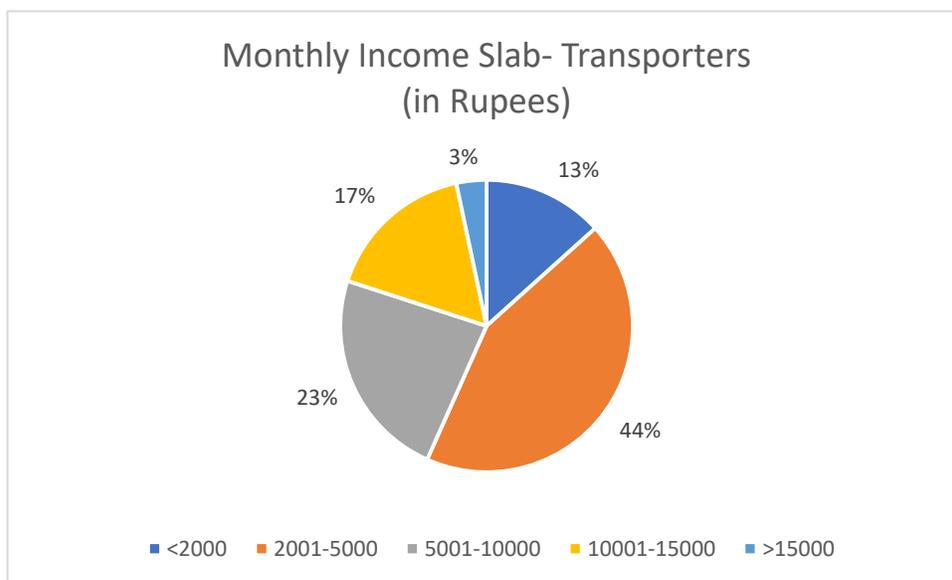


Fig.4.3: Monthly Income of the transporters

Fig 4.3 indicates that most transporter-respondents earned between ₹2,001 and ₹5,000 per month by moving livestock to and from the weekly market. Among those using light motor vehicles (LMVs), 46.67% typically transported two animals per trip, averaging 12 trips and earning around ₹10,000 a month. Interstate traders with large, dual-layer livestock trucks transported buffaloes from the Jayantagiri weekly livestock market to Andhra Pradesh, carrying over 50 buffaloes per trip with the assistance of 2-3 helpers. These assistants were responsible for checking on the cattle every 10–15 kms to ensure none sat on the floor, as doing so could result in injury or death from trampling. Assistants were paid ₹5,000–6,000 per trip for their work.

Of all transporters interviewed, 93.33% had regular clients who booked their services verbally, and all received payments in cash. Additionally, 40% of transporters preferred to accept digital payments, while 63.33% requested clients to pay an advance for fuel, with the remaining balance settled upon delivery at the destination.

SERVICE PROVIDERS

In livestock markets, several service groups provide essential goods and services for the people who attend the markets, including sellers and buyers, earning their livelihood through these services. Among them, rope sellers in the market offer a variety of ropes used for tying animals, as well as decorative items such as *naki*, *doga*, and *jotah*, which are often used to adorn livestock for festivals or sales. Food vendors serve tea, snacks, meals, and even local rice beer to market attendees. Local assistants, livestock loaders, and livestock drivers provide essential services to traders, sellers, and buyers. These service providers are integral to the market ecosystem, supporting its vibrant operation while sustaining their own livelihoods and contributing to the community's prosperity.

Table.4.38: Percentage of Different Type of Service Providers in Cattle Market

N= 20

Sl. No	Primary Occupation	Nos.	%	Religion					
				Hindu	%	Christian	%	Islam	%
1	Rope Maker & Seller	11	15.49	11	15.49	0	0.00	0	0.00
2	Hotel Food Business	13	18.91	13	18.91	0	0.00	0	0.00
3	Cattle Drive Men	10	14.08	10	14.08	0	0.00	0	0.00
4	Cattle Loader	04	5.63	04	5.63	0		0	0.00
5	Pan Stall	03	4.23	03	5.23	0	0.00	0	0.00
6	Sheep's Hair Cutter	01	1.41	01	1.41	0	0.00	0	0.00
7	Tea & Snacks Seller	06	8.45	05	7.04	01	1.41	0	0.00
8	Local Liquor(mod/) Sellers	04	5.63	04	5.63	0	0.00	0	0.00
9	Local cake seller	01	1.41	01	1.41	0	0.00	0	0.00
10	Vegetable Seller	02	2.82	02	2.82	0	0.00	0	0.00
11	Grocery Shops	02	2.82	02	2.82	0	0.00	0	0.00
12	Assist Traders	09	12.68	08	11.27	01	1.41	0	0.00
13	Water Carriers	03	4.23	03	4.23	0	0.00	0	0.00

14	Meat & Dry Fish Seller	02	2.82	0	0.00	02	2.82	0	0.00
Total		71	100.00	67	94.37	04	5.63	0	0.00

Table 4.38 shows that 18.91% of the service providers primarily worked in the hotel food business, with all 13 individuals in this group identifying as Hindu. Rope makers and sellers formed the second-largest group, accounting for 15.49% of service providers, with all 11 individuals belonging to Hindu and the Dom caste. Overall, 94.37% of the service providers were Hindu, while 5.63% were Christian. The study also found that the majority of service providers, especially those running hotel businesses, now accept both cash and digital payments. The use of cash-only payments has completely disappeared, reflecting a shift towards modern payment methods and highlighting the growing social mobility among both service providers and their customers as they adopt more convenient and advanced transaction options. A significant proportion of service providers, particularly rope and bell sellers, fell into the low weekly rent category and typically set up their stalls in front of hotels, where there is high foot traffic for tea, snacks, and meals.

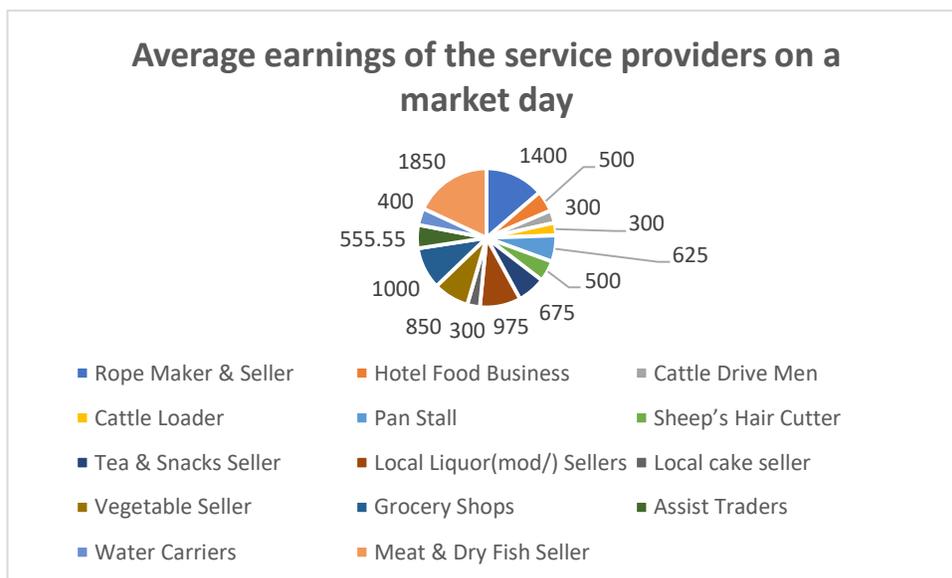


Fig: 4.4: Earnings of the service providers on a market day (in Rs.)

Service providers in the hotel food business reported the highest weekly income, earning up to ₹1,850 from the weekly livestock markets at Jayantagiri, Baligaon, and Doraguda. Some of them also attend other weekly livestock markets in the Jeypore district. However, the average weekly income for some service providers was as low as ₹300, which is below the national average household income and makes it challenging for them to sustain themselves in today's society. (Fig 4.4)

Service Providers

Livestock Market serves people of all levels. Generally, livestock are bought and sold in the Markets. Apart from this, buyers, sellers and other people also come to such places. Daily use items are sold on the front of this road in the markets. Similarly, there are also some shopkeepers behind or outside the Livestock Market complex in all of the Jayantagiri, Baligaon and Doraguda livestock markets. In most of the cases, people living nearby villages set up shops here. However, very few people travel a distance of 50 kilometres to come here and open their shops. In these weekly livestock markets, shops of related goods are opened as per the requirement of the local villagers. Not only livestock are sold in this market but all the goods related to common life such as vegetables, dry fish, meat etc are also available for sold in these above mentioned livestock markets.

Importance of Local People on the Rural Cattle Market

The Rural Livestock Markets provide employment opportunities to local villagers and villagers living nearby of Jayantagiri, Baligaon and Doraguda livestock markets and its adjoining areas. About half of the shopkeepers of the Market run their shops once a week and earn their livelihood from these livestock markets. They usually sit on that particular weekly livestock markets and rest for 6 days as well as do their household activities. Whereas, about one fourth of the shopkeepers either goes to other nearby livestock market. They generally get suitable agricultural work or daily wages of different types for about 3-4 days in a week. Whereas, the other one fourth of villagers looks for work as labourers, agricultural labourers, etc. Also, they sometimes get work as labourers for 1- 2 days in lean season.

Importance of Service Providers and the Shopkeepers

People earn more income here than on other days from these market days. Whereas on other days they either do not earn anything or earn very little. Sometimes there are more customers in the weekly livestock market day. Hence, there is a greater possibility of sale of their products. Whereas, on other days other than the market, they have to go door-to-door to sell. In this, the shopkeepers get tired and the sale of their goods is also not as expected. Rural Livestock Markets usually open at 8-8.30 in the morning and close at around 3-3.30 p.m. in the afternoon. Hence, most of their goods are sold in six-seven hours of work. Whereas, despite going door-to-door the whole day, all their goods are not sold in these livestock markets.

Impact of Atmosphere and Weather on Service Provider's Service

Generally, the Rural Livestock Market is adversely affected by sunlight, rain, etc. The result of which is that they are able to earn less income on that particular day. If it rains on the day of the market, most shopkeepers close their shops. After the rain, the shops generally do not open again on that day. Whereas, the market do open. In the case of other days, shops open less during the rainy season. To avoid rain, local shopkeepers bring umbrellas from their homes. Because, customers also come to this market on these days. But, due to limited villagers coming on these market days, the sales also decrease proportionately. During the rainy season, customers stay under the shade of a tree, the umbrella of a house, etc. to avoid rain. But, the effect of sunlight is less on the market. Because the Rural Livestock Markets studied were getting shade due to the presence of trees.

Gender Issues and Role of Women among Service Provider

In the Rural Livestock markets, the dominance of men (78.87%) is more and only 21.13% women are present in this area. In the markets, division of labour has been observed on the basis of physical structure. Men work as labourers, bringing the livestock (i.e. cow, buffalo, calf, etc.) by foot, loading the cattle in the vehicle, selling *paan* (beetel leaf), *bidi* (locally made cigarate) etc., supplying water for the shop and other work and helping in selling the livestock. Only men were found selling in the grocery shop as well. Apart from this, only one man was found cleaning the hair and cutting the nails of sheep and other cattels. Similarly, only one man was found selling pork meat and painting for cattle's

symbol. No role of women was found in cleaning of market areas. Whereas, all the sellers of country liquor were found to be women. During present study, it was found that men did not sell country liquor in any market. Similarly, both men and women were found to have their own and separate vegetable shops, rope shops, tea shops, lunch meal shops, etc. Numerically, there was equality in the number of vegetable shops owned by men and women. Similarly, men were more in number among those selling ropes, tea, and lunch meal shop. Whereas, women were less in this lunch meal shop category. On the day of the market, their children also stay with them and their children do not go to school on this day. Similarly, 2-3 members are required to make and sell lunch (meal of rice plate), tea, etc. In which generally, the family members like husband-wife, mother, daughter, son, etc. together help in this business. Women make country alcohol from Mahua in the traditional way and sell it in the market. Women informants narrated that they have learnt it from their mother, grandmother or mother-in-law. Similarly, the wife or mother of the businessman makes lunch in the market or trains them to prepare rice meal along with vegetables, egg and preparation of meat. The pork seller also told that both husband and wife help each other while selling.

Summary

The economic facets of the three weekly livestock markets at Jayantagiri, Baligaon, and Doraguda reveal their crucial role in the rural landscape, both as centers of commerce and as pillars of community livelihood. These markets serve as essential venues where farmers and villagers regularly sell livestock-often only in times of financial need or ahead of seasonal events-and use the proceeds to meet household requirements. The markets also allow villagers to purchase livestock for farming or home rearing, particularly goats and sheep, while traders actively engage in buying animals for resale or transport to other markets and also to border state Andhra Pradesh, thus sustaining a dynamic cycle of rural trade.

Beyond direct sales, the markets support a diverse ecosystem of intermediaries such as *jhalaris*, who facilitate transactions and earn commissions, as well as service providers, small business owners, transporters, and labourers, all of whom rely on the market for their livelihoods. This interconnectedness ensures that the economic benefits of the livestock markets extend beyond farmers and traders to a wide range of rural participants. Notably, marginalized communities, especially those from Scheduled Castes, are prominently

represented among traders and farmers, highlighting the markets' inclusive nature and their role in supporting social mobility.

The markets' economic significance is further underscored by the use of livestock as a form of mobile wealth or "natural bank," enabling low-income households to address urgent financial needs-such as social obligations, healthcare, or education-without resorting to high-interest loans from local money lenders. The data from the markets, such as the predominance of buffalo sales in Jayantagiri and the higher proportion of goats and sheep in Baligaon, reflect local demand patterns and seasonal influences, while the absence of certain livestock during peak farming seasons points to the adaptability of market activity to agricultural cycles.

Despite their importance, these markets continue to operate with minimal infrastructure and regulation. Most transactions are conducted in cash, as digital payment systems have only begun to appear among few service providers and are not yet common in livestock trading, largely due to limited access to technology and a strong preference for face-to-face dealings. Trust and the ability to personally inspect animals remain central to the transaction process. Additionally, the transportation of livestock is predominantly done on foot by hired laborers, reflecting both economic constraints and the realities of local geography.

This chapter reveals that the economic activities of these weekly markets are deeply intertwined with the social fabric of rural communities. They not only facilitate trade and income generation but also reinforce traditional practices and community bonds. Despite challenges, these markets remain indispensable to the economic resilience and social cohesion of rural life, continuing to adapt and thrive as vibrant centres of both commerce and community interaction.

Chapter 5

SOCIAL FACETS

A social network is a structure of relationships and interactions among individuals, groups, or institutions that shape societal dynamics. These networks are fundamental to the transmission of culture, which encompasses shared values, beliefs, customs, and practices passed down through generations. The relationship between social networks and culture is evident in how traditions and norms are reinforced, adapted, and shared within communities. In the context of the Jayantagiri, Baligaon and Doragudalivestock markets, Jeypore district of Odisha state, a social network refers to the interconnected relationships and interactions among farmers, herders, intermediaries, traders, transporters, service providers and other stakeholders who participate in these livestock markets. These networks facilitate the exchange of livestock while also fostering social bonds and cultural practices. Beyond economic transactions, the social network in the Jayantagiri, Baligaon and Doraguda livestock markets often reflects promotion of interethnic relationships among different communities as market participants cutting across caste, religion and other such factors, site for social reconciliations, social interaction, traditional knowledge relating to livestock health and behaviour, knowledgable persons identified from amongst social circles involved in livestock rearing and so other activities related to it, traditional customs, and community dynamics, making it a space where economic, social, and cultural interactions converge.

Social Networks in Rural Livestock Markets

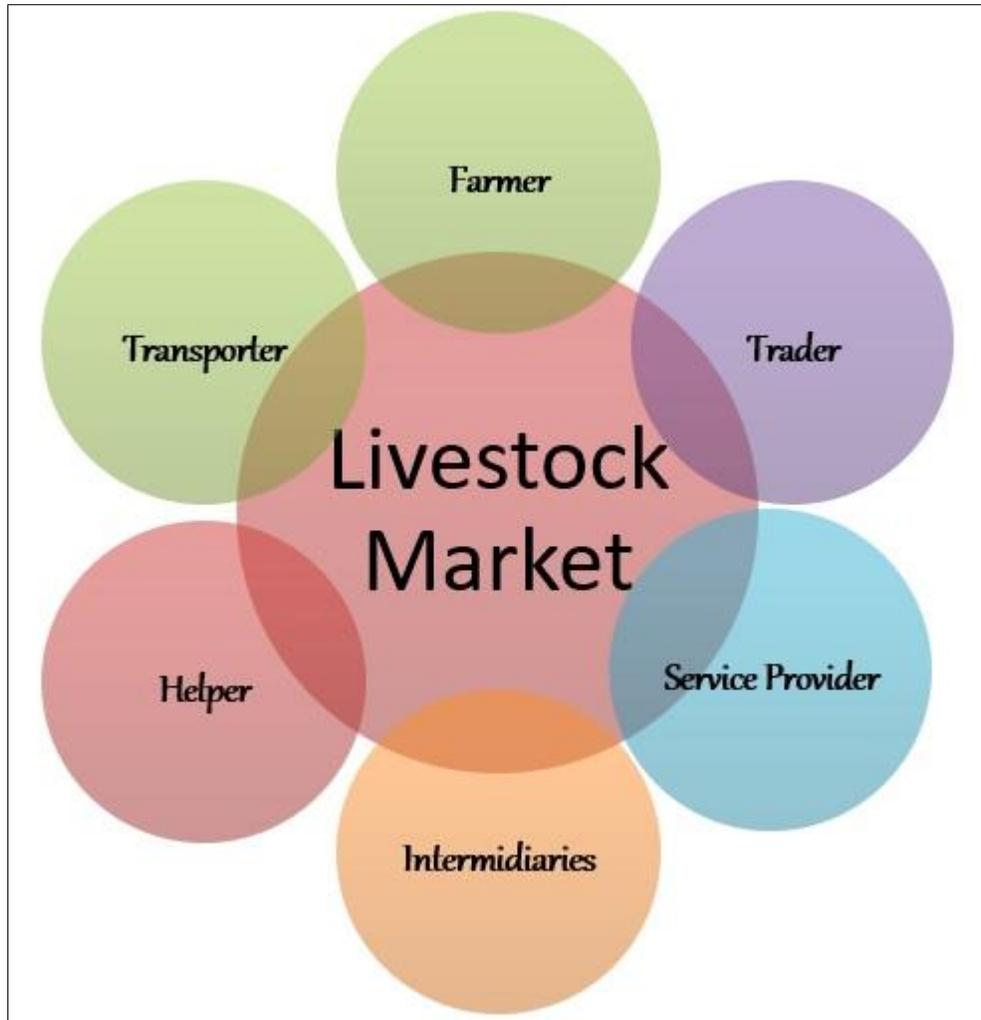


Figure 5.1 Social network among Market Participant

Rural weekly livestock markets of Jayantagiri, Baligaon and Doraguda of Jeypore district served as more than just economic exchange points; they operated as living arenas where social relationships were initiated, expanded, and sometimes deepened. The figure that depicted these markets placed the market itself at the center, surrounded by key stakeholders: farmers, intermediaries, traders, service providers, transporters, helpers and so on. These participants, while primarily driven by economic roles, contributed actively to the formation and reshaping of social networks. Their positions and interactions in the diagram

suggested dynamic, fluid relationships — some deeply embedded, others functional, and a few limited to simple social courtesies.

Many market participants believed that regular attendance at these livestock markets had enabled them to meet individuals they would not have encountered otherwise. These markets, being held periodically in central rural locations, attracted diverse participants from various villages, castes, and occupations which are already discussed in Chapter 2, 3 and 4. Some of these individuals hailed from distant regions, spoke different dialects, or followed other religions. For some respondents, this exposure to unfamiliar individuals was described as eye-opening. Others considered it routine, merely a part of commerce. Yet, even those with limited interest in forming social bonds acknowledged that livestock markets expanded their reach, if not necessarily their emotional networks.

Among those who met new people in these livestock markets, many informants narrated that, over time, those contacts transitioned into trusted relationships. These participants described situations in which repeated transactional interactions grew into friendships. A few of the informants from the market participants even claimed that such individuals eventually visited their homes, attended family functions, or were called upon during emergencies. However, not everyone agreed with this outcome. Some respondents noted that even after years of contact, certain market relationships remained strictly transactional. A trader might offer better prices or a transporter might always be available on time, yet the relationship, in those cases, remained professional. These individuals maintained clear boundaries between economic utility and social intimacy.

When asked which categories of people were most likely to become part of one's social network through market participation, responses varied based on frequency of contact, mutual dependency, and trust. Farmers consistently reported that fellow farmers were the most likely to be absorbed into their social circles, with nearly all respondents rating this connection as highly probable. Traders, transporters, service providers, particularly veterinarians, feed sellers, and animal health specialists, helpers those who forwarding livestock on foot to the livestock markets were also considered highly likely to form lasting relationships. Their roles were directly tied to the success of farming activities, and their regular presence at the markets fostered familiarity.

Transport personnel also featured prominently in participants' networks. Many farmers and traders relied on the same set of drivers or transporters for moving animals. A few even developed close friendships with transporters from different regions or religious backgrounds. In contrast, government officials and staff from regulatory or tax agencies were far less likely to be integrated into social networks. Some respondents noted that such officials maintained formal postures and rarely stayed long enough at the markets to allow for deeper interaction. Others expressed discomfort or mistrust toward political figures or officials, often seeing them as disconnected from everyday realities.

Opinions about petty vendors—such as those selling food, water, ropes, clothing for livestock, vegetable sellers, grocery sellers, meat businessmen, dry fish sellers, water carriers and others were also expressed their permanent interethnic relationships as well as social interaction among themselves as well to market participants. Some marketgoers said they routinely interacted with these vendors and valued their presence, especially those who offered credit or were from the same village. Others, however, viewed these relationships as fleeting and impersonal. Private financiers and money lenders were not so important in the market's ecosystem. Trust was crucial in these relationships, and those who did not feel secure often kept interactions strictly formal.

The role of social identity in the formation and maintenance of market relationships was another point where opinions diverged. A majority of respondents stated that identity of participants such as religion, caste, language, and regional origin did not play a role. Among these individuals, many felt that identity shaped their comfort levels and expectations. For example, farmers often expressed greater willingness to collaborate with people from the same caste or who spoke the same dialect. For them, shared identity increased the chances of attitude alignment, smoother communication, and easier conflict resolution. Some mentioned that having a shared background made it easier to mobilize family support or acceptance when introducing new relationships from the market into personal life.

A considerable number of these participants believed that social identities mattered to a considerable extent or even "mostly." They offered reasons such as the familiarity of customs, perceived honesty, and fewer misunderstandings when dealing with someone of the same cultural or social background. In several cases, respondents said they had formed

strong bonds only with individuals from the same caste or religion because they felt safer or more confident in those interactions.

On the other hand, a significant proportion of market participants disagreed it. They insisted that social identity did not influence who they worked with or became friends with. These individuals gave various reasons for their views. Some believed that most contacts were from outside their immediate village or community, making identity less relevant. Others noted that market relationships were primarily built around mutual economic interests rather than tradition. They emphasized shared values like honesty, reliability, and help in times of crisis as more important than caste or language or religion.

Several respondents described instances where they developed meaningful relationships with people who differed from them in significant ways. For instance, a Hindu farmer from one district reported an ongoing and respectful relationship with a Muslim transporter from a neighboring region. Their partnership began during a particularly challenging monsoon season when transport options were limited. Which started as a necessity evolved into trust and regular collaboration. Another farmer detailed a friendship with a woman selling rice beer, noting that although she belonged to a different caste, their relationship had grown over time due to shared challenges and mutual support during covid-19.

Some participants reflected on the depth and nature of their relationships with market acquaintances. These ranged from fully intimate friendships—marked by emotional sharing and frequent communication—to purely functional ties centered around logistics and trade in case of few traders and intermediaries. A third type of relationship was described as rooted in social courtesies: exchanges of greetings, polite conversation, and occasional assistance without deeper involvement. Each type had its place and value. For example, some traders preferred to maintain functional relationships to avoid personal entanglements, while others saw value in emotionally invested partnerships that could endure beyond the market space.

When asked whether they viewed livestock market participation purely through the lens of monetary exchange, most participants rejected that notion. Although economic interests were central, many reported that the markets also served as social events. These were occasions to meet peers, share updates, resolve disputes informally, and observe new trends. Some individuals went to the market even when they had nothing to sell or buy, simply to

stay connected with the broader community. The markets functioned like rural gathering spaces, where social, emotional, and informational exchanges occurred naturally alongside trade.

Regarding whether social identity played a role in specific market transactions, responses were complex. In livestock trading, many participants believed that identity did matter. Several claimed that they trusted individuals from their own caste or religion more when finalizing deals involving large sums of money. They felt that shared background increased the likelihood of fairness and follow-through. In contrast, healthcare services for animals were generally viewed as identity-neutral. Participants prioritized skill and experience over background when seeking treatment for their livestock. Similarly, transport services were judged more on timeliness and cost than on the driver's caste or religion, although some preference existed for familiar drivers from the same region.

When engaging with intermediaries or brokers, identity played a moderate to strong role, particularly because these participants often handled sensitive negotiations. Participants wanted to ensure that such individuals were not biased or exploitative, and those from similar backgrounds were perceived as safer or more predictable. During dispute resolution, identity had a more pronounced influence. Participants reported that support and credibility often depended on one's social ties. In tense situations, having people from the same caste or region present often swayed outcomes in one's favour, either formally or informally.

Participants also highlighted other aspects where identity influenced market activities. For instance, informal credit arrangements often relied heavily on trust, and that trust was frequently rooted in shared community membership. Some individuals lent or borrowed money only within their caste or religious group, fearing defaults or dishonour if they crossed those social lines.

Taken together, the figure representing the social network of the rural livestock market encapsulated not just the economic functions of various participants but also the diverse, layered relationships that emerged through repeated interaction. Farmers, traders, service providers, transporters, intermediaries, and helpers all played roles in weaving a complex web of associations—some ephemeral, some enduring. These relationships were shaped by proximity, frequency of interaction, shared interest, perceived honesty, and social identity.

The livestock market thus acted as a microcosm of rural social life—where values, norms, economics, and emotions intertwined. Some networks solidified over years of collaboration and mutual dependence, while others remained rooted in necessity and momentary alignment. Through these stories and patterns, it became evident that the rural livestock market was not just a transactional venue but a foundational site for building and sustaining the social fabric of rural communities.

Case Study of Market Participants in Jayantagiri, Baligaon, Doraguda and its adjoining Livestock Markets of Jeypore district, Odisha state

Case Study I

Vighan Gowda and his Livestock business

Vighan Gowda, a 21-year-old farmer and trader, lived in Jayantagiri village, which is located in a rural area. Vighan's livelihood revolved around his sheep farming and trading activities. He owned a total of 46 sheep, all of which were of the desi breed, which are known for their resilience and adaptability to the local climate. Among the 46 sheep, 35 were females, and the rest were males.

Vighan had a very specific routine when it came to his sheep. He made sure to sell all the male sheep twice a year, ensuring that his stock was managed for reproduction. However, he did not sell any of the female sheep because he relied on them for reproduction, which helped maintain and grow his flock. This careful strategy ensured the long-term sustainability of his sheep farming.

In addition to his sheep farming business, Vighan also made investments in other forms of livestock. For example, he purchased four buffaloes from the Jayantagiri livestock market for his domestic use. The buffaloes were primarily meant for milk production and other household purposes.

Every day, Vighan's sheep and buffaloes would go to graze in the fields, a routine that took place from 8:00 a.m. to 5:30 p.m., making it a significant part of the livestock management process. During these hours, Vighan would tend to other business ventures as well. He ran a chicken shop and engaged in poultry farming, diversifying his income sources.

In the Jayantagiri livestock market, Vighan frequently interacted directly with traders. He valued these direct relationships, as they enabled him to understand the market trends and negotiate better deals for his livestock. On some occasions, when a deal had to be made

quickly, Vighan needed to rely on intermediaries to help speed up the transaction. These intermediaries played an important role in facilitating quick deals by connecting buyers and sellers who otherwise might not have known each other.

Recently, Vighan had sold four sheep for ₹12,000 in a transaction that went smoothly due to his market connections and the help of intermediaries when needed.

Case Study II –

Vijay Kumar and his Livestock Trading Business in Jayantagiri, Baligaon, Dungarpur and Navaranpur Livestock markets

Vijay Kumar, aged 28 years, was another active participant in the livestock trade. He lived in Chargam village and had built his business by regularly trading animals in multiple markets. Apart from the Jayantagiri livestock market, Vijay also travelled to Baligaon, Dungarpur, and Navarangpur livestock markets, where he bought and sold goats and sheep. Vijay had come to Jayantagiri specifically to purchase goats or sheep. He was keen on identifying good deals and making profitable transactions. According to him, small sheep sold for ₹2,000–₹3,000, while larger sheep could go for ₹3,000–₹7,000. Vijay mentioned that if he could find larger sheep priced around ₹5,000, it would be a good buy.

The nature of Vijay's business involved buying sheep or goats from one market and then reselling them at other markets. This enabled him to earn a profit from the difference in prices across various markets. He explained that his average profit per animal was around ₹300–₹400, although this would be after deducting ₹500–₹1000 for transportation costs.

Vijay was also familiar with the challenges of transporting livestock. Occasionally, the police would stop transport vehicles, and he would have to show market receipts to ensure that the animals were being transported legally. Sometimes, he would have to pay a bribe of ₹500–₹1,000 to avoid delays or fines. Toll tax and other travel expenses were also his responsibility.

The period between December and April was particularly busy for Vijay, as the wedding season led to an increase in demand for sheep and goats. During this time, sales would peak, and Vijay would travel more frequently to various markets.

Previously, Vijay had transported livestock to Visakhapatnam, Andhra Pradesh for sale. However, he had recently shifted his focus to local markets around Jayantagiri, finding it more efficient and profitable to sell closer to home.

Social and Economic Interactions in the Livestock Market

Even though Vighan Gouda and Vijay Kumar came from different communities, they worked together and interacted in the Jayantagiri livestock market primarily for economic reasons. Here, caste, religion, and region were secondary considerations; what mattered more were the business transactions and the mutual benefits that could be gained from collaborating.

In fact, the regular participation in the livestock market allowed both Vighan and Vijay to expand their social networks, meeting people outside their immediate circles. Through these interactions, Vighan had the chance to meet various people such as service providers, traders, intermediaries, ethno-vet specialists, and other farmers. These connections were essential for securing better prices for his livestock and minimizing the potential for conflict or disputes.

During one particular interaction at the market, Vighan and Vijay struck a deal for some sheep. They finalized the deal with a ₹10 advance, and the remaining payment was made in cash. Once the transaction was complete, Vighan visited other service providers in the market, possibly for some food or shopping, while Vijay looked for a transporter to help move the sheep to a different market.

Case Study III

The Role of Ahmad Kuldeep as a Transporter

To facilitate the transportation of the livestock, Vijay Kumar (local village resident nearby house of Mr. Ahmad Kuldeep) reached out to Ahmad Kuldeep, a 35-year-old transporter who lived in Boriguma village. Ahmad owned a three-wheeler pickup truck, which he used to transport animals. He charged ₹1,000 for up to 10 kilometers.

Mr. Ahmad Kuldeep ensured the comfort of the animals during transport by lining the pickup with dry leaves and bedding. This was a thoughtful approach, as it minimized the discomfort for the animals during the journey. Ahmad also mentioned that, on occasion, when the police stopped the vehicle, he was able to show them the receipt from the market, which often allowed him to continue without any issues. However, there were times when he had to pay ₹500 to ₹1,000 in bribes to avoid further delays.

To unload the animals, Ahmad used a ramp, which helped ensure that the animals were safely unloaded at their destination.

Case study IV

Buti Paraja

Located in Odisha's Koraput district, Durga Bhatta is a quiet village where a locally famous individual known as Buti Paraja resides. At the age of 67 years, Buti has been practicing traditional cattle healing for over 45 years, carrying forward the indigenous knowledge of his father passed down to him. Locally known as a *Guniya*—a traditional healer—he is sought after for his skill in treating livestock using indigenous methods rooted deeply in the region's flora.

In Tribal areas where formal veterinary services rarely exist, Buti's traditional skills provide the farmers with the required assistance. Buti, like all traditional healers, does not require formal education in veterinary specialization, but possesses unmatched livestock treatment abilities. His holistic approach does wonders not only for the livestock, but the economic life of the village as well. When an animal falls ill, families face the prospect of losing such critical income. Buti, in such cases, proves himself to be a lifesaver alongside his existing traditional methods that most people assume would pose no help in treatments. Most of the farmers, before deciding to make livestock transactions, often consult with him, seeking assurance about the health of their livestock. His expertise acts not wonder to farmers alone, but also the entire village economy as a whole.

In cases of fractures or bone pain, Buti uses the epiphytic plant *Banda roxburghii* (locally called Hadsikla) by preparing a paste, applying it to the injured area, and securing it with bamboo splints. For treating loose motion in cattle, he recommends a combination of fruits like *Harida* (*Terminalia chebula*), *Amba chali* (*Mangifera indica*), and *Munga chali* (*Moringa oleifera*), ground into a paste and fed to the animal three times daily. When cattle suffer from a condition locally called Basura, where thorn-like structures form on the tongue and eating becomes difficult, Buti prepares a paste of two millets, *Kangu* and *Suan*, mixed with cow's milk and gently applies it to the tongue, offering an indigenous solution where modern veterinarians would use potassium permanganate.

For fever, or (locally called as *Joro*) as it's known locally, Buti identifies the condition by feeling the cattle's ears. He treats it by grinding the leaves of *Gango Shivli* (*Nyctanthesarbor-tristis*) with sugar and mixing it into warm water, which he feeds the cattle on an empty stomach for three consecutive mornings. His methods are considerate,

easy to comprehend, and adapted to the particular setting. Significantly, Buti asks the cattle owners to get the medicinal plants themselves, thereby keeping his costs minimal. His payment expectations are nominal, usually only a few rupees or other small gifts, which makes his services available even to the most vulnerable families.

Buti is well-known in his community and has built this reputation organically over the decades, and what mattered most was the more than visible recovery of hundreds of cattle under his supervision. People like Buti Paraja remind us that traditional knowledge is very much alive in these interior areas of Jeypore block, Odisha state and also active in rural India, expertly holding communities together; especially in areas that modern infrastructure has yet to reach.

Case study V

Balaram Harijan

In the Jayantagiri livestock market in Koraput district of Odisha, livestock are not just animals—they are wealth. For many tribal families, a healthy Livestock means a source of income and social pride. Among the people moving through the livestock market, one figure stands out: Balaram Harijan aged 62-years-old farmer known far and wide as a *Guniya* in the local language.

Balaram never went to school, but he carries decades of inherited knowledge about livestock health and behavior. His skills were passed down through his family, sharpened by years of careful observation and practical experience. What make him different are his keen observation skills of minute details like drooped ears, pauses in movement, or the way an animal eats. To Balaram, these characteristics aren't simply peculiar; they signify upcoming injury or illness. His remarkable skill in anticipating mating cycles, interpreting mood swings, and evaluating an animal's physical fitness and age makes him an important figure in the market.

His understanding of animal welfare and the economics of livestock trading is extremely interlinked. In a tribal setting where livestock markets do not have formal veterinary examinations, Balaram's word is regarded with great importance. Buyers frequently ask for his professional advice, anticipating his judgment on the animals' productive value, before making any financial commitments. Additionally, sellers seek to establish their livestock stake's speculative price through Balaram's validation. Depending

on his assessment, they could greatly alter the expected price. An animal in good condition can enhance market value by several thousand rupees, while a sick one means financial hardship that no farmer can afford.

Balaram has a prominent position in his community. He earned his reputation gradually. Villagers noticed that livestock under his advice healed quicker and that animals he allowed to stay under his observation remained healthier longer. He gradually became the “man of the village” as well as in the nearby Shahis (hamlets). His reputation is earned, not titled, something that is tribal society where trust is built through efforts, not promises etched through documents.

He has various approaches for traditional treatments. For foot and mouth disease, Balaram makes a paste of Sohentonka Gocho (*Tumeriarubra*), and for Phularogo, a swelling neck disease in cattle, he uses a Bryophyllum herb, Hemakakri, which is a close relative of Aloe vera. He heals cattle with this knowledge of indigenous medicine. Payment for his advice is casual; some days it's a token amount, and some days a local produce, but no matter what, respect remains constant.

However, Balaram understands the changes that traditional wisdom has. The effects of climate change, along with new disease outbreaks, are testing older ways. In more extreme cases, he refers owners to veterinary services, which are problematic in terms of transport and finances for many. Cattle health, and thus rural prosperity, would be stronger in the case that traditional knowledge and modern veterinary medicine were applied in a more harmonized manner.

The story of Balaram Harijan reminds us that a profound understanding of a place still drives its economy. His talent extends beyond providing crucial veterinary services, controlling the flow of money and trust around the tribal economy of Odisha. He is one of many community practitioners demonstrating the power of local expertise that helps make a living where systems of support are absent.

In the case of the Jayantagiri, Baligaon and Doraguda livestock markets, regular participation in these livestock markets provides opportunities for individuals to meet people who were not previously in their social circles, thereby enabling them to create, widen, and sustain social networks. Most of the participants in these livestock markets learn their trade from family members, including parents, siblings, and in-laws. For many participants, consistent engagement in these markets allows for the transformation of new contacts into integral parts of their social networks. This broadening of connections is particularly significant as participants interact with various stakeholders, including traders, intermediaries, ethno-veterinary specialists called *Guni*, members of the same professional group like fellow farmers and traders, staff from tax collection and space management agencies, transportation personnel, and service providers. To a lesser extent, participants may also engage with government officials, political leaders, insurance agents or officials, and individuals running petty businesses such as food or clothing stalls. Big traders also form part of this extended network.

Social Identities and Their Role in the Jayantagiri, Baligaon and Doraguda Livestock Markets

Koraput district in Odisha, as per the 2011 Census, has a total population of 13,79,647 comprising 6,78,809 males and 7,00,838 females. Scheduled Tribes (ST) constitute 50.6 percent of the population, while Scheduled Castes (SC) makes up 14.2 percent of the population (Census of India, 2011).

The communities in Koraput district include Acchuvaru, Agar, Badhei, Bagata, Bariki, Bauri, Bavuri, Bhandari (Barber), Brahmin, Chandala, Chitra-ghasi, Dandasi, Dhakkodo, Dhobi (Dhoba), Dhuliya, Domb, Gauda, Golla, Gudiya, Haddi, Jaggali, Kalingi, Keuta, Kandara, Kansari, Karan, Kshatriya, Kumhara, Boipari, Lohara, Madiga, Mala, Mali, Omanataya, Paidi, Paika, Pinda, Rona, Sapari, Sundi, Sankhari, Telli, Tanti, and Valmiki, Bagata, Bhottada, Bonda Poraja, Didayis, Gadaba, Gond, Jatapu, Khond/Kondh/Kandha, Konda-Dora, Koya, Pentiya, Savara. Muslims, Christians and many more (Senapati, et al., 1966)

The religious beliefs of Koraput's population can be broadly categorized into two groups: (a) mainstream religions like Hinduism, Christianity, Islam, Buddhism, Sikhism, and Jainism, and (b) tribal religions. Most non-tribal people follow Hinduism and primarily worship deities such as Shiva, Vishnu, and Shakti. They also revere tribal gods and goddesses unique to the district. Christianity in Koraput is primarily practiced by converted tribals who maintain certain Christian customs like church attendance and festival observance, while also retaining tribal customs and beliefs that sometimes contradict Christian doctrines. Tribal religions, although specific to each tribe in name, share common characteristics such as totemism, polytheism, magic, and the absence of a belief in a supreme being. There is a significant overlap between Hindu and tribal religious practices, with both traditions influencing one another (Senapati, et al., 1966). Among the religious groups, the Hindus form the majority, followed by Christians while followers of Islam, Sikhism, Buddhism, and Jainism form a negligible proportion (Census of India, 2001).

The district is linguistically diverse, with 12 languages spoken: Oriya, Kui, Proja, Telugu, Khond/Kondh, Gadaba, Hindi, Bengali, Urdu, Bhatari, Dhurwa, and Malayalam. Oriya is the most widely spoken mother tongue in the district, followed by Kui, Proja, and Khond/Kondh, which occupy the second, third, and fifth positions, respectively, in terms of the number of speakers. The district's population, predominantly comprising Scheduled Tribes, speaks several tribal languages.

Despite the breadth of interactions, social identities such as religion, caste, language, and regional background do not play a significant role in determining whom participants incorporate into their social networks in the Jayantagiri livestock market. This is primarily because most of the new contacts are from outside the participants' home villages, and the relationships established in these livestock markets are largely restricted to economic matters besides interethnic relationships and social interaction and also as site for social reconciliation. These relationships are built around similar interests and are underpinned by basic human values rather than shared social identities. In this context, participants focus on the functional and practical aspects of their interactions rather than factors such as caste, religion, or regional belongingness.

Participants in these livestock markets generally do not develop intimate relationships with those they meet at the market. Any relationships that do form are usually functional, serving

specific economic or professional purposes. These functional relationships are not influenced significantly by religion, caste, or region. Instead, the shared occupation of livestock trading often acts as the initial point of contact, creating a context for functional relationships to develop. Over the time, these connections remain centred around market activities, ensuring that personal or social identities do not overshadow the primary economic purpose of these interactions.

In the Jayantagiri, Baligaon and Dorguda livestock markets, participants prioritize monetary considerations when engaging in activities such as the sale and purchase of livestock. Factors such as social identity, including caste, religion, region, and language, hold little to no importance in the various market-related transactions. These transactions include livestock trading, accessing healthcare services for livestock, arranging for the transportation of animals, engaging with intermediaries and traders, and resolving disputes that arise during market activities. The emphasis remains firmly on achieving economic objectives, emphasizing efficiency, fairness, and practicality over social or cultural affiliations.

Regular participation in these livestock markets fosters the creation and maintenance of a professional network that benefits participants economically. Through repeated interactions, individuals become familiar with farmers, traders, intermediaries, transporters and service providers who play crucial roles in facilitating market operations. This familiarity enhances trust and reliability in economic transactions, even though the relationships remain functional rather than personal. For instance, participants might frequently consult ethno-veterinary specialists for advice on livestock health or rely on transportation personnel for the safe and timely delivery of animals. Such interactions are grounded in shared economic goals and mutual benefits rather than personal or social connections.

Moreover, these livestock markets serve as a platform for the exchange of knowledge and expertise. Participants often share information about livestock breeds, healthcare practices, pricing trends, and market demand. This exchange of knowledge strengthens the professional network and contributes to the overall efficiency of the Jayantagiri livestock market. The dissemination of such information is not confined by social identities but is driven by the practical needs of participants. As a result, the Jayantagiri livestock market

becomes a space where collaboration and mutual support thrive, rooted in shared economic interests rather than cultural or social affiliations.

The functional nature of relationships in these livestock markets underscores the pragmatic approach of its participants. For example, traders and intermediaries work together to facilitate transactions, ensuring that buyers and sellers can negotiate prices effectively. Healthcare providers for livestock offer their services based on professional expertise, focusing solely on the health and welfare of the animals. Transportation personnel are valued for their ability to deliver livestock efficiently and safely, irrespective of their social or cultural background. Even dispute resolution within the Jayantagiri livestock market is handled pragmatically, with a focus on reaching fair and equitable outcomes rather than considering the social identities of the parties involved.

While social identities may not significantly influence the formation of relationships in the Jayantagiri, Baligaon and Doraguda livestock markets, shared occupational interests can occasionally act as a unifying factor. Farmers and traders with similar professional goals may form alliances to achieve better market outcomes. These alliances, however, remain functional and are not rooted in personal or cultural connections. The emphasis on shared economic interests ensures that the Jayantagiri livestock market operates as a merit-based system, where the quality of goods and services takes precedence over social affiliations.

The inclusivity of the Jayantagiri, Baligaon and Doraguda livestock markets is further reflected in its ability to accommodate participants from diverse backgrounds. People from various regions, linguistic groups, and cultural traditions come together in these livestock markets, united by their shared goal of engaging in livestock trade. This diversity enriches the market environment, fostering a sense of mutual respect and understanding among market participants. However, the relationships formed within this setting remain professional, with personal or cultural factors playing a minimal role in shaping interactions. Livestock market is a platform of economic activities where there is contact between buyers, sellers, intermediaries, service providers and people providing means of transportation. In this process of buying and selling, all the parties in the market carry out their work by following informal laws instead of formal laws. These informal laws are related to the morals, values, ethics, etc. set by their respective societies. All the markets studied are mainly participated by rural people, in which people from tribal and non-tribal

category were found. During study, it was understood that aspects such as token money, advance amount, refunds, and full payments are influenced by long-standing traditions of verbal agreements and personal relationships between traders and buyers.

As mentioned earlier, the maximum presence in the markets was of farmers belonging to Dom caste which comes under Scheduled Caste and Poraja, Gadaba, Kondh, Koya, Pentiya which come under Scheduled Tribes. Agriculture was the primary occupation of most of the farmers, but being small and marginal farmers, animal husbandry is also the main means of their livelihood. Also, among the traders, especially intermediaries, who roam around these villages and do trade by buying animals. Most of the time, they buy animals from farmers either on credit or by paying some advance amount. Sometimes the situation is such that they bring the animals to the market as representatives of the farmers and if they are sold, they go back and give them the money and if they are not sold then the animals are sent back home. The purpose of mentioning these things here is that there is no formal rule for this transaction. Despite belonging to different social background, they trust each other and complete transactions without any formal rules. Here the understanding between tribal and non-tribal societies can be understood. After studying the livestock markets which are the centre of economic activities, the social network between tribal and non-tribal society can be understood.

It was observed that the largest number of traders and intermediaries belonged to Dom caste. It is said that they have been involved in animal trade related activities for centuries. The traditional work of Dom /Domb caste has been based on bamboo. Apart from this, they also used to play the drums and instrument in the festivals and rituals of the village. Due to these characteristics, kings and landlords of different villages used to settle them in their villages. They were settled in the area of Khond kingdom region of western Orissa to supply animals for sacrifice. As per the report of the Criminal tribe Act enquiry committee, 1949-50 headed by A. Ayyangar, Audiniya Doms and Oriya Doms were notified as a Criminal tribe in the Orissa. Both these sub-sections are settled, not nomadic. They used to visit weekly market places on pretext of petty trade but in fact they were their meeting places. They have been familiar with the workings of the livestock market since the beginning. Initially they used to do intermediaries in livestock trade, and then gradually they started doing small business.

In the context of the livestock markets in Koraput district, a social network encompasses the interconnected relationships and interactions among buyers, sellers, traders, herders, and other stakeholders participating in the market. These networks facilitate the exchange of livestock while fostering social bonds and cultural practices. Beyond economic transactions, the social network in the livestock markets reflects traditional customs and community dynamics, making it a space where economic, social, and cultural interactions converge.

Regular participation in the studied livestock markets provides opportunities for individuals to meet people who were not previously in their social circles, thereby enabling them to create, widen, and sustain social networks. Most participants in the market learn their trade from family members, including parents, siblings, and in-laws. Consistent engagement in the market allows them to transform new contacts into integral parts of their social networks. This broadening of connections is particularly significant as participants interact with various stakeholders, including traders, intermediaries, ethno-veterinary specialists called *Guni*, fellow farmers, tax collection and space management staff, transportation personnel, and service providers. Participants also engage with government officials, political leaders, insurance agents, and small-scale business operators such as food or clothing stall owners. Wholesale merchants also form part of this extended network. About 87.32 percent farmers, 99.06 percent traders and 100.00 percent intermediary reported making new contacts through their participation in the market, highlighting its role as a hub for social and professional networking.

Table 5.1: Regular Participation and New Contacts arise in Jayantagiri, Baligaon and Doraguda livestock markets

Sl. No.	Market Participation Leads to New Contacts	Farmer		Trader		Intermediary	
		N	%	N	%	N	%
1	Yes	310	87.32	211	99.06	20	100.00
2	No	45	12.68	2	0.94	0	0.00
3	Not Reported	0	0.00	0	0.00	0	0.00
Total		355	100.00	213	100.00	20	100.00

N- Number, %- Percentage

The data shows that almost all of the participants reported that regular participation in livestock markets helps them to meet people and clients who were earlier not in their social contact. The interactions with them lead to the formation of networks and enhance interethnic relationships also act as sites for social reconciliations. Most of the respondents have stated that the new contacts met in the market usually become part of their social network.

Table 5.2: New Contacts and Social Network arise in Jayantagiri, Baligaon and Doraguda livestock markets

Sl. No.	New Contacts add to the Social Network	Farmer		Trader		Intermediary	
		N	%	N	%	N	%
1	Yes	309	99.68	211	100.00	20	100.00
2	No	1	0.32	0	0.00	0	0.00
3	Not Reported	0	0.00	0	0.00	0	0.00
Total		310	100.00	211	100.00	20	100.00

N - Number, % - Percentage

Traders, intermediaries, fellow farmers, service providers, people running petty businesses, and transporters were the highly probable new contacts in the case of farmers. Traders happen to meet farmers, intermediaries, fellow traders, service providers, and transporters and add them to their social network. In the case of intermediaries, there is a high chance of farmers, livestock traders, fellow intermediaries, transporters, service providers, and people running petty businesses becoming part of their social network. Notably, none of the traders reported engagement with insurance agents or wholesale merchants, highlighting a preference for informal financial systems and supply chains.

The category of new contacts for farmers indicates varying levels of engagement across different categories. The highest levels of engagement occur with Livestock traders (86.80 percent), Service providers (68.70 percent), and Fellow farmers (66.50 percent). Conversely, interactions with government officials (3.10 percent) and political leaders (0.60 percent) are limited. Farmers also establish notable connections with people running petty businesses (50.70 percent) and transportation personnel (47.00 percent). Engagement with wholesale merchants (14.10 percent) and private financiers (7.90 percent) is relatively lower,

suggesting that farmers primarily rely on informal networks for financial and logistical support.

Table 5.3: Farmer's view on Category of New Contacts

Sl. No.	Category		Yes	No	Not Reported	Total
1	Tax Collection and Space Management Staff	N	68	207	80	355
		%	19.15	58.31	22.54	100
2	Government Officials	N	11	266	78	355
		%	3.10	75	21.90	100
3	Political Leaders	N	2	275	78	355
		%	0.60	77.50	21.90	100
4	Insurance Agents/Officials	N	4	273	78	355
		%	1.20	76.90	21.90	100
5	Transportation Personnel	N	167	165	23	355
		%	47.00	46.50	6.50	100
6	Private Financers and Money Lenders	N	28	254	73	355
		%	7.90	71.55	20.55	100
7	People running Petty Business	N	180	136	39	355
		%	50.70	38.30	11	100
8	Wholesale merchants	N	50	235	70	355
		%	14.10	66.20	19.70	100
9	Service Providers	N	244	105	6	355
		%	68.70	29.60	1.70	100
10	Livestock Traders	N	308	47	0	355
		%	86.80	13.20	0	100
11	Intermediaries	N	261	88	6	355
		%	73.50	24.80	1.70	100
12	Ethno-Veterinary Specialists	N	105	208	42	355
		%	29.60	58.60	11.80	100

13	Fellow Farmers	N	236	119	0	355
		%	66.50	33.50	0	100

N- Number, %- Percentage

The livestock cattle markets serve as an essential platform for fostering and expanding social networks among its participants, enabling them to establish interethnic relationships with a diverse range of stakeholders and also act as site for social reconciliations. These interactions contribute to their professional and social growth, reinforcing the market's role as a centre of economic activity and cultural exchange.

Table 5.4: Trader's view on Category of New Contacts

Sl. No.	Category		Yes	No	Not Reported	Total
1	Tax Collection and Space Management Staff	N	59	152	2	213
		%	27.70	71.36	0.94	100.00
2	Government Officials	N	0	211	2	213
		%	0.00	99.06	0.94	100.00
3	Political Leaders	N	0	211	2	213
		%	0.00	99.06	0.94	100.00
4	Insurance Agents/Officials	N	0	211	2	213
		%	0.00	99.06	0.94	100.00
5	Transportation Personnel	N	72	137	2	213
		%	33.80	64.32	0.94	100.00
6	Private Financers and Moneylenders	N	0	211	2	213
		%	0.00	99.06	0.94	100.00
7	People Running Petty Businesses	N	56	153	2	213
		%	26.29	71.83	0.94	100.00
8	Wholesale Merchants	N	0	211	2	213
		%	0.00	99.06	0.94	100.00
9	Service Providers	N	159	54	0	213
		%	74.65	25.35	0.00	100.00
10	Farmers	N	210	3	0	213
		%	98.59	1.41	0.00	100.00
11	Intermediaries	N	210	3	0	213
		%	98.59	1.41	0.00	100.00
12	Ethno-veterinary Specialists	N	1	210	2	213
		%	0.47	98.59	0.94	100.00
13	Fellow Traders	N	202	11	0	213
		%	94.84	5.16	0.00	100.00

N- Number, %- Percentage

Table 5.5: Intermediary's view on Category of New Contacts

Sl. No.	Category		Yes	No	Not Reported	Total
1	Tax Collection and Space Management Staff	N	8	12	0	20
		%	40.00	60.00	0.00	100.00
2	Government Officials	N	0	20	0	20
		%	0.00	100.00	0.00	100.00
3	Political Leaders	N	1	19	0	20
		%	5.00	95.00	0.00	100.00
4	Insurance Agents/Officials	N	2	18	0	20
		%	10.00	80.00	0.00	100.00
5	Transportation Personnel	N	14	6	0	20
		%	70.00	30.00	0.00	100.00
6	Private Financers and Moneylenders	N	0	20	0	20
		%	0.00	100.00	0.00	100.00
7	People Running Petty Businesses	N	11	9	0	20
		%	55.00	45.00	0.00	100.00
8	Wholesale Merchants	N	0	20	0	20
		%	0.00	100.00	0.00	100.00
9	Service Providers	N	12	8	0	20
		%	60.00	40.00	0.00	100.00
10	Farmers	N	19	1	0	20
		%	95.00	5.00	0.00	100.00
11	Livestock Traders	N	18	2	0	20
		%	90.00	10.00	0.00	100.00
12	Ethno-veterinary Specialists	N	6	14	0	20
		%	30.00	70.00	0.00	100.00
13	Fellow Intermediaries	N	17	3	0	20
		%	85.00	15.00	0.00	100.00

Table 5.4 and 5.5 depict that promotion of interethnic relationships among different stakeholders i.e. different ethnic groups cutting across caste, religion gain in momentum to foster ethnic bonds among themselves and also acts as sites for social reconciliations besides economic transactions in these livestock markets of Jeypore district of Odisha state.

Despite the breadth of interactions, social identities such as religion, caste, language, and regional background do not play a significant role in determining whom participants incorporate into their social networks in the livestock markets. This is primarily because most of the new contacts are from outside the participants' home villages, and the relationships established in the livestock markets are largely restricted to economic matters.

These relationships are built around similar interests and are underpinned by basic human values rather than shared social identities. In this context, participants focus on the functional and practical aspects of their interactions rather than factors such as caste, religion, or regional belongingness.

The role of social identities in the livestock markets is minimal, as shown in Table 5.6, where 66.76 percent of farmers, 95.77percent of traders and 80.00 percent of intermediaries indicated that social identities do not matter in their network formation. Economic relationships are prioritized over factors such as caste, religion, and regional background.

Table 5.6: Significance of Social Identities in Network formation

Sl. No.	Social Identities Matter	Farmer		Trader		Intermediary	
		N	%	N	%	N	%
1	Yes	118	33.24	9	4.23	4	20.00
2	No	237	66.76	204	95.77	16	80.00
3	Not Reported	0	0.00	0	0.00	0	0.00
Total		355	100.00	213	100.00	20	100.00

N- Number, %- PercentageT

The reasons behind the non-significance of social identities, with the highest percentage (27.88 percent of farmers and 43 percent of traders) attributing it to the fact that new members come from outside their village. Another 26.76 percent of farmers and 32 percent of traders noted that relationships are restricted to economic matters.

Table 5.7 shows that provide a deeper insight into the degree of significance of social identities on this network formation during livestock trade in the case of respondents who acknowledged such an influence. The degree of significance of social identities exists at marginal levels in the case of farmers and traders and, among the intermediaries, exist a considerable level.

Table 5.7: Degree of Significance of Social Identities

Sl. No.	Degree of Significance	Farmer		Trader		Intermediary	
		N	%	N	%	N	%
1	Marginal	79	66.95	9	100.00	1	25.00
2	Considerable	35	29.66	0	0.00	2	50.00
3	Mostly	4	3.39	0	0.00	1	25.00
Total		118	100.00	9	100.00	4	100.00

N - Number, % - Percentage

It was reported that identity becomes a criterion of importance as it is easy to mobilize the support of other family members in case of similar identities in the case of farmers and intermediaries. A higher likelihood attitude match also serves as one of the important reasons behind the significance of identities. These reasons focus on the importance of familial support and cultural cohesion in influencing business practices.

Table 5.8: Reasons behind the Significance of Social Identities

Sl. No.	Reason	Farmer		Trader		Intermediary	
		N	%	N	%	N	%
1	Ease in mobilizing the support of other family members	25	64.10	0	0.00	2	75.00
2	Higher likelihood of attitude match	14	35.90	0	0.00	1	25.00
Total		39	100.00	0	0.00	3	100.00

N- Number, %- Percentage

Simultaneously, the influence of identities cannot be overstated. Some market participants have reported that social identities will not be a significant concern for the transaction. Most of them noted that these relationships are related to economic matters, and during the economic transactions, identities are not depended upon.

Table 5.9: Reasons behind the Non-significance of Social Identities

Sl. No.	Reason	Farmer		Trader		Intermediary	
		N	%	N	%	N	%
1	Such new members will be outside one's village	99	41.77	98	48.04	1	6.25
2	Relationships will be mostly restricted to economic matters	87	36.71	86	42.16	15	93.75
3	Relationships are built around similar interests	30	12.66	14	6.86	0	0.00
4	Relationships are based on the commitment to honesty and integrity	9	3.80	6	2.94	0	0.00
5	Relationships are based on mutual trust and help during crisis	12	5.06	0	0.00	0	0.00
Total		237	100.00	204	100.00	16	100.00

N - Number, % - Percentage

By emphasizing meritocracy, enhancing professionalism, supporting diverse participation, and streamlining business processes, a balanced atmosphere can be created. Cultivation of inclusivity, addressing biases, and leveraging community networks are essential strategies for ensuring a fair, competitive, and vibrant livestock trading market.

Relationship and Identity

The regular market visit and interactions in the market with other participants can lead to further interethnic relationship formation among the market participants. In many cases, that relationship sustains for long. While understanding those patterns, the role of identity in the market transactions and associated relationship formation was further explored in the study.

Table 5.10: Development of Relationship with New Contacts

Sl. No.	Developed Relation	Farmer		Trader		Intermediary	
		N	%	N	%	N	%
1	Yes	54	15.21	9	4.23	3	15.00
2	No	266	74.93	204	95.77	17	85.00
3	Not Reported	35	9.86	0	0.00	0	0.00
Total		355	100.00	213	100.00	20	100.00

N - Number, % - Percentage

The above table shows that 74.93 percent, 95.77 percent, and 85 percent of the farmers, traders, and intermediaries, respectively, have stated that there is not much development of relations based on market interactions.

Table 5.11: Likeness with the Identity of the New Contacts

SI. No.	Identity Alike	Farmer		Trader		Intermediary	
		N	%	N	%	N	%
1	Caste	0	0.00	0	0.00	0	0.00
2	Religion	0	0.00	0	0.00	0	0.00
3	Both	35	64.81	9	100.00	0	0.00
4	None	19	35.19	0	0.00	3	100.00
Total		54	100.00	9	100.00	3	100.00

N - Number, % - Percentage

In the responses among the farmers and traders that mostly acknowledged the development of relationships were the cases of the same caste and religion. But this frequency doesn't assert the dominant role in the case of the intermediary.

Table 5.12: Perception of the Present Status of the Relationship

Sl. No.	Relationship Status	Farmer		Trader		Intermediary	
		N	%	N	%	N	%
1	Intimate	25	46.30	0	100.00	1	33.33
2	Functional	27	50.00	9	0.00	2	66.67
3	Socially Courteous	2	3.70	0	0.00	0	0.00
Total		54	100.00	9	100.00	3	100.00

N - Number, % - Percentage

In all the cases pertaining to the development of the relationship, the current relationship status mostly was claimed to be functional though in some cases intimate relationships among the farmers and also among intermediaries are found in the study area of Jeypore district.

Table 5.13: Prime Significance of Monetary Aspects with regard to Transactions

Sl. No	Only Monetary Aspects are considered during Transaction	Farmers		Traders	
		N	%	N	%
1	Yes	198	55.78	24	24
2	No	156	43.94	76	76
3	Not Reported	1	0.28	0	0
	Total	355	100	100	100

N- Number, %- Percentage

While the significance of various aspects is not outrightly denied, the above data shows that the prime criterion of the market transactions is monetary. This focus on monetary aspects promotes profit-driven decision-making, standardized valuation, market efficiency, and the use of reliable economic metrics.

Factors such as social identity; including caste, religion, region, and language, hold little in the various market-related transactions. These transactions include livestock trading, accessing healthcare services for livestock, arranging for the transportation of animals, engaging with intermediaries and traders, and resolving disputes that arise during market activities. The emphasis remains firmly on achieving economic objectives, emphasizing efficiency, fairness, and practicality over social or cultural affiliations.

Table 5.14: Farmers' View on Importance of Similarity in Identities in Market Relations

Sl no	Aspect Examined for similarity in Identity		Matters	Does Not Matter	Not Reported	Total
1	Livestock Trading	N	130	80	145	355
		%	36.62	22.54	40.84	100
2	Health Care services for Livestock	N	53	104	198	355
		%	14.93	29.30	55.77	100
3	Transportation of livestock	N	102	101	152	355
		%	28.73	28.45	42.82	100

4	Engaging with Traders/Intermediaries	N	54	148	153	355
		%	15.21	41.69	43.10	100
5	Dispute Resolution in the Market	N	64	104	187	355
		%	18.00	29.30	52.70	100

N- Number, %- Percentage

The identity does influence these aspects of market transactions to different degrees, but it does not seem to be a prime one. When a situation comes to choosing between identity and economic benefit, the latter is the usual preference.

Table 5.15: Trader's View on Importance of Similarity in Identities in Market Relations

Sl. No.	Aspect Examined for Similarity in the Identity		Matters	Does Not Matter	Not Reported	Total
1	Livestock trading	N	71	142	0	213
		%	33.33	66.67	0.00	100.00
2	Health care services for livestock	N	0	213	0	213
		%	0.00	100.00	0.00	100.00
3	Transportation of livestock	N	10	203	0	213
		%	4.69	95.31	0.00	100.00
4	Engaging with farmers/intermediaries	N	0	213	0	213
		%	0.00	100.00	0.00	100.00
5	Dispute resolution in the market	N	18	195	0	213
		%	8.45	91.55	0.00	100.00

N- Number, %- Percentage

Table 5.16: Intermediary's view on importance of Similarity in Identities in Market Relations

Sl. No.	Aspect Examined for Similarity in the Identity		Matters	Does Not Matter	Not Reported	Total
1	Livestock trading	N	2	18	0	20
		%	10.00	90.00	0.00	100.00
2	Health care services for livestock	N	2	18	0	20
		%	10.00	90.00	0.00	100.00
3	Transportation of livestock	N	2	18	0	20
		%	10.00	90.00	0.00	100.00
4	Engaging with farmers/traders	N	0	20	0	20
		%	0.00	100.00	0.00	100.00
5	Dispute resolution in the market	N	2	18	0	20
		%	10.00	90.00	0.00	100.00

N - Number, % - Percentage

Regular participation in the livestock markets fosters the creation and maintenance of a professional network that benefits participants economically. Through repeated interactions, individuals become familiar with traders, intermediaries, and service providers who play crucial roles in facilitating market operations. This familiarity enhances trust and reliability in economic transactions, even though the relationships remain functional rather than personal. For instance, participants might frequently consult ethno-veterinary specialists for advice on livestock health or rely on transportation personnel for the safe and timely delivery of animals. Such interactions are grounded in shared economic goals and mutual benefits rather than personal or social connections.

Moreover, the livestock markets serve as a platform for the exchange of knowledge and expertise. Market Participants often share information about livestock breeds, healthcare practices, pricing trends, and market demand. Hence knowledgeable persons are identified for for livestock breed and healthcare professionals. This exchange of knowledge strengthens the professional network and contributes to the overall efficiency of the Jayantagiri, Baligaon and Doraguda livestock markets. The dissemination of such information is not confined by social identities but is driven by the practical needs of

participants. As a result, the livestock markets market becomes a space where collaboration and mutual support thrive, rooted in shared economic interests rather than cultural or social affiliations.

The functional nature of relationships in the livestock markets underscores the pragmatic approach of its participants. For example, traders and intermediaries work together to facilitate transactions, ensuring that buyers and sellers can negotiate prices effectively. Healthcare providers for livestock offer their services based on professional expertise, focusing solely on the health and welfare of the animals. Transportation personnel are valued for their ability to deliver livestock efficiently and safely, irrespective of their social or cultural background. Even dispute resolution within the livestock markets market is handled pragmatically, with a focus on reaching fair and equitable outcomes rather than considering the social identities of the parties involved.

While social identities may not significantly influence the formation of relationships in the livestock markets, shared occupational interests can occasionally act as a unifying factor. Farmers and traders with similar professional goals may form alliances to achieve better market outcomes. These alliances, however, remain functional and are not rooted in personal or cultural connections. The emphasis on shared economic interests ensures that the livestock markets operate as a merit-based system, where the quality of goods and services takes precedence over social affiliations.

Summary

Through these interactions, it became clear that the Jayantagiri, Baligaon and Doraguda livestock markets were not just a place for buying and selling animals but also a hub for creating social and economic networks. Farmers, intermediaries, traders, service providers, helpers, and transporters were all interconnected in this network, with each playing a vital role in the smooth functioning of the market.

In this market, caste, religion, and region were often not the primary focus; instead, economic interests took precedence. The economic motivation drove most transactions and relationships, ensuring the market's efficiency and continued success. However, it was also evident that some traders and farmers still preferred to work within their own communities,

believing that this would lead to better profits and smoother transactions. These preferences, rooted in trust and shared cultural backgrounds, played a role in the social fabric of the market. For some, personal ties were still a significant factor when making decisions about who to trade with, showing that social bonds continued to influence economic behavior.

The network of interactions in the Jayantagiri livestock market serves as a powerful example of how rural economies function. The market facilitated the exchange of goods and services, but more importantly, it allowed people from diverse backgrounds to collaborate and build professional relationships that transcended traditional social barriers. In turn, this network provided them with the resources and support needed to succeed in their businesses, maintain stable livelihoods, and ensure access to better prices for their livestock. Despite differences in caste, religion, and region, the participants in the Jayantagiri market remained united by a shared goal: economic success. The market, therefore, serves as a platform where people of all backgrounds can come together to meet their economic needs and form lasting professional networks. This blend of economic pragmatism and social relationships ensures that the market continues to thrive, offering a model of cooperation and mutual benefit that is vital for the survival of rural economies.

Ultimately, the Jayantagiri, Baligaon and Doraguda livestock markets, Jeypore district, Odisha State stands as a testament to the power of economic exchanges and social interactions in rural areas, demonstrating how markets can function as both economic hubs and social spaces, where cultural differences are respected but economic interests drive the day-to-day operations.

The livestock markets serve as a space where social networks are formed, expanded, and sustained. These networks are primarily functional, centered around economic activities and shared occupational interests. Social identities such as caste, religion, language, and region have little bearing on the relationships established within the livestock markets, as participants prioritize monetary aspects and practical considerations in their interactions. By facilitating the exchange of goods, knowledge, and services, the livestock markets not only supports economic livelihoods but also fosters a professional network that transcends traditional social boundaries. This unique blend of economic pragmatism and social inclusivity highlights the vital role of the livestock markets in sustaining both individual livelihoods and broader community dynamics.

The inclusivity of the livestock markets is further reflected in its ability to accommodate market participants from diverse ethnic backgrounds with promotion of interethnic relationships and identified knowable persons for health care of livestock and professionals like veterinary specialists, local knowledgeable medicine men or traditional healer for livestock (locally known as *desari*). People from various regions comprising scheduled tribe, scheduled castes, general categories and the Muslim communities, linguistic groups, and cultural traditions come together in the livestock markets, united by their shared goal of engaging in livestock trade. This diversity enriches the market environment, fostering a sense of mutual respect and understanding among market participants. However, the relationships formed within this setting of livestock markets remain professional, with personal or cultural factors playing role in shaping promotion of interethnic relationships, expanding social networks and acts as site for social reconciliations.

Chapter 6

CULTURAL FACETS

When new cattle are purchased from the Jayantagiri, Baligaon and Doraguda livestock markets, participants observe elaborate rituals to welcome the animal into their homes, symbolizing a fresh start and good fortune. The procedure begins with thoroughly washing and cleaning the cattle, followed by tying a new and colourful rope around them as a gesture of respect and integration into the household. The head of the family actively participates, performing a *puja* and placing a flower garland around the animal's neck. A tilak is applied to the animal's forehead, marking sanctity and blessing, followed by an *aarti* with *agarbatti* lit to purify the environment. The cattle are ceremonially offered water to drink and fed fresh rice in a basket, symbolizing nourishment and care. The feet of the animal are washed, indicating respect and purification.

To ward off the evil eye, a black thread containing human hair and corals (*Phoda*) is tied around the animal's neck. If the cattle are unwell, a *Dhoop* made of resin is burned to emit a specific aroma believed to have protective properties. In some cases, a *Desari*, a traditional healer who performs *Jhankphunk* (rituals to ward off evil eyes or witchcraft), may be called upon. Practices such as burning turmeric powder rolled in a leaf or placing turmeric on charcoal and covering it with a sheet of cloth over the cattle are also employed, with the turmeric's smoke believed to protect the animal. Historically, witchcraft practices such as *Pangan*, performed by *Panganiyani* (women witchcraft practitioners), were part of the community's rituals, with human sacrifices occurring before the 20th century, though these practices have since ceased. Interestingly, while these welcoming rituals are meticulously observed, no similar practices are performed when cattle are taken to the Jayantagiri, Baligaon and Doraguda livestock markets for sale or exchange, highlighting the community's emphasis on integrating new livestock into the household rather than parting with them.

In terms of gender roles, women primarily look after cleaning the cattle shed, lifting the cow dung, which is used as fertilizer (*khat*) in fields, and sometimes graze the animals. Men are responsible for milking and grazing the cattle, as well as taking them to the market for sale

or purchase. Children assist the elders in caring for the cattle and sometimes graze them. Cow dung is mainly used as fertilizer, burned in a *chulha* for cooking, or mixed with water and sprinkled around the house to reduce smell. Previously, many cattle were given as dowry, but this practice has stopped in recent years, with other items now being given, though some people still give one or two goats as dowry. The fodder, or *Kunda* in the local language, is bought from rice mills to feed the cattle. Jersey cows consume up to 8 kilograms of fodder per day and produce 8 liters of milk, while *desi* cows consume 2 kilograms of fodder per day and give 1.5 liters of milk. The cost of 1 kilogram of fodder is 10 rupees, and buffaloes and bulls eat up to 2 kilograms of fodder each day. In Odisha, communal harmony is strong, and people invite one another to occasions, whether from the same or different communities or villages. In case of disagreements within villages, ward members intervene to resolve matters, and market members handle disputes in the market. The best grazing grass for cows is *Doob* grass (*Cynodon dactylon*), which is nutritious, affordable, and palatable, helping cattle gain weight. It also acts as a soil binder to prevent erosion and is used in Ayurveda for ailments like headaches, stress, eye irritation, ulcers, and stomach aches. The best grazing grass for goats is *Lajkudi* (Touch Me Not), also known as *Chui-Mui* in Hindi. Male goats and sheep are considered the best for sacrifice, and black cows are preferred for milk. Interestingly, there are minimal gender restrictions regarding cattle rearing activities. Women actively participate in caring for cattle even during menstruation, though they refrain from cooking or performing worship during this time, demonstrating a progressive approach to gender roles within these communities.

Cattle rearing are declining due to several reasons. One of the major issues is the lack of grazing land, which limits the availability of proper pasture for the cattle. There is no milk co-operative society in the study areas. Generally this type of cooperative society collect milk and its other product from farmers i.e. herders and the same send to nearby town / city for urban use of milk and it's by products. Weather related diseases also impact cattle in tribal areas, further contributing to the decline. A few months ago, many goats and sheep died from a contagious disease that caused ulcers on their mouths, preventing them from eating and eventually leading to their death. The provision of free rations by the government has led to a decline in people's interest in working, as they are no longer motivated to

engage in cattle herding. Additionally, people are not interested in herding and no longer want to continue the job. During the COVID-19 lockdowns, markets were closed, causing many cattle to be sold outside the markets, directly in the villages. The lack of labour, with wages of around Rupees 400/- per day, has made it extremely difficult to maintain cattle. The concept of having only two children per household, compared to earlier times when one or two children would care for the cattle, has made it harder to involve children in herding, as they are often engaged in other jobs. Maintaining single cattle, such as a buffalo or bullocks, costs around Rupees 150 to 200/- per day, this adds to the difficulty of upkeep. The low price of milk does not justify the cost of maintaining cattle, and without government-run dairies, people are forced to sell milk at lower rates in the villages. Additionally, living near forests leads to frequent interactions with wild animals like foxes and bears, with no compensation when livestock are attacked and eaten by them.

Rural livestock markets are also in decline for various reasons. One of the key issues is the lack of capital for starting cattle herding. Farming has reduced significantly due to the introduction of modern equipment like tractors, reducing the need for cattle. The facilities in livestock markets are subpar, with no proper sheds for the animals. Stringent cattle laws (in case of Rajasthan, the Central government's new rules banning the sale of cows and buffaloes for slaughter through animal markets has invited severe criticism in Rajasthan which is famous for many cattle fairs since decades. According to the new rules, buyers must have submit five copies of proof of sale and submit them at the local revenue office, the local veterinary doctor in the district of the purchaser, animal market committee, apart from one each for seller and buyer. In Uttar Pradesh also banning of buffalo slaughtering is strictly prohibited) have hindered the transportation of cattle, leading to a decrease in the number of cattle in the markets. Transport conditions worsen during the monsoon season, making it even harder to move the cattle. Moreover, only people within a 70 kilometres radius visit these markets, which restrict the variety of cattle that come to the markets.

Festivals in relation with Cattle and Market Participants in Jayantagiri, Baligaon and Duragoda Livestock Markets

Livestock trading in the community is deeply rooted in cultural beliefs and rituals, reflecting a blend of tradition, spirituality, and practical considerations. A prominent aspect of this tradition is the worship of a local deity associated with livestock, enshrined in the Thakurani temple. This deity is believed to play a vital role in ensuring the health and longevity of cattle, thereby signifying divine intervention in the welfare of livestock. In January (*Magh*), the Thakurani festival is observed, during which money (*chanda*) is collected from the village, and goats are sacrificed. This festival is celebrated by Hindu Harijans and Scheduled Tribe (ST) communities, while Christian Harijans do not participate. In February (*Falgun*), Radha Krishna Puja and Holi are celebrated with great enthusiasm. In March (*Chaitha*), the Nuakhai festival, also known as the mango-eating festival, takes place. Hunting in the jungle is a key part of this festival, and although hunting is generally prohibited, villagers receive one-day permission from the police. Wild boar and other smaller animals are hunted, traditional dances are performed, and feasts are prepared, including sweets like *khiri* (*kheer*). This festival is celebrated after the cultivation season and before the mango season, with prayers offered to Devi Mata and Trinatha (Brahma, Vishnu, and Mahesh).

In May (*Landi*), Devi Deva Puja is performed in temples (*gudis*). In June (*Ashad*), Gudicha Rath Yatra is celebrated, followed by Ganesh Chaturthi in September (*Aspino*). Push Purab, celebrated between November and January, varies in timing from village to village and is decided by a local committee after the cultivation season. During this festival, cattle are worshipped with rituals, washed, and offered a white drink called *handia*, made from fermented rice and millet. Humans also consume this drink. Cattle are fed vegetarian food, while villagers enjoy non-vegetarian dishes. A week-long fair along with *jatra* (open theatre) is organized, during which people refrain from working. Traditional games like Kidkidi and rummy are played, and the village cattle grazer is honoured with gifts, food, and money. On this day, the cattle graze freely and return home on their own.

Chait Purab, celebrated in March or April before cultivation begins, involves communal hunting for 10 to 15 days. The hunted animals are paraded around the village, then collectively cooked and eaten as offerings to *DeviMaa*. Only men participate in hunting, using nets, spears, bows, arrows, and occasionally guns. This festival is celebrated by both Hindu Harijans and Scheduled Tribe communities, but not by Christians or Muslims. Known locally as *Pongal*, a name borrowed from South India, the festival lasts throughout *Chaitra* and includes singing, dancing, and lively processions. Men who return from the hunt empty-handed face embarrassment, as every animal is considered fair game, even jackals. Women sing and dance in the streets, often stopping vehicles to demand small donations in exchange for passage.

Every three years, a male buffalo is sacrificed to the village *Devi Maa* as an offering to ensure peace and prosperity. Individuals with personal wishes also sacrifice goats or sheep. The sacrificial animal is adorned with a *tika* and garland, and a *pujari* (priest) performs the rituals. Animals donated as offerings, such as bulls, are left to roam freely in the village. A black thread (*gethal*) is tied around their necks to mark them as sacred.

Halpudi, celebrated on the full moon of February or March, serves as a matchmaking event for young people. Participants gather around a bonfire, and couples who pair up with mutual consent leave together. Upon their return, the bride price is negotiated, and marriages are typically finalized within a week. *Ghat Jatra*, observed in regions like Koraput and Kalahandi, involves animal sacrifices as offerings for personal wishes (*mannat*). The blood of the sacrificed animal is placed on a clay plate and left at the village's boundary, where it is believed that wild animals drinking the blood will grant the wishes.

Dhemsal Dance is a popular group dance performed in almost every village of Koraput. Both men and women of all ages participate, linking fingers and dancing to traditional tunes. Although all tribes perform the *Dhemsal*, the Koya tribe's style, with men donning bison horns, is particularly captivating. The colourful costumes, musical instruments, and rhythmic movements make these performances a visual and cultural delight.

The market participants view certain times of the year as particularly auspicious for livestock transactions. Notably, the month of November holds special significance due to the celebration of the Deyali Puja, a time of prosperity and good fortune. This belief is rooted in the expectation that transactions conducted during this period will lead to favorable outcomes, such as the improved health and longevity of the cattle. However, unlike months, specific days of the week are not considered auspicious for buying or selling livestock, suggesting a broader cultural reverence for time cycles rather than day-to-day specifics. Deyali Puja, celebrated eight days after Diwali. During this festival, cattle were revered for their contribution to agricultural livelihoods. Communities also observed Balavodro Puja, emphasizing purity by abstaining from non-vegetarian food. Another notable ritual was Gayatri Puja, held in March, showcasing the spiritual connection between villagers and their livestock.

Cattle exchanges were common during celebrations like marriages, where goats were given as traditional gifts to strengthen communal bonds. Livestock played a significant role in cultural and spiritual life, extending beyond economic value. Festivals like Makar Sankranti incorporated hunting rituals to honour ancestral traditions. Sacred groves, known as Nisani Munda, symbolized a profound connection to nature and animals. The practice of Nangoldhowa Puj, or plough worship, marked the end of the harvest season. Ploughs were ceremonially respected and left untouched until the next farming cycle began.

People of different castes/tribe and religions live in Koraput of Odisha who come under different constitutional categories like general, backward, scheduled tribe and scheduled caste. It is natural that every community will have different culture which will be influenced by their social, economic, religious and political life. The animals and birds of that region are edible for one community while the same animals and birds are taboo for another. For example, cow has different importance according to different castes and religions. For the Hindu society there, cow is considered as a mother and revered, whereas for Islam and Christianity in the same geographical place, cow is a food item. In some tribes and some castes coming under the Scheduled Caste category of Hindu religion, cows, bulls and buffaloes are considered edible.

During the present study it has been understood that goat, sheep and chicken are acceptable to be eaten by the general category population. On the other hand, eating pig in Bhatra (ST), buffalo in Porja (ST) and Garhwa (ST) and cow in Dom (SC) community is acceptable in Koraput region. It was also learnt that Bal Porja, Kondh and Dom are the beef eater community. During the interview with a key informant, it was said that earlier the people of Dom community used to eat the meat of dead cows and bulls. Even today, people of that community eat the meat of these animals. During field work, the meat of these animals was also available to the market people in the food shops in Jayantagiri and Phufugaon livestock markets.

Livestock transactions are deeply influenced by cultural beliefs and traditions, with market participants considering certain times of the year particularly auspicious. Notably, the month of November holds special significance due to the celebration of Deyali Puja, observed eight days after Diwali. This festival is a time of prosperity and good fortune, and transactions conducted during this period are believed to result in favorable outcomes, such as improved health and longevity of the cattle. Cattle are revered during Deyali Puja for their invaluable contributions to agricultural livelihoods. Additionally, Balavodro Puja, Naya Khay, Pusa Yatra, Chait Yatra and are the main festivals here in which people of all communities participate. Among these, Deyali, Lord Balabhadra Puja and *Pusa Yatra* are associated with the worship of cow, bull and buffalo. They are not worshipped during other festivals but on these occasions, there is an increase in the sale of goats and sheep. Some buy sheep and goat to sacrifice in *puja*, some sell them to celebrate festivals with great pomp and show. Brief description of festivals associated with Cattle in agriculture is given below:

Diali Festival

The Diali festival is traditional and culturally significant in the district of Koraput, Odisha, and is celebrated with great fervour by the local tribal communities. The Parajas, Kondhs and Gadhabas primarily celebrate this festival. But now-a-days, other tribal communities also celebrate it. This is deeply rooted in the agrarian lifestyle of the region. It reflects the profound connection between the people and livestock. This festival takes place post-

harvest (November – December), symbolising gratitude for the bounties of nature and ensuring the well-being of cattle, which are vital for agricultural practices.

The Diali festival emphasizes the importance of cattle in the tribal economy. Livestock serves as a source of agricultural labour and represents wealth and social status in these communities. The festival acknowledges the role of cattle in sustaining livelihoods and seeks blessings for their health and productivity.

The festival begins with a ritual cleaning of cattle. Owners of the cattle bathe their animals in nearby streams, rivers or ponds and adorn them with colourful cloth, garland and intricate designs made using natural dyes. The horns are polished or painted to enhance the cattle's appearance.

Special prayers are offered to the cattle or village deities associated with agriculture and livestock. The sacrifices of goats, sheep or chickens are sometimes made, accompanied by traditional music and dance.

The village cattle rearer gets special treats from the cattle owner like food, clothes and money. The cattle rearer of the village is free for a period of 10 – 15 days and the owner of the cattle will rear their own cattle for the said period. Again, the village cattle rearer will continue his job.

The tribal dances, like Dhemsas and musical performances, are central to celebrations. These performances depict stories from folklore and express gratitude to nature and the gods.

It is not just a celebration of cattle but also a reaffirmation of the bond between humans, animals and nature. It promotes unity among the community and provides a platform for resolving disputes and strengthening their relationships. The Diali festival of Koraput vividly reflects the region's rich tribal traditions, agrarian roots and communal spirit.

Diali Festival (Parab) is also called "Amba Parab" because of its deep connection with seasonal and agricultural cycles marked by the flowering and fruiting of the mango tree (*Amba Gachha* in Odia). In many tribal traditions of Odisha, the mango tree holds a sacred and symbolic place, representing fertility, prosperity and abundance. Mangoes are an integral part of the diet and economy of the region, making the trees a symbol of substance

and prosperity. In the tribal rituals, they consider the mango trees and leaves very auspicious. In the Diali festival, the mango leaves are often used in decoration and rituals. They hung the mango leaves on doors used to make garlands. The mango wood or branches are also used in bonfires lit during the festival, emphasizing the sacredness. The tribal myths and folklore are associated with the mango tree with blessing and protection, reinforcing its role in Diali Festival. The mango tree serves as a central motif in this vibrant festival.

Lord Balabhadra Puja/Gahma Purnima/Raksha Bandhan

Lord Balabhadra, the elder brother of Lord Jagannath and Devi Subhadra, is revered as the deity associated with agriculture, cattle and the rural economy of Odisha. In the tribal-dominated Koraput district of Odisha, Lord Balabhadra holds special significance, particularly for agrarian and pastoral communities. His worship often coincides with cattle-related celebrations, which play an essential role in agriculture and livelihood in this region.

The Lord Balabhadra *puja* is deeply intertwined with local agricultural cycles and cattle. The puja typically focuses on seeking the deity's blessings for the protection, prosperity, and well-being of cattle and good harvest.

This puja is usually held on the day of Gahma Purnima/Raksha Bandhan. On that day, the cattle are bathed, cleaned and adorned with turmeric, vermilion, colourful garland and bells. This Puja preparation signifies the gratitude of the community towards their cattle. The tribes often mark their cattle with auspicious symbols like tridents or swastikas using turmeric or vermilion as a sign of divine protection. The priests or community elders chant mantras and perform *arati* to Lord Balabhadra, seeking his blessings for cattle health and agricultural success. The day is celebrated with communal feasting, preparation of traditional dishes and performances of tribal music and dance. The beats of Dhemsa and *Madal* vibrate, creating a festive atmosphere. The festival fosters unity among the tribal and agrarian communities while expressing gratitude towards cattle, the backbone of their economy. The puja also serves as a platform for preserving the region's indigenous cultural practices and rituals.

The worship of Lord Balabhadra also emphasizes the ecological balance maintained by respecting and preserving cattle, which are integral to both agriculture and local ecosystems.

The spiritual connection fosters a sense of responsibility towards sustainable farming and cattle care.

Pusa Parab

Pusa Parab is a traditional agricultural and pastoral festival celebrated in the district of Koraput, Odisha, particularly among the tribal communities. This festival, deeply rooted in the agrarian culture of the region, highlights the symbiotic relationship between humans, cattle and nature. It takes place in the Hindu Lunar month of *Pausa* (December – January) and serves as a significant occasion to honour cattle, which are considered vital to agricultural and socio-economic activities in this hilly region.

Cattle play a crucial role in the lives of the indigenous communities of Koraput, where agriculture remains the primary livelihood. They are not only used for ploughing fields, transporting goods and producing manure but also serve as a symbol of wealth and prosperity. *Pusa Parab* is a time to express gratitude towards these animals for their contribution to the agricultural cycle and pray for their well-being.

On the day of *Pusa Parab*, cattle are bathed, adorned with colourful ornaments, garlands and turmeric paste. Their horns are often painted with bright colours to enhance their appearance. They offer special food like rice cakes, gram and gaggry as a token of gratitude.

The festival fosters a sense of community as people come together to prepare and share traditional dishes. A portion of the cooked food is offered to the deities and ancestors to seek blessings for prosperity and good health for both humans and animals.

Pusa Parab is also marked by vibrant cultural events such as folk songs, dances and music. These activities serve to reinforce communal bonds and celebrate the shared heritage of the region.

Pusa Parab is a celebration that underscores the reverence of cattle as indispensable companions in the agricultural journey of Koraput's tribal communities. It is a vivid expression of gratitude, cultural pride, and a commitment to sustainable living.

Traditional Healing of Cattle in Jayantagiri, Baligaon and Doraguda Livestock Markets

Traditional healing practices for cattle diseases involved the expertise of a *Guniya*, a healer similar to a *pujari* (priest) but not confined to any specific caste. The *Guniya* often used plants and herbs with healing properties. For instance, the leaves of certain plants were used for their curative powers, while cow urine was traditionally consumed as a treatment for piles and considered beneficial for health. For conditions like *Khura* (cracking) or *Chala* (blister) on a cow's mouth, which caused a loss of appetite, specific remedies were employed. The bark of Champa (*Tumeria rubra*, locally called *Sohentonka Gocho* or "Hundred Rupees Plant") was mixed with salt to form a paste applied to the wound, even helping to remove maggots. Alternatively, garlands made from *Apamaranga* (*Achyranthesaspera*) were tied around the necks of affected cattle to treat the same condition.

In cases of *Phularogo*, a disease-causing neck swelling, leaves from the *Bryophyllum* species (*Hemakakri*, a relative of Aloe Vera) were used. These leaves were mixed with paddy husk and salt, then fed to the cattle three times a day or tied to them. For bone fractures or pain, *Bandaroxburghii* (Hadsikla) was made into a paste, applied to the affected area, and supported with bamboo. For loose motion in cattle, a paste made from the fruits of *Harida* (*Terminalia chebula*), *Ambachali* (*Mangifera indica*), and *Mungachali* (*Moringa oleifera*) was prepared and fed three times daily. In cases of Basura, where the cattle's tongue became rough or thorn-like structures formed, a paste made from two types of millet (Kangu and Suan) mixed with cow's milk was applied to the tongue, while veterinarians used potassium permanganate. For fever (*Joro*), determined by checking the ears of cattle, leaves of Gango Shivli (*Nyctanthes arbor-tristis*, locally called *Korshali* or *Shefali*) were ground, mixed with sugar and warm water, and fed to the cattle on an empty stomach for three days. In treating *Khutbag*, which caused wounds and hair fall on the tail, a paste made from Mandyachuna (*raagi* powder) and water was applied to the tail.

For infections with pus and insects (*Foda*), dried and powdered leaves of *Gunji Patro* mixed with *sal* tree resin (*loban*) were applied to the wounds. Alternatively, *Patal Garudo* (*Rauwolfia serpentina*, also known as Sarpagandha) and *Achyranthesaspera* were tied to the

neck. Interestingly, Gorchina was used as a pediatric remedy for humans, utilizing the gallbladder stone of cattle, usually extracted by slaughterers, as medicine. Pregnant cattle were cleaned with turmeric water and fed boiled papaya with salt to ease delivery. Recurring cattle diseases varied by season. Foot and mouth diseases were common during the transition periods between seasons, swollen throats occurred in *Ashadha* or *Push month*, and diarrhoea (*Jhada*) was prevalent after summer, when tender grass began to grow.

Beliefs and Perceptions Regarding Look, Care, and Body Decoration in Jayantagiri, Baligaon and Doraguda Livestock Markets

Table No.6.1: Beliefs and perceptions of the ‘Look’ of the animal

SI.No	Beliefs and perceptions of the ‘Look’ of the animal	Yes	%	No	%
1	Hump	5	1.41	350	98.59
2	Hump & Horns	5	1.41	350	98.59
3	Hump & Legs	8	2.25	347	97.75
4	Hump, Dewlap & Horns	1	0.28	354	99.72
5	HUMP, DEWLAP, HORNS, LEGS & TEETH	2	0.56	253	99.44
6	Hump, Dewlap, Horns, Udder, Legs & Tail	7	1.97	348	98.03
7	Hump, Horns & Legs	6	1.69	349	98.31
8	Hump, Horns & Tail	3	0.85	352	99.15
9	Hump, Horns, Legs & Tail	2	0.56	353	99.44
10	Hump, Horns, Legs & Teeth	2	0.56	353	99.44
11	HUMP, HORNS, UDDER, LEGS AND TAIL	13	3.66	342	96.34
12	Hump, Legs & Tail	15	4.23	340	95.77
13	Hump, Udder & legs	6	1.69	349	98.31
14	DEWLAP, HORNS, UDDER & Tail	2	0.56	353	99.44
15	Horns	2	0.56	353	99.44
16	HORNS & LEGS	5	1.41	350	98.59
17	HORNS & TAIL	3	0.85	352	99.15
18	HORNS & UDDER	1	0.28	354	99.72
19	HORNS, LEGS & TAIL	9	2.54	346	97.46
20	HORNS, UDDER, LEGS & TAIL	3	0.85	352	99.15
21	Horns, Hooves & Legs	2	0.56	353	99.44
22	Udder	3	0.85	352	99.15
23	Udder-Hooves/Legs/Horns/Hump/Legs	18	5.07	337	94.93
24	Legs	2	0.56	353	99.44
25	Legs-Hooves/Tail/Udder-Hump	8	2.25	347	97.75
26	Tail	0	0.00	355	100.00

27	Teeth	14	3.94	341	96.06
28	Looking Healthy & Strong with above all looks	53	14.93	302	85.077
29	The colour of the animal	85	23.94	270	76.06
	29/A-BLACK(<i>Kalia/Koda</i>)	44	12.39	311	87.61
	29/B-RED/TAN (<i>Lal/Rengia</i>)	2	0.56	353	99.44
	29/C-WHITE(<i>Dhoba</i>)	38	10.70	317	89.30
	29/D-Skin shades (ONE COLOUR)	1	0.28	354	99.72
30	Taming	74/16	4.51	339	95.49
31	Grace of walking	74/56	15.77	299	84.23
32	FEEDING	74/2	0.56	353	99.44

- Here ‘Yes’ means number of traders opt this factor as selecting livestock for buying.
- Here ‘No’ means number of traders ignore this factor while selecting livestock for buying

The physical appearance of livestock is a vital factor in Jayantagiri livestock market transactions, reflecting a blend of cultural beliefs, practical considerations, and aesthetic preferences. Participants in these markets place notable importance on evaluating the size, shape, and anatomical features of animals to ensure they align with the desired qualities. Bulkiness and a robust physical stature hold particular significance as these traits are considered indicative of the animal's health and productivity. The perception that a strong and well-built animal is better equipped for work or milk production underscores the practical basis of these preferences. While some buyers show interest in specific features, such as the combination of a hump, dewlap, horns, and legs, the most highly valued attribute is an overall appearance of health and strength, resonating with nearly 15 percent of the market participants. This focus on vitality and robustness highlights the community's preference for general well-being over isolated physical traits, ensuring the animals meet their functional and economic needs.

Colour preferences also play a prominent role in livestock selection, influenced by cultural symbolism and traditional beliefs. Nearly a quarter of participants (23.94 percent) regard the colour of the animal as a crucial factor in trading decisions. Among these preferences, black coloured cattle (12.39 percent) are particularly favoured, likely due to their perceived association with auspiciousness, resilience, or higher productivity. White coloured animals also hold significant appeal, garnering attention from 10.70 percent of respondents. Red or

tan-coloured cattle and animals with single-color shades are less frequently preferred, reflecting their lower cultural and symbolic importance. These choices may be shaped by longstanding traditions and beliefs that link specific colours to prosperity, health, or divine favour. In addition to colour, patterns, spots, or shades on the skin of the animal can influence buyer preferences, adding a layer of individuality to the selection process. Such details are often seen as symbolic of the animal's uniqueness, strength, or vitality, further enriching the decision-making process during market transactions.

Another vital aspect considered in the Jayantagiri livestock market is the grace of the animal's walking, its' tameness, and its' ease of feeding. The way an animal moves can serve as a visible indicator of its health and strength, with 15.77 percent of participants valuing grace in walking as a significant trait. This perception is rooted in the belief that smooth and natural movement reflects the animal's overall fitness and capacity to perform tasks efficiently. Taming is another factor that influences buyers, with 4.51 percent of participants emphasizing the importance of an animal's manageability. A well-tamed animal is not only easier to handle but also ensures the safety of both the owner and others involved in its care. Interestingly, feeding ease is not widely prioritized, with only 0.56 percent of respondents identifying it as a consideration. This may be attributed to the availability of diverse grazing options in the region, which reduces the necessity of emphasizing this aspect during transactions.

Traditional beliefs and practices extend beyond the physical assessment of livestock to include care routines and body decoration, both of which are integral to the cultural fabric of the Jayantagiri livestock market. Grazing schedules, for instance, are influenced by the natural rhythms of the day, with mornings and evenings considered the most appropriate times for grazing. This practice aligns with the community's understanding of the animals' feeding patterns and ensures optimal health and productivity. Specific types of grass, such as *Doob* grass, are preferred for grazing due to their nutritional benefits and economic feasibility. *Doob* grass not only helps cattle gain weight and maintain their health but also holds cultural significance in traditional medicine. Its use in Ayurveda for ailments like headaches, stress, and stomach issues further emphasizes its importance in the community's way of life. This connection between grazing practices and holistic well-being underscores

the community's deep understanding of the interplay between environment, nutrition, and animal health.

Body decoration practices in the Jayantagiri livestock market reflect a fascinating blend of aesthetic and protective motivations. Livestock is often adorned with vibrant ropes, bells, and ornaments, enhancing their visual appeal and perceived value during transactions. These decorations are not merely for show but also serve as symbols of care and pride. Colouring the horns of the animals is a common practice that adds to their attractiveness while highlighting the owners' attention to detail. Such embellishments may also act as status symbols, indicating the owner's prosperity and commitment to the well-being of their livestock. In addition to aesthetic enhancements, protective rituals are performed to safeguard the animals from harm and negative influences. The burning of sal tree resin, locally known as *dhoop*, is a widely practiced ritual believed to create a protective aura around the animals. This practice underscores the community's reliance on spiritual measures to ensure the safety and health of their livestock.

The emphasis on rituals and care practices highlights the community's holistic approach to livestock management. The blending of practical considerations with cultural traditions creates a comprehensive framework that governs the treatment and valuation of livestock in the Jayantagiri livestock market. The attention to detail in these practices reflects the community's deep respect for animals and their critical role in the socio-economic and spiritual aspects of life. For example, the rituals performed to enhance the animal's appearance are rooted in both practical benefits, such as improving market value, and symbolic meanings, such as warding off evil influences. These dual purposes illustrate the intricate connections between functionality and tradition in the community's approach to livestock care.

Morals and Ethics in Jayantagiri Livestock Market

Ethics and moral considerations play a pivotal role in the weekly Jayantagiri livestock market. A majority of market participants firmly believe that artificially enhancing the qualities of livestock, such as using medicines to increase milk production or body size, is

unethical. Such practices are viewed with skepticism, as they may lead to a shortened lifespan for the animals, ultimately compromising their well-being.

Transparency in transactions is another core value upheld by the community. Market Participants agree that it is wrong to hide or falsify information about an animal's age, health, behaviour, or ownership. Misrepresentation of such critical details is considered unethical and is avoided to prevent conflicts and maintain trust among market participants.

The practice of engaging with multiple buyers or sellers simultaneously, especially after accepting an advance payment from one party, is strongly discouraged. This ensures fairness and integrity in transactions. Negotiations for livestock are conducted in a culturally distinct manner, where participants stand or sit in concentric circles, symbolizing inclusivity and orderliness. The primary language of communication is Odia, which serves as the lingua franca for these interactions.

To ensure the accuracy of information provided by sellers, buyers often verify claims from third parties without the seller's knowledge. This practice, though discreet, is deemed acceptable as it helps ensure the reliability of the transaction. If false information is discovered, the deal can be canceled without repercussions.

Verbal assurances, accompanied by a token amount, are often sufficient to finalize a transaction. This reflects the deep-rooted trust among market participants and aligns with traditional practices. Despite this, participants advocate for additional conditions in livestock transactions to safeguard the interests of both buyers and sellers. These include a trial period for the livestock before the final deal, provisions for refunds if the information provided proves false, payment in installments based on the buyer's economic condition, and even the option to cancel the deal after an advance payment.

Interestingly, market participants note that there are no unwritten rules prohibiting the sale or purchase of animals based on age, sex, or genetic defects. For example, there is no restriction on selling cows for meat or hide, indicating a pragmatic approach to livestock trading.

Disputes and Dispute Resolution

Disputes are an inherent part of any trading system, and the Jayantagiri livestock market is no exception. Market participants acknowledge that disagreements may arise over transactions due to various reasons, such as disregard for agreements, misrepresentation of livestock health, interference by intermediaries, bargaining issues, or impolite conversations.

Preventive measures are often employed to minimize disputes. However, when disputes do arise, resolution is sought through the intervention of market participants, community elders, and market functionaries. These individuals play a crucial role in mediating and resolving conflicts, ensuring that the interests of all parties are considered. The socio-economic status of the individuals involved often influences the resolution process, highlighting the nuanced dynamics of power and hierarchy within the community.

Farmer's view on beliefs and rituals relating to sale and purchase of livestock

Farmers have different beliefs about the deities related to animals. 26.20 per cent farmers believe that there are deities related to the animal while 73.80 per cent farmers said that there is no deity related to them. The farmers who believe in animal related deities consider Thakurani Devi, Balram and the Cow itself as gods. Maximum 92.11 per cent of the farmers do not consider any month auspicious for buying and selling of animals but 26 percent of the farmers consider some days auspicious for buying and selling. Thursday and Monday are considered auspicious days for buying but they don't want to sell any animals on Thursday. They consider the cow to be equivalent to Goddesses Lakshmi and say that it will take away the Lakshmi from the house. They don't even pay food grains and money on this day. About 52.39 per cent of people observed some rituals after buying a new cow, bullock and buffalo and bringing it to home. People of both tribal and non-tribal communities, after buying a cow, bullock and buffalo from the market, a special ritual is performed by the elderly woman of the house before bringing it inside the cowshed. First of all, one of the people who brought it from the market goes ahead and informs the house that a new animal is about to come in front of the house. Then the elderly woman comes in front of cowshed after putting the vermilion, *arva* rice, *doob* grass, garland and lamp in a winnowing fan

with. She also holds a pot full of water in one hand. Other people of the house also get ready to welcome the new animal like a new bride. The male members keep the animal under control so that the new animal does not harm anyone. First of all, the old woman washes the feet of the new animal. After that she applies vermilion mark on his/her forehead. *Arwa* rice is sprinkled on his/her forehead and then *aarti* is performed with a lamp. Other women of the house also perform *aarti* in turn. The mouth is sweetened by feeding *jaggery* to the new animal. Then he/she is brought inside the house wearing a garland of flowers. At this time, an atmosphere of happiness is created in the house. It was also understood that black thread is worn on the neck of the new cattle to avoid the impact of black magic or evil. Very few people, i.e. 7.89 percent, follow some rituals while taking the animal out of the house for sale or exchange. These rituals play an important role in welcoming new livestock into households; their significance diminishes when it comes to selling or exchanging cattle. The cultural emphasis on integrating new animals into the household with respect and care reflects the deep-rooted traditions and values associated with livestock ownership

Table 6.2: Farmer's view on beliefs and rituals relating to sale and purchase of livestock

Sl. No.	Beliefs and rituals	Yes	per cent	No	per cent	Total per cent
1	Local deity for livestock	93	26.20	262	73.80	100.00
2	Auspicious month for sale/purchase	28	7.89	327	92.11	100.00
3	Auspicious days for sale/purchase	93	26.20	262	73.80	100.00
4	Rituals for new cow/bullock	186	52.39	169	47.61	100.00
5	Rituals for taking sale/ exchange	28	7.89	327	92.11	100.00

The physical appearance of livestock is a vital factor in livestock transactions, reflecting a blend of cultural beliefs, practical considerations, and aesthetic preferences. Bulkiness and a robust physical stature hold particular significance as these traits are considered indicative of the animal's health and productivity. The perception that a strong and well-built animal is better equipped for work or milk production underscores the practical basis of these

preferences. While some buyers show interest in specific features, such as the combination of a hump, dewlap, horns, and legs, the most highly valued attribute is an overall appearance of health and strength. In all the three livestock markets studied, it was seen that most of the animals are purchased as food items. The look of the bulls examined which are purchased for farming.

Colour preferences also play a prominent role in livestock selection, influenced by cultural symbolism and traditional beliefs. Nearly a quarter of participants (23.94 percent) regard the colour of the animal as a crucial factor in trading decisions. Among these preferences, black-coloured cattle (12.39 percent) are particularly favoured, likely due to their perceived association with auspiciousness, resilience, or higher productivity. White-coloured animals also hold significant appeal, garnering attention from 10.70 percent of respondents. Red or tan-coloured cattle and animals with single-colour shades are less frequently preferred, reflecting their lower cultural and symbolic importance. These choices may be shaped by longstanding traditions and beliefs that link specific colours to prosperity, health, or divine favour. In addition to colour, patterns, spots, or shades on the skin of the animal can influence buyer preferences, adding a layer of individuality to the selection process. Such details are often seen as symbolic of the animal's uniqueness, strength, or vitality, further enriching the decision-making process during cattle transactions.

Another vital aspect considered in the livestock markets is the grace of the animal's walking, its tameness, and its ease of feeding. The way an animal moves can serve as a visible indicator of its health and strength, with 15.77 percent of participants valuing grace in walking as a significant trait. This perception is rooted in the belief that smooth and natural movement reflects the animal's overall fitness and capacity to perform tasks efficiently. Taming is another factor that influences buyers, with 4.51 percent of participants emphasizing the importance of an animal's manageability. A well-tamed animal is not only easier to handle but also ensures the safety of both the owner and others involved in its care. Interestingly, feeding ease is not widely prioritized, with only 0.56 percent of respondents identifying it as a consideration. This may be attributed to the availability of diverse grazing options in the region, which reduces the necessity of emphasizing this aspect during transactions. Traditional beliefs and practices extend beyond the physical assessment of

livestock to include care routines and body decoration, both of which are integral to the cultural fabric of the livestock market.

Table 6.3: Farmer's view on beliefs and perceptions of the 'Look' of the animal

SI. No	Beliefs and perceptions of the 'Look' of the animal	Yes	per cent	No	per cent	Total per cent
1	Hump	5	1.41	350	98.59	100.00
2	Hump & Horns	5	1.41	350	98.59	100.00
3	Hump & Legs	8	2.25	347	97.75	100.00
4	Hump, Dewlap & Horns	1	0.28	354	99.72	100.00
5	Hump, Dewlap, Horns, Legs & Teeth	2	0.56	253	99.44	100.00
6	Hump, Dewlap, Horns, Udder, Legs & Tail	7	1.97	348	98.03	100.00
7	Hump, Horns & Legs	6	1.69	349	98.31	100.00
8	Hump, Horns & Tail	3	0.85	352	99.15	100.00
9	Hump, Horns, Legs & Tail	2	0.56	353	99.44	100.00
10	Hump, Horns, Legs & Teeth	2	0.56	353	99.44	100.00
11	Hump, Horns, Udder, Legs And Tail	13	3.66	342	96.34	100.00
12	Hump, Legs & Tail	15	4.23	340	95.77	100.00
13	Hump, Udder & legs	6	1.69	349	98.31	100.00
14	Dewlap, Horns, Udder & Tail	2	0.56	353	99.44	100.00
15	Horns	2	0.56	353	99.44	100.00
16	Horns & Legs	5	1.41	350	98.59	100.00
17	Horns & Tail	3	0.85	352	99.15	100.00
18	Horns & Udder	1	0.28	354	99.72	100.00
19	Horns, Legs & Tail	9	2.54	346	97.46	100.00
20	Horns, Udder, Legs & Tail	3	0.85	352	99.15	100.00
21	Horns, Hooves & Legs	2	0.56	353	99.44	100.00

22	Udder	3	0.85	352	99.15	100.00
23	Udder- Hooves/Legs/Horns/Hump/Legs	18	5.07	337	94.93	100.00
24	Legs	2	0.56	353	99.44	100.00
25	Legs-Hooves/Tail/Udder-Hump	8	2.25	347	97.75	100.00
26	Tail	0	0.00	355	100.00	100.00
27	Teeth	14	3.94	341	96.06	100.00
28	Looking Healthy & Strong with above all looks	53	14.93	302	85.077	100.00
29	The colour of the animal	85	23.94	270	76.06	100.00
	29/A-Black(<i>Kalia/Koda</i>)	44	12.39	311	87.61	100.00
	29/B-Red/Tan (<i>Lal/Rengia</i>)	2	0.56	353	99.44	100.00
	29/C-White(<i>Dhoba</i>)	38	10.70	317	89.30	100.00
	29/D-Skin shades (One Colour)	1	0.28	354	99.72	100.00
30	Taming	74/1 6	4.51	339	95.49	100.00
31	Grace of walking	74/5 6	15.77	299	84.23	100.00
32	Feeding	74/2	0.56	353	99.44	100.00

Grazing schedules are influenced by the natural rhythms of the day, with mornings and evenings considered the most appropriate times for grazing. This practice aligns with the community's understanding of the animals' feeding patterns and ensures optimal health and productivity. Specific types of grass, such as *Doob* grass, are preferred for grazing due to their nutritional benefits and economic feasibility. *Doob* grass not only helps cattle gain weight and maintain their health but also holds cultural significance in traditional medicine. Its use in Ayurveda for ailments such as headaches, stress, and stomach issues further emphasizes its importance in the community's way of life. This connection between grazing practices and holistic well-being underscores the community's deep understanding of the interplay between environment, nutrition, and animal health. Among farmers, 75.77 percent believe in the importance of adhering to traditional grazing practices, while 24.23 percent do

not. These statistics highlight the widespread acceptance of traditional grazing beliefs, especially among farmers who recognize the economic and health benefits of structured grazing routine.

These findings reinforce the belief that traditional grazing practices are deeply ingrained in the community's cultural fabric, ensuring sustainability and promoting both animal and human health. The reliance on *Doob* grass and adherence to grazing schedules reflect a well-established system that balances economic viability with ecological wisdom.

Body decoration practices in the livestock markets reflect a fascinating blend of aesthetic and protective motivations. Livestock is often adorned with vibrant ropes, bells, and ornaments, enhancing their visual appeal and perceived value during transactions. These decorations are not merely for show but also serve as symbols of care and pride. Colouring the horns of the animals is a common practice that adds to their attractiveness while highlighting the owners' attention to detail. Such embellishments may also act as status symbols, indicating the owner's prosperity and commitment to the well-being of their livestock. Maximum 60.85 percent of people do not do any measures for look enhancement but 39.15 percent do something about it.

In addition to aesthetic enhancements, protective rituals are performed to safeguard the animals from harm and negative influences. The burning of *sal* tree resin, locally known as *dhoop*, is a widely practiced ritual believed to create a protective aura around the animals. This practice underscores the community's reliance on spiritual measures to ensure the safety and health of their livestock. About 52.39 percent people tie black thread around the neck of animals to protect them from evil eye. The black thread is made of human hair and *pohda* (sea coral) is tied to it. This is done for those animals only when a cow or bull has been newly purchased or a cow has given birth to a new calf. They believe that this will protect them from anyone's evil eye. If the cattle are unwell, *dhoop* made of resin is burned to emit a specific aroma believed to have protective properties. In some cases, a *Desari* a traditional healer who performs *Jhadphunk* (rituals to ward off evil eyes or witchcraft) may be called upon. Practices such as burning turmeric powder rolled in a leaf or placing turmeric on charcoal and covering it with a sheet of cloth over the cattle are also employed,

with the turmeric's smoke believed to protect the animal. Earlier, witchcraft practices such as *Pangan*, performed by *Panganiyani* (women witchcraft practitioners), were part of the community's rituals.

The emphasis on rituals and care practices highlights the community's holistic approach to livestock management. The blending of practical considerations with cultural traditions creates a comprehensive framework that governs the treatment and valuation of livestock in the Jayantagiri market. The attention to detail in these practices reflects the community's deep respect for animals and their critical role in the socio-economic and spiritual aspects of life. For example, the rituals performed to enhance the animal's appearance are rooted in both practical benefits, such as improving market value, and symbolic meanings, such as warding off evil influences. These dual purposes illustrate the intricate connections between functionality and tradition in the community's approach to livestock care.

Table 6.4: Farmer's view on beliefs of care and body decoration

Sl. No.	Care and body decoration	Yes	per cent	No	per cent	Total per cent
1	Right times for grazing	269	75.77	86	24.23	100.00
2	Any measures for look enhancement	139	39.15	216	60.85	100.00
3	Specific ritual for warding off Evil Eye	186	52.39	169	47.61	100.00

Ethical and moral considerations play a pivotal role in the weekly livestock markets, where the majority of market participants strongly oppose the artificial enhancement of livestock qualities. Practices such as using medicines to increase milk production or body size are widely perceived as unethical, as they are believed to negatively impact the animals' health and lifespan. Farmers have been observed to strictly adhere to ethics while selling their animals in these markets. The reason for this is that farmers and traders have known each other for a long time. They believe that once an animal is sold by lying, the trader will lose trust in the farmer. That's why 85.07 percent of farmers do not believe in artificially enhancing cattle qualities and 97.18 percent of farmers do not lie/hide crucial cattle

information. Farmers adhere to ethical transaction practices by avoiding parallel deals. Among the surveyed farmers, 96.90 percent reported that they do not engage in parallel deals after receiving an advance payment, ensuring a fair transaction process.

To ensure the accuracy of information provided by sellers, buyers often discreetly verify claims through third-party sources without the seller's knowledge. This practice is widely considered acceptable, as it enhances the reliability of transactions and helps mitigate risks. If any false information is uncovered during the verification process, the deal can be cancelled without any repercussions. About 78.87 percent of farmers do not engage third party verification. Verbal assurances, accompanied by a token amount, are often considered sufficient to finalize a transaction in livestock markets. This practice reflects the deep-rooted trust among market participants and aligns with traditional trading customs. However, despite this reliance on trust, many participants advocate for additional conditions to safeguard the interests of both buyers and sellers. These conditions include a trial period for the livestock before the final deal, provisions for refunds if the information provided proves false, payment in installments based on the buyer's economic condition, and even the option to cancel the deal after an advance payment. About 66.20 percent of farmers do not finalise by verbal assurance or accepting token amount.

Desia (local) language is prevalent in the tribal and rural areas of Koraput district, which is slightly different from the Oriya language, therefore 43.94 per cent farmers use local language while buying and selling the cattle.

These findings highlight the strong cultural and ethical adherence within the community, ensuring trust and transparency in livestock trade. The structured negotiation process further reinforces these values, fostering a sense of order and mutual respect among participants.

Although verbal assurances play a significant role in finalizing transactions, there is a growing preference for additional safeguards, especially among farmers. Traders, on the other hand, exhibit greater confidence in traditional practices, underscoring the evolving dynamics within livestock market

Table 6.5: Farmer's view on morals/ethics expected and followed during transaction

Sl. No.	Care and body decoration	Yes	per cent	No	per cent	Total per cent
1	Artificially enhance cattle qualities	53	14.93	302	85.07	100.00
2	Lie/hide crucial cattle information	10	2.82	345	97.18	100.00
3	Engage with multiple buyers/sellers after accepting Advance Payment	11	3.10	344	96.90	100.00
4	Specific mannerisms while negotiating	0	0.00	355	100.00	100.00
5	Third party verification	75	21.13	280	78.87	100.00
6	Finalised by verbal assurance or accepting token amount	120	33.80	235	66.20	100.00
7	Any Local language	156	43.94	199	56.06	100.00

Interestingly, market participants note that there are no unwritten rules prohibiting the sale or purchase of animals based on age, sex, or genetic defects. For example, there is no restriction on selling cows for meat or hide, indicating a pragmatic approach to livestock trading. Disputes are an inherent aspect of any trading system, and the livestock markets are no exception. Market participants acknowledge that disagreements may arise over transactions due to various reasons, such as disregard for agreements, misrepresentation of livestock health, interference by intermediaries, bargaining issues, or impolite conversations. Farmers have varying opinions about potential conflicts in livestock trading. About 90.42 percent farmers opined that there are not any unwritten rules for livestock trading but 45.63 percent farmers said that there are possibilities of disputes and 21.13 percent farmers have experience of dispute. They said that when they took their animals to the market, the intermediaries force them to sell at a low price. Disputes often occur over this matter. About 32.69 percent of people believed that this situation is solved by the staffs of Regulated Market Committee and 67.32 percent of people believed that either big traders or influential persons of nearest locality solve it.

Table 6.6: Farmer's view on disputes possible during Livestock Trading

Sl. No.	Disputes	Yes	per cent	No	per cent	Total per cent
1	Any unwritten rules for Livestock Trading	34	9.58	321	90.42	100.00
2	Possibility of disputes	162	45.63	193	54.37	100.00
3	Any personal experience of dispute	75	21.13	280	78.87	100.00
4	Any of your close kin or friends experienced any dispute	66	18.59	289	81.41	100.00
5	Any role of influential person to solve	116	32.68	239	67.32	100.00

Preventive measures are often employed to minimize disputes, but when conflicts do arise, resolution is sought through the intervention of market participants, community elders, and market functionaries. These individuals play a crucial role in mediating and resolving conflicts, ensuring that the interests of all parties are considered. The influence of socio-economic status in dispute resolution, as evident from the data, highlights the nuanced dynamics of power and hierarchy within the community.

As it has been mentioned in the previous table 3.11 that in livestock market 72.30 percent of the traders were from Scheduled Caste category and 6.57 percent was from other category. Other category was from Christian religion. In both these categories, there was a negative attitude towards the things related to customs and rituals. About 96.24 percent traders believed that there are no deities for livestock. All the traders believed that no month was auspicious or inauspicious for them but very few i.e., 2.82 percent traders said about auspicious day for trading. About 22.54 percent traders observed rituals for new cow/bullock and 5.16 percent traders observed rituals for taking sale/ exchange.

Table 6.7: Trader's beliefs and rituals relating to sale and purchase of livestock

Sl. No.	Beliefs and rituals	Yes	per cent	No	per cent	Total per cent
1	Local deity for livestock	8	3.76	205	96.24	100.00
2	Auspicious month for sale/purchase	0	0.00	213	100.00	100.00
3	Auspicious days for sale/purchase	6	2.82	207	97.18	100.00
4	Rituals for new cow/bullock	48	22.54	165	77.46	100.00
5	Rituals for taking sale/ exchange	11	5.16	202	94.84	100.00

During the study, the key informants had narrated that earlier bulls and buffaloes were brought here for agricultural use but now the situation has changed. Due to the use of tractors in agriculture, the demand for bulls has reduced compared to earlier. Now only such animals are brought into the market which is not useful for agricultural work. Now they are being demanded for consumption purposes, and when their demand is only for consumption, their physical beauty becomes secondary. That's why probably more than 99 percent of traders do not pay attention to these things when purchasing animals regarding hump, horn, leg, tail. etc.

Table 6.8: Trader's view on beliefs and perceptions of the 'Look' of the animal

Sl. No	Beliefs and perceptions of the 'Look' of the animal	Yes	per cent	No	per cent	Total per cent
1	Hump, Horns, Legs & Tail	1	0.47	212	99.53	100.00
2	Hump, Horns, Udder, Legs and Tail	11	5.16	202	94.84	100.00
3	Horns	2	0.94	211	99.06	100.00
4	Horns, Legs & Tail	4	1.88	209	98.12	100.00
5	Horns, Udder, Legs & Tail	2	0.94	211	99.06	100.00

56.34 percent of the traders related to animal care and body decoration talk about feeding on right time but 83.57 percent of the traders do not perform specific ritual for warding off evil eye and 95.31 percent of the traders do not take any measures for look enhancement.

Table 6.9: Trader's view on beliefs of care and body decoration

Sl. No.	Care and body decoration	Yes	per cent	No	per cent	Total per cent
1	Right times for grazing	120	56.34	93	43.66	100.00
2	Specific ritual for warding off Evil Eye	35	16.43	178	83.57	100.00
3	Any measures for look enhancement	10	4.69	203	95.31	100.00

As mentioned in Table No. 5.4 about the morals/ethic of farmers while dealing with animals, this also applies to traders. All the traders of Jayantagiri, Baligaon and Dorguda livestock markets do not artificially enhance cattle qualities and lie/hide crucial cattle information because they also work for big traders. Once the trust is lost then their business will not be able to run. About 97.18 percent traders do not engage with multiple buyers/sellers after accepting advance payment. All the traders believe that they express specific mannerisms while negotiating and 53.05 percent traders speak in local language. Only 2.82 percent of traders engage third party for verification and 59.62 percent traders finalised by verbal assurance or accepting token amount.

Table 6.10: Trader's view on morals/ethics expected and followed during transaction

Sl. No.	Care and body decoration	Yes	per cent	No	per cent	Total per cent
1	Artificially enhance cattle qualities	0	0.00	213	100.00	100.00
2	Lie/hide crucial cattle information	0	0.00	213	100.00	100.00
3	Engage with multiple buyers/sellers after accepting Advance Payment	6	2.82	207	97.18	100.00

4	Specific mannerisms while negotiating	213	100.00	0	0.00	100.00
5	Any Local language	113	53.05	100	46.95	100.00
6	Third party verification	6	2.82	207	97.18	100.00
7	Finalised by verbal assurance or accepting token amount	127	59.62	86	40.38	100.00

Regarding possible conflicts in the cattle market, maximum 86.85 traders believe that there are not any unwritten rules for livestock transaction. About 46.95 traders accepted possibility of disputes and 35.68 percent have their personal experience of dispute. Only 2.35 percent traders have experienced disputes with their close kin or friends.

Table 6.11: Trader's view on disputes possible during Livestock Trading

Sl. No.	Disputes	Yes	per cent	No	per cent	Total per cent
1	Any unwritten rules for Livestock Trading	28	13.15	185	86.85	100.00
2	Possibility of disputes	100	46.95	113	53.05	100.00
3	Any personal experience of dispute	76	35.68	137	64.32	100.00
4	Any of your close kin or friends experienced any dispute	5	2.35	208	97.65	100.00

Case Study 1

Tribal Youth from Omatataya Community

This case study delves into the life and experiences of Arun Nayak, a 25 years old member of the Omatataya community from Chattaralaa village in Koraput, Odisha, India. Arun's unique position as both a postgraduate from Koraput University and a farmer highlights the intersection of education, agriculture, and local market dynamics, offering valuable insights into the socio-economic conditions of rural India. Arun represents a demographic that is increasingly educated yet remains deeply connected to traditional agricultural practices. The Omatataya community, like many rural Indian communities, navigates a complex socio-economic landscape shaped by both challenges and opportunities. Arun's educational background has provided him with a broader understanding of market dynamics, which he generously shares with researchers and visitors, bridging the gap between academic inquiry and the lived realities of rural life. During an initial conversation at the panchayat office, Arun's enthusiasm for discussing local market conditions was evident. He provided detailed and critical insights into the functioning of the Phufugaon market, which plays a significant role in livestock trading in the region. One of the key issues Arun highlighted was the illegal operation of the Phufugaon market. This market was bifurcated from the Jayantagiri main cattle market, a division that reflects underlying tensions and economic strategies within the community. Despite its illegal status, the market continues to function, drawing both sellers and buyers due to its profitability and the demand for livestock. Arun explained that the Phufugaon market primarily deals with large cattle such as cows, bullocks, and buffaloes. However, he also noted that the lack of formal regulation has led to a concerning level of control by local goons, creating a risky environment for traders and further complicating the market's operations. Arun's observations on profitability provide a compelling perspective on why this market persists despite its illegality. He mentioned that selling cows at this market can be highly lucrative, with prices reaching approximately ₹12,000 per animal. This financial incentive attracts many sellers who are willing to take the risks associated with operating in an unregulated and illegal market. Additionally, Arun revealed that a significant portion of the cattle sold at this market are funneled into illegal slaughterhouses. This clandestine network adds another layer of complexity to the market's operations and

contributes to an atmosphere of secrecy and fear, discouraging open discussions about its activities. Arun's insights also shed light on the political and social dynamics of the region. He pointed out that although the village sarpanch is officially female; her husband often acts as her proxy in decision-making processes. This observation highlights the gender dynamics and power structures that influence governance in Chattarlaa village and many other rural areas in India. Arun's ability to communicate effectively in Hindi and some English was particularly beneficial during our discussions, as it bridged the communication gap often faced by outsiders in rural areas. His willingness to exchange contact information and assist researchers further underscores his commitment to fostering a better understanding of his community and its socio-economic challenges. By documenting Arun's experiences and perspectives, this case study provides a deeper understanding of the operations of illegal markets and their impact on rural livelihoods. Arun's story illustrates not only the economic opportunities presented by these markets but also the complexities of governance, social structures, and the interplay between traditional practices and modern challenges in rural India. His role as both a farmer and an educated young man positions him as a vital link between academic inquiry and the realities of rural life, offering a nuanced perspective on the issues faced by his community and similar rural populations across the country.

Case Study 2

Lady from Ambaguda Village

This case study explores the life and experiences of Proshanti Hota, a 37-year-old Petha seller from Ambaguda village, located about six kilometers from the Jayantagiri market, providing a detailed look into the economic challenges faced by small-scale vendors in rural India amid shifting market dynamics and the impact of local governance on livelihoods. Proshanti belongs to a traditional community that depends heavily on local markets for income, and her story highlights the intersection of economic struggles, cultural preservation, and community engagement. Petha, a sweet delicacy made from wheat flour and jaggery, holds cultural significance in her region, and Proshanti has mastered the craft of preparing it, a skill she inherited from her mother. This family tradition not only sustains their livelihood but also acts as a vessel for preserving cultural practices associated with food preparation and fostering community connections. Every Tuesday, Proshanti sets up

her stall at the historically vibrant Jayantagiri market, a hub that once teemed with vendors and customers. However, recent developments have significantly affected her business and livelihood. One major factor is the bifurcation of the Jayantagiri market, which has led to a noticeable decline in customer footfall, directly reducing her sales. Before the market division, Proshanti's earnings ranged between ₹900 to ₹1,000 on market days, but now her income has drastically fallen to a mere ₹300 to ₹500, a steep drop that underscores the economic impact of such structural changes on small vendors. Moreover, the imposition of a ₹10 tax each time she enters the market as a service provider exacerbates her financial burden. Despite her already diminished earnings, this additional expense highlights the challenges small-scale vendors face as they operate on razor-thin margins. The emergence of an illegal market in the bifurcated area of Phufugaon has further complicated the situation, creating an environment of fear and uncertainty among vendors like Proshanti. Although the illegal market attracts customers, the potential legal repercussions and safety concerns deter Proshanti from selling her products there, further limiting her earning opportunities. Beyond the struggles with the market, Proshanti's family faces broader economic challenges. Her husband, a farmer, earns an income that is insufficient to adequately support the family, emphasizing the precarious nature of rural livelihoods where agricultural earnings are often unpredictable and inadequate. This dual-income challenge highlights the vulnerability of families in rural areas who depend on both farming and small-scale trade to make ends meet. Proshanti's reflections during our conversation—"It is getting hard day by day to provide for my family and children"—paint a poignant picture of the economic hardships faced by rural households. Despite these struggles, Proshanti's resilience and commitment to her craft shine through. During our interaction, we had the opportunity to taste her Petha, which was both delightful and a testament to her culinary skills. Her happiness at receiving our appreciation underscored the importance of community support in sustaining small businesses. Buying her sweets not only gave us a delicious treat but also reinforced our connection with local culture and economy. This moment of connection emphasized the critical role community engagement plays in the survival of small-scale vendors like Proshanti, who depend on both financial and moral support to continue their trade. Proshanti's story provides a lens through which to view the broader economic challenges faced by small-scale vendors in rural India amidst evolving

market conditions. Her experiences reveal how structural changes, such as market bifurcation, and systemic issues, like taxation and the rise of illegal markets, can drastically impact livelihoods. These challenges disproportionately affect women, who often bear the brunt of economic instability while simultaneously contributing significantly to household income and cultural preservation. Proshanti's determination to continue her trade despite these hurdles highlights both the resilience and vulnerability of small-scale vendors in rural settings.

Case Study 3

Middle Aged Man from Charagam Village

This case study delves into the life and experiences of Laxman Gouda, a 50 years old farmer from Charagam Village, whose three-decade involvement in the Jayantagiri cattle market offers a compelling narrative of economic transformation and the challenges posed by evolving livestock trading dynamics. Gouda represents a generation of traditional farmers grappling with the rapid changes in the rural economic landscape, highlighting issues such as diminishing market size, rising operational costs, the proliferation of illegal livestock trading zones, and the pressures of generational technological expectations. Gouda's journey provides an ethnographic perspective on rural life and underscores the resilience of traditional practices amidst systemic disruption.

For over thirty years, Gouda has been a steadfast participant in the Jayantagiri cattle market, a historically significant hub for livestock trading. However, this once-thriving marketplace has experienced a steady decline, reflecting broader economic trends that challenge its viability. One of the most significant disruptions has been the rise of illegal livestock trading zones known as "Phufugaon." These unauthorized markets have diverted a substantial number of sellers and buyers of large cattle, undermining the traditional market's operations and forcing ethical traders like Gouda to confront financial marginalization. Despite the allure of potentially higher profits, Gouda has steadfastly refused to engage with these illegal mechanisms, maintaining his principles even as he faces mounting economic pressures. This ethical stance, while commendable, has further compounded the economic

challenges he endures, as the reduced footfall in the traditional market translates to fewer sales opportunities and dwindling profits.

The financial strain experienced by Gouda is exacerbated by increasing operational costs associated with cattle trading. The expenses involved in transporting livestock, renting market stalls, and maintaining animal health have risen over the years, further squeezing the already narrow profit margins. Yet, Gouda's commitment to traditional farming and trading practices remains unwavering, even as younger generations in his family advocate for embracing technological advancements to address these challenges. This generational divide underscores a broader trend in rural India, where traditional methods often clash with the expectations of a technologically inclined younger demographic. Gouda's grandson, for instance, represents an emerging perspective that views digital payment systems and online trading platforms as essential tools for modernizing traditional economic practices. However, Gouda himself remains largely indifferent to these innovations, preferring to rely on the time-tested methods that have sustained him for decades.

In addition to his role as a farmer and trader, Gouda embodies a wealth of traditional veterinary knowledge that reflects a sophisticated, localized understanding of animal healthcare. His approach to livestock management is deeply rooted in empirical observations and generational wisdom, showcasing the richness of rural veterinary traditions. Gouda's healing methodologies highlight the ingenuity and adaptability of these practices, which integrate natural remedies and seasonal interventions to address the specific needs of livestock. For instance, he extensively uses turmeric as a natural antiseptic for treating wounds, applying it directly to ensure quick healing. Similarly, herbal substances are often employed as topical applications to manage a variety of ailments, demonstrating the effectiveness of these traditional remedies. Gouda also emphasizes seasonal healthcare, implementing targeted interventions during periods when livestock are most vulnerable, such as the monsoon season or during extreme weather conditions. These practices, derived from a deep understanding of local environmental conditions and animal behavior, illustrate the holistic approach that characterizes traditional veterinary knowledge.

One of the most striking aspects of Gouda's narrative is the manner in which this traditional knowledge is transmitted across generations. Gouda's practices are empirically derived and have been honed over decades of observation and experience. This knowledge is passed intergenerationally, ensuring its continuity even as the socio-economic landscape evolves. For Gouda, teaching his grandson about these time-tested practices is as important as ensuring the family's financial stability. However, this process of knowledge transmission is not without its challenges, as younger generations often seek to integrate technological tools that promise greater efficiency and profitability. Despite this generational divide, Gouda's holistic approach to animal healthcare remains a cornerstone of his farming practices, demonstrating its adaptability to changing environmental conditions and economic pressures.

The economic challenges faced by Gouda are further compounded by the broader transformations occurring in the rural agricultural landscape. The diminishing size and profitability of traditional cattle markets reflect a systemic shift that places increasing pressure on small-scale farmers. This decline is driven not only by the rise of illegal trading zones but also by a lack of regulatory oversight and support for traditional markets. The proliferation of unauthorized markets like "Phufugaon" has created an uneven playing field, where principled traders like Gouda are often at a disadvantage. These markets operate outside formal regulatory frameworks, attracting sellers and buyers with the promise of higher profits but contributing to the erosion of traditional market structures. For Gouda, navigating this complex economic landscape requires not only resilience but also a steadfast commitment to his values and principles.

Despite these challenges, Gouda's story is one of perseverance and adaptability. His refusal to engage with illegal markets, his reliance on traditional veterinary practices, and his efforts to pass on his knowledge to the next generation all reflect a deep commitment to preserving the cultural and economic fabric of his community. Gouda's experiences offer a nuanced perspective on the transformations occurring in rural India, where traditional practices continuously negotiate with economic pressures and technological innovations. His narrative underscores the importance of supporting small-scale farmers and traditional markets to ensure their sustainability amidst these changes.

Laxman Gouda's experiences provide a rich and nuanced window into the complex dynamics of rural agricultural landscapes in India. His three-decade involvement in the Jayantagiri cattle market reveals the profound challenges posed by economic decline, rising operational costs, and the proliferation of illegal trading zones. At the same time, Gouda's traditional veterinary practices and his commitment to ethical principles highlight the resilience and ingenuity of rural communities in the face of systemic disruption. By documenting Gouda's journey, this case study contributes to a broader understanding of the socio-economic transformations shaping rural India and the critical role of traditional practices in navigating these changes.

Case study 4

Local retired person from the bank

Mr. X, aged 65 years from Drgabhata, Jeypore of Koraput district in Odisha, has 55 years of experience in knowing the livestock market around his village. He shared his experiences especially about Jayantagiri. He shared his experiences especially about Jayantagiri market. He said that around 1985 this market was the largest livestock market in this entire area. At that time, animals were brought to this livestock market for agricultural purposes and for milk purposes. At that time, bulls and buffaloes were used in agricultural work. They were used for ploughing and bullock carts in the fields. People of almost every society in the village reared cows for milk. But in the last 20 to 25 years, tractors and power tillers have started being used more in agricultural work. Now bullock carts are not even seen anywhere. The result of this is that animals are now being brought to this market for the purpose of eating, leaving agriculture behind. Being a tribal dominated and marginal farming area, animal husbandry has become a major means of livelihood for the tribal and non-tribal communities here. By selling these domestic animals in livestock markets, they fulfill their social and economic needs. Earlier bulls and buffaloes were brought from Andhra Pradesh for agriculture and milk purposes but now they are being sent from these markets to places like Manapuram in Andhra Pradesh to meet the demand for slaughtary.

Mr. X believes that the livestock market is beneficial all for farmers, traders, intermediaries, transporters and service providers. Everyone's livelihood depends on it. Farmers sell their domestic animals directly or indirectly through these markets when they are in need. Traders

get profit from buying and selling these animals. The broker also earns some income by facilitating this transaction. As far as the means of transport is concerned, now cattle are being transported from one place to another by walking. To avoid the Animal Cruelty Act, traders now take cattle to their destinations on foot with the help of locals. In such a situation, service related opportunities are also increasing. Apart from this, people of nearby villages are earning money by setting up different types of shops.

Regarding illegal markets, he said that according to the Animal Cruelty Act, selling of older animals is prohibited. To avoid this, traders are buying animals from different villages and keeping them at designated places in the name of collection centers and from there they are transporting them to their designated places on foot. Similar collection centers are now developing into illegal markets. Phufugaon and Shimliguda are examples of such illegal markets. Phufugaon market was formed about two years ago after separating from Jayantagiri livestock market. With the connivance of Regulated Market Committee officials, receipts for Jayantagiri livestock market are also being made from here. He says that there is a body of SPCA (Society for Prevention of Cruelty to Animal) and Collector is the president, Chief District Veterinary Officer is secretary, Superintendent of Police is vice president and Public are the members of this body, but among them, hundreds of animals are being transported on foot to the slaughter houses of Andhra Pradesh. He has explained about the route by which cattle are transported on foot from the Kalahandi market of Odisha to Selor in Andhra Pradesh through various places. According to him, first of all the animals are brought from Dharamgarh livestock market of Kalahandi to Bhanuptam livestock market of Kalahandi. Cattle from Chhattisgarh are also brought to Kalahandi livestock market for sale. Then from Bhanupatam to Aampani, then from Aampani to Umerkot, Umerkot to Navrangpur, Navrangpur to Boriguma, Boriguma to Pujariput, from Pujariput to Koraput and finally via Shimliguda cattle are taken to Selor in Andhra Pradesh. He said that the work of cattle trading, intermediaries and carrying animals on foot, all these works are done by the people of Dom caste only. The reason for this is that people of this caste are not afraid of anyone. During the British rule, these people came under the category of criminal community. Another thing is that this work is not considered good work. That is why for centuries the work of intermediaries and cattle trading has been done by people of Dom caste only.

With regard to cattle rearing by marginal farmers, he believed that it is the basis of their livelihood. The geographical structure here is also suitable for them. Every family definitely has some cows, bulls and goats. Whatever be the problem or festival, they fulfill these tasks by selling these cattle. During the study, work was being done to remove grass from the fields. For this, small farmers required labourers and also had to pay wages. To pay wages, they used to sell domestic goats and sheep. In this way, the marginal farmers who rear cattle have social security in their life.

CaseStudy 5

An Anthropologist from Jeypore city

Mr. Y, aged 40 years from Jeypore town of Koraput district in Odisha, has 15 years of experience in knowing the livestock market around Jeypore. He shared his experiences especially about Hatpada livestock market, Jeypore and Jayantagiri livestock market. Regarding Hatpada Livestock market, he informed that this market was running for one or two years but now it has become a collection center. Jayantagiri livestock market is the oldest one and also now on the verge of closure. The main reason for closure of cattle markets is less use of bulls in agricultural work due to introduction of tractor, power tealer etc. A separate livestock market is being set up in the name of collection centre at a place called Phupugaon, which is about five kilometres from Jayantagiri livestock market, from where cows and bullocks are sold. Now only buffaloes, goats and sheep are sold in Jayantagiri livestock market. Even in these markets, earlier such old aged animals were brought for sale, which are less useful in agricultural work. Farmers do not get proper price for these animals as the intermediaries and traders gain the more profit from this business. There are not many options left for old animals. Therefore, whatever price they get from the traders, they sell at that price. Most of the aged livestock generally forward to slaughtering house at Andhra Pradesh state.

Regarding the beneficial to local farmers, traders and intermediaries of Jayantagiri, Baligaon and Doraguda livestock markets, Mr. Y believed that farmers do not get any benefit from these markets but traders and intermediaries are getting more benefit from these transactions. Old animals are of no use to the farmers, they come to sell them out of compulsion and due to lack of option, and they have to sell them at the price they get. On the

other hand, traders get higher prices from these animals by selling them to meet the needs of the slaughterhouse.

Regarding closure of cattle markets and increase in collection centres, he believed that the main reason for this is the inaction of Panchayat level institutions, Municipal Corporation and Regulated Market Committee etc. For example, the Panchayat related to Phufugaon Collection Center is benefiting while the Jayantagiri Panchayat is incurring loss. The concerned Panchayat Sammitti officials should take cognizance of these situations. The inaction of the police administration is also responsible for these illegal activities.

Regarding the role of livestock markets for the marginal farmer, he believed that it completely depends on the agricultural infrastructure of the place. Jeypore sub-division of Koraput district has the facility of irrigation through canal due to which paddy cultivation is more here but this cultivation is mostly done with tractors and power tillers. The small amount of farming that is being done with bullocks; such bullocks are brought to the market only when they are no longer fit for agricultural work. On the contrary, Koraput sub-division of Koraput district is a forested area where animal husbandry is an integral part of the livelihood of marginal farmers. Livestock market plays an important role in buying and selling of their domestic animals. For example, Baligaon and Doraguda livestock market are beneficial for the marginal farmers. People of this area solve problems by selling their domestic animals in case any hardship or for farming work.

Regarding economic transactions, he said that mostly indigenous breeds of animals are found in this area. There are some good breeds of cows and bulls in Jeypore area whose average price depends on their condition. The average price of a cow that is not giving milk and is of relatively young age is Rs. 20,000/- and the price of a milk giving cow is Rs. 30,000/-. The price of a bull pair capable of farming ranges from Rs. 20,000/- to Rs. 25,000/-. The price of buffalo capable of farming also ranges from Rs. 25,000/- to Rs. 30,000/-. The price of one pair bullock and one pair buffalo incapable of farming is up to Rs. 5,000/- and Rs. 10,000/- respectively. Price of sheep and goat depends on their age and weight. The price of three to four months old goat and sheep ranges from Rs. 5000/- to Rs. 6000/-.

Mr Y has a negative opinion about Regulated Market Committee. His view was that the condition of the Jeypore livestock market has gone from bad to worse. Whatever infrastructure was there has fallen down. There was a time when this market was the most famous market in this area, but no work is being done by RMC for its improvement. The receipts of Phuphugaon market are also being sold in the name of this market in exchange of money.

Regarding the illegal market, he said that animals are kept at various places in the name of collection centres like Golaaguda (Hatpada) and Phufugaon, and small traders come to sell livestock there. Regarding the different routes of livestock, he informed that Araku of Andhra Pradesh is sent on foot from Baligaon market via Lamatput and Nandgaon. Regarding the Jeypore route, he said that the animals are sent from Phufugaon market to Shimliguda via Koraput and from there finally to Sellur in Andhra via Shunki. For this, cattle traders pay money as bribe to police station in-charges at various places.

Having a livestock market in any area benefits the local people. This is a good platform to buy and sell their domestic animal. This area of Koraput is an area full of festivals. It is said that thirteen festivals are celebrated here in twelve months. Hen, Cock and goat are required to celebrate every festival, whether it is for food or for sacrifice. Hence promoting the livestock market is useful for the indigenous people of any area in Koraput district. Due to the existence of livestock markets, people here also get employment opportunities. Local people get opportunity to earn money by setting up different types of shops. They are also engaged in transporting animals from one place to another on foot. These livestock markets enhance promotion of interethnic relationships as different communities such as ST, SC, OBC and general categories of people are gathering in these livestock markets and also while the intermediaries roam from village to village to buy livstocks in villages. According to him, Jayantagiri, Baligaon and Doroguda livestock markets are site for social reconciliations. He also suggested that policy makers should pay attention to the local livstocks of villagers from where milk and it's by product should be supplied to nearest town / cities by forming Milk Co-operative societies. Mr. Y also suggested policy makers should pay attention of reviving the livestock markets as it will generate more income of interior villages of Jeypore block/ tehsil and its adjoining region of Koraput district of

Odisha state by providing infrastructural facilities in livestock markets such as drinking water and feed & fodder for livestock. Proper sheds for livestock, proper feeding place for livestock, proper service providers permanent pucca structure, drinking water facility and resting place for markets participants so that in rainy season, there will be no hinderence of weekly market days, permanent market regulatory bodys' pucca structure for collection of tax and so on, He also suggested that more research team should come forward to study these livestock markets in depthly. He acknowledges the study of Anthropological Survey of India in this interior area for the scientific benefit of local communities of Jeypore block Odisha state which will also be indirectly benefit our rural villages of India in future.

Summary

When new cattle are purchased from the Jayantagiri, Baligaon and Doraguda livestock markets, farmers observe elaborate rituals to welcome the animal into their homes, signifying a fresh start and good prosperity. To ward off the evil eye; a black thread containing human hair and corals (*Phoda*) is tied around the animal's neck. If the cattle are unwell, a *Dhoop* made of resin is burned to emit a specific perfume believed to have protective properties. In some cases, a *Desari*, a traditional healer who performs *Jhankphunk* (rituals to ward off evil eyes or witchcraft), may be called upon. In terms of gender roles in livestock activities, women primarily look after cleaning the cattle shed, lifting the cow dung, which is used as fertilizer (*khat*) in fields, and sometimes graze the animals. Men are responsible for milking and grazing the cattle, as well as taking them to the market for sale or purchase. Hence, these livestock markets act as spot for social reconciliation of different communities. Ethics and moral considerations play a pivotal role in the weekly Jayantagiri livestock market. A majority of market participants firmly believe that artificially enhancing the qualities of livestock, such as using medicines to increase milk production or body size, is unethical.

Deyali Puja, celebrated eight days after Diwali and another notable ritual was Gayatri Puja, held in March, showcasing the spiritual connection between villagers and their livestock. Diali festival is traditional and culturally significant in the district of Koraput, Odisha, and is celebrated with great fervour by the local tribal communities. The Parajas, Kondhs and

Gadhabas primarily celebrate Diali festival. The Diali festival emphasizes the importance of cattle in the tribal economy. *Pusa Parab* is a traditional agricultural and pastoral festival celebrated in the district of Koraput, Odisha, particularly among the tribal communities.

The beliefs and perceptions regarding the look, care, and body decoration of animals in the Jayantagiri livestock market reveal a nuanced understanding of the multifaceted role livestock plays in the community. While specific physical traits like the hump, horns, or legs are not heavily prioritized, the overall appearance of health and strength is of paramount importance. Colour preferences, particularly for black and white animals, reflect cultural symbolism and traditional beliefs about prosperity and productivity. Functional traits such as grace in walking and tameness are valued for their practical implications, while feeding ease is less of a concern due to the availability of suitable grazing resources. Traditional grazing practices and the use of specific grasses like *Doob* grass underscore the community's integration of ecological knowledge with animal care. Decoration practices and protective rituals further enrich the cultural significance of livestock, blending aesthetic and spiritual elements to enhance the animals' value and well-being. Together, these practices form a holistic approach that combines cultural traditions, practical needs, and aesthetic values, ensuring that livestock remains a vital and respected part of the Jayantagiri, Baligaon and Doraguda and its adjoining areas community's way of life.

Chapter 7

CONCLUSION

This anthropological exploration of the Jayantagiri, Baligaon and Doraguda livestock markets of Jeypore block of Koraput district, Odisha state, India has attempted to unveil the complex network of economic, social and cultural dynamics that characterises the livestock market as an intricate hub of Indian rural life. Livestock markets have a significant role in the transaction of livestock such as cow, calves, bulls, bullocks, buffalo, sheep, goat etc. The above-mentioned studied livestock markets are highly fragmented and unorganized. There are shortfalls in the structure and functioning of markets such as lack of infrastructures, unavailability of feed and fodder, transportation cost and unscientific and exploiting practicing practices. These livestock markets are in operation through ages with trust and transparency and following unwritten rules. The rural livestock markets have been playing a crucial role in running the rural economy, particularly the livelihoods of the communities that rely on these weekly livestock markets. But there have been fundamental changes in the purpose of these above-mentioned livestock markets since on or around 2015. Earlier cattle were bought in these livestock markets only for agricultural purposes both from nearby areas as well from nearby Andhra Pradesh state but now most of the livestock are bought in these markets for the purpose of eating rather than agricultural purpose. Since Koraput district is situated on the inter-state border, now most of the cattle from Jayantagiri, Baligaon and Doraguda markets moves to the slaughter houses of Manapuram, Sellur (from Phufugaon market to Shimliguda via Shunki to Sellur) Vishakhapatnam and Araku (from Balogaon market via Lamaput and Nandgaon) of Andhra Pradesh state, Hyderabad of Telangana state via Shimliguda collection centre and also via Shunki which is situated in border area of Odisha state though it is illegal as per rule of ban of slaughtering of cattle by government. Most of the cattle brought here for sale are neither fit for agricultural work nor are suitable for giving milk. Hence, it is suggested to reverse the situation of cattle rearing for milk production in rural areas of Jeypore district, Odisha state so that rural household will again generate income from cattle rearing. Therefore, government intervention is urgently required to provide better infrastructure of livestock

markets. It is requested to local panchayat, municipality to provide better infrastructure such as drinking water for livestock, proper shed for livestock, feeding place for livestock, lane type pucca road within these markets so that in rainy season there should not be any problem arises, proper shed for both farmers, intermediaries, traders, service providers, transporters etc. who are dependent on primarily or as secondary occupation on these livestock markets. Furthermore, it is requested to local bodies of these livestock markets to look after hygienic condition of these markets. Furthermore, it is requested to the Animal Husbandry department (both state and central government) to supply of feed and fodder in subsidized rate or without any charges if possible by government, medicines etc required for health of livestock as well as to control infectious diseases spread within gathering livestock in these livestock markets and also marketing of livestock market product both in the urban areas as well as in export purposes to reverse present situation in studied areas.

These livestock markets are in operation through ages with trust and transparency and following unwritten and stringent rules. The rural livestock markets have been playing a crucial role in running the rural economy, particularly the livelihoods of the communities that rely on these weekly livestock markets.

Farmers have important role in rearing livestock. But now local people are rearing cattle less than before which is having a direct impact on the livestock market. Tractors and power tillers are being used more in agriculture instead of bullocks. Small numbers of farmers use their bullock for agriculture in sloppy areas. Women, men and even children have role in livestock rearing and beliefs and practices of the local communities. Farmers generally sold their livestock in distress when crisis situation such as loan repayment of local money lenders as well as banks etc, agricultural purpose, medical emergency in their families, observing life cycle rituals (such as observing death rituals, marriage rituals etc) children education, house construction, etc. purposes. Furthermore, it is painful to the rural households to sell their old aged livestock when these livestock have no use in their families in Koraput district as they keep their livestock as a member of their family. Farmers buy cattle and other livestock when they are in comfort situation such as in ceremony purpose, for sacrifice in temple (such as goat and sheep) and also for using in agricultural purpose

when they have more money to invest it. Milk of cattle and also its by product such as posset, curd etc may be collected from farmers (herders) by forming milk co-operative societies in the study areas. The study team earnestly requested policy makers both state and central government to look into it i.e. by forming “Milk Co-operative Societies” in study areas so that local farmers i.e. herders may take the benefit of this government scheme in near future for their better livelihood in such a remote terrain of Jeypore district of Odisha state.

During weekly market days of Jayantagiri, Baligaon and Doraguda livestock markets, market participants i.e. farmers (herders), intermediaries, traders, transporters, service providers, local body of livestock markets, veterinary professionals and others of different ethnic background cutting across caste, religion, linguistic groups gather in these markets which expand their social network besides promotion of interethnic relationships. These livestock markets also serve as site for social reconciliations. Besides above mentioned output, the studied livestock markets also identified knowledgeable persons such as *desari*, *guniya* (traditional healers) for livestock and traditional medicinemen who treat livestock by the use of bark of trees, leaves, fruits, etc amongst their social circles which relieve the villagers from bearing high cost for the treatment of livestock. This aspect of identified knowledgeable persons are most important output of the present study as its low cost effective treatment of livestock besides the treatment of professional veterinary doctors of animal husbandary department of Odisha state who are not always available in the interior areas of the studied areas.

These livestock markets encompass more than mere transactions; they serve as vital arenas for human connection and cultural exchange. They function as dynamic environments where diverse identities converge, fostering social relationships and community ties. Within this intricate web are farmers, intermediaries, traders, transporters and various service providers, all adhering to established trading norms and implicit agreements without any stringent rules and regulations. These rural livestock markets in Jeypore block of Koraput district, Odisha state, are not merely economic hubs; they are vibrant centers of social and cultural significance deeply intertwined with the local customs and traditions of the tribal

and non-tribal communities. During economic transactions, traders as well as intermediaries use more (morals) besides using symbols by putting towel (locally known as *gamchha*) over left hand fingers and below the left hand, putting right hand's fingers movement which shows the deal transaction amount final stage. During this period, the traders change their speech style and body language in different ways which are not as normal body language i.e. before transaction period. These rural livestock markets reflect a rich tapestry of rituals, beliefs, and practices that underscore the reverence for cattle and their integral role in rural life. These economic transactions are also partially influenced by social identities, such as caste, religion, region, etc. However, the type and degree of those impacts are not static. Significant changes can be seen along with time. Disputes and their resolution also have seen the same fate.

Cows are considered sacred creatures in Hinduism and represent riches, power, and maternal love. The ban on killing cows and the overall *ahimsa* (non-violence) philosophy that permeates Hindu culture are reflections of this respect. The cow is frequently regarded as a mother goddess-like caring figure that strengthens the emotional connection between animals and people. Farmers frequently treat their livestock like family members, giving them care by providing homemade food and attention when they are ill or in pain, as a result of this cultural relevance, which raises awareness of animal welfare. Eating cow in Dom (SC) and the Muslim, pig in Bhatra (ST), buffalo in Porja (ST) and Garhwa (ST) community in Koraput district treat it as their food culture.

Traditional practices related to animal husbandry also contribute to sustainable economic models within these communities. For example, using local resources like turmeric for treating animal wounds reflects an understanding of sustainable health practices that reduce dependency on external veterinary services. Some leaves (Bryophyllum species etc) and bark of trees {*Champa tree (Scientific name-Tumeria rubra)*}, fruits of Harida (*Terminalia chebula*), Amba chali (*Mangifera indica*), and Munga chali (*Moringa oleifera*), two types of millet (Kangu and Suan) also use in the treatment of livestock. This self-reliance not only preserves cultural indigeneous knowledge but also mitigates costs associated with livestock care.

These livestock markets serve as neutral grounds where individuals from various communities both tribal and non-tribal can interact without the constraints typically found in village settings. This interaction fosters a sense of community and shared identity, which is essential for economic collaboration and mutual support among different groups. Such community cohesion can lead to collective bargaining power in livestock markets, benefiting all participants economically.

Festivals such as *Deyali* and *Gayatri* (local festivals) not only reinforce cultural values but also stimulate economic activity. These events often lead to increased demand for livestock as communities prepare for rituals that involve animal sacrifices or offerings such as sheep and goat. The cultural significance attached to these practices enhances their economic value, creating a cycle where tradition fuels commerce. The Parajas, Kondhs, Gadhabas and other tribal communities celebrate *Diali* festival (related to post harvesting of agriculture) which emphasizes the importance of cattle in the tribal economy. Both men and women actively participate in these worship rituals, showcasing a communal approach to animal husbandry.

The livestock markets are rich with traditions and rituals that reflect and preserve the cultural heritage of the stakeholders involved. The divinity attributed to the cattle, beliefs related to transactions, grazing, bathing, decorating, diseases, evil-eye, etc. and perceptions related to its look, and more (morals) followed, speech styles, symbols (in case of Jeypore, Odisha, intermediaries use locally made *gamchha* i.e. towel and under this towel by finger symbol, they fix the final amount of sale price in Rupees), metaphors, and body language during trading transactions which are generally uncommon to normal behaviour are the various aspects are important output in this present study.

The livestock markets are rich with traditions and rituals that reflect and preserve the cultural heritage of the stakeholders involved. For example She-goat is being offered to bride during marriage. About 24.09 % acquire for livestock for agricultural use and 21.45 % acquire it for social interaction, seeking employment as transporters, ancillary services as service providers etc. Home breed cattle are very much in demand of market transactions

such as *motu*, *manda* and *ganjam* breed of cattle. Traders introduce poda /podos and non-local cows in the livestock markets. Buyers estimate number of teeth of cow, length of horn for transaction of cows. In case of goat and sheep, the buyers measure the animal's waist measure for transaction. Marks deemed is regarded as inauspicious besides the 'ghera' on forehead and 'bosonto' (chickenpox) dots on the skin. Whereas round marks known as "devmon" on the dewlap are considered auspicious for prosperity and are commonly recognized among the villagers of Koraput district.

The rate of intrastate transaction is 98.12% and inter- state transaction is 0.47 % only. The current turn over less than Rs. 1,00,000 /- is 78.4% per year by small traders. The income of intermediaries overall average monthly income is Rs. 7700/-.Transporters average monthly income starts from Rs. 2000/- to Rs. 5,000/- only whereas LMV vehicle (i.e by dual layered goods truck which transporting livestock for one place to distant place) drivers earn Rs 10,000/- per month. Petty service providers (tea stall, beetle leaf sellers, rope sellers etc) average minimum weekly income is Rs 300/- only from livestock market which is below national average household income and makes it challenging for them to sustain themselves in today's society. Due to government's other developmental programme, they sustain their livelihood now-a-days.

The divinity attributed to the cattle, beliefs related to transactions, grazing, bathing, decorating, diseases, evil-eye, etc. and perceptions related to its look, symbols and languages related to transactions are the various aspects explored in this study.

The rural Jayantagiri, Baligaon and Doragud livestock markets in Jeypore block / tehsil, Koraput district exemplify a unique intersection of social customs, cultural rituals, and economic activities that define tribal and non-tribal life in Odisha. The reverence for cattle is evident not only through daily practices but also through elaborate rituals that celebrate their role within the community. As these markets continue to evolve amidst modern challenges, they remain vital to preserving the rich cultural heritage of the region while supporting local livelihoods.

In summary, the rural livestock markets in Jeypore, Koraput exemplify a unique intersection of social customs, cultural rituals, and economic activities that define tribal and non-tribal life in Odisha. The reverence for livestock is evident not only through daily practices but

also through elaborate rituals that celebrate their role within the community. As these markets continue to evolve amidst modern challenges, they remain vital to preserving the rich cultural heritage of the region while supporting local livelihoods. Furthermore, more scientific research study is required to find out research gap and enhance new ways of remedies to solve local communities' distress situation of livestock markets in this interior areas of Jeypore district of Odisha state which in turn help to understand the situation of different parts of our country's livestock situation. Hence, it is requested to policy makers (both state and central) to intervene scientifically which is mentioned in first paragraph by providing better infrastructure, adequate facilities to these livestock markets as it is a most neglected sector which can provide more employment both in rural and urban areas of India.

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Glossary

Sl. No.	Local Name	English Terminology	Scientific Name
1	Ojha,	Who protects from black magic	
2	Gunina	Who protects from black magic	
3	Paan	Betel leaf	
4	Beedi	An inexpensive local cigarette	
5	Vayana	Token amount	
6	Desiya	Local	
7	Ghumusaria Breed	Native cattle breed of Balangir and nearby regions in Odisha.	
8	Kantabanjhi Breed	Distinctive native cattle breed from Odisha, particularly associated with the Kantabanjhi region in the Balangir district	
9	Binjharपुरi breed	Indigenous cattle breeds, originating primarily in the Jajpur district and surrounding areas of Orisha.	
10	Motu breed	Indigenous cattle breed from Odisha, specifically found in the Malkangiri district and nearby areas in southern Odisha.	
11	Sarkar	Livestock market operator	
12	Hamal	Goods carrying labour farmer's market	
13	Mahapar	Weighing manof the farmer's market	
14	Krushni mandi	Farmer's market	
15	Jhelaary	Intermediaries	
16	Jhellar	who cheat others	
17	Pashupalana	Animal Husbandry	
18	Naki, doga, and jotah	Agricultural use and animal tying ropes	

19	Puja	Worship	
20	Aarti	Hindu ritual of worship	
21	Agarbatti	Incense sticks	
22	Phoda	Corals	
23	Dhoop	Incense sticks	
24	Desari	Traditional healer	
25	Jhand phunk	Rituals to ward off evil eyes or witchcraft	
26	Pangan,	Witchcraft practices	
27	Panganinyani	Black magic process	
28	Khat	Fertilizer	
29	Chulha	Earthen stove	
30	Kunda	Animal fodder	
31	Desi	Local/Indigenous	
32	Lajkudi	Touch Me Not	
33	Magh	January	
34	Chanda	Contribution	
35	Falgun	February	
36	Chaitra	March	
37	Nuakhai	Ritual of eating new crop	
38	Khiri (kheer).	Rice pudding	
39	Trinatha	Three goads (Brahma, Vishnu, and Mahesh)	
40	Landi	May month	
41	Devi-Deva Puja	Worship of god and goddess	
42	Gudis	Place of god and goddess	
43	Ashad	June month	
44	Gudicha (Rath Yatra)	Chariot Festival	
45	Aspino	September month	
46	Push	January month	

47	Handia	Rice beer / white drink	
48	Jatra	Open theatre	
49	Kidkidi	Traditional Game	
50	DeviMaa	Goddess	
51	Pongal	Local festival	
52	Tika	Put a red mark on forehead	
53	Pujari	Priest	
54	<i>Halpudi,</i>	Matchmaking event for young people	
55	<i>Ghat Jatra</i>	Local festival	
56	Mannat	Wishes	
57	Dhemsā	Traditional group dance	
58	Nisani Munda	Sacred groves	
59	Nangol dhowa Pujo	Plough worship	
60	PusaYatra	Local festival	
61	Diali	Festivals related to cows and bulls	
62	Madal	Musical Instrument	
63	Khura	Cracking (Animal disease)	
64	Chala	Blister (Animal disease)	
65	Phularogo	Animal disease-causing neck swelling	
66	Jhada	Diarrhoea	
67	Kalia/Koda	Black	
68	Lal/Rengia	Red/Tan	
69	Dhoba	White	
70	Doob grass	Bermunda Grassn	Cynodon Dactylon
71	Champa	<i>SohentonkaGocho/</i> Hundred Rupees Plant	Tumeria rubra
72	Apamaranga	Prickly Chaff	Achyranthes aspera

73	Hemakakri,	a relative of Aloe Vera	Bryophyllum
74	Hadsikla	Snake plant	Dracaena trifasciata
75	Harida	Myrobalan	Terminalia chebula
76	Ambachhali	Mango tree bark	Mangifera indica
77	Mungachhali	Moringa	Moringa oleifera
78	Kangu	Foxtail millet	Setaria italika
79	Suan	Little millet	<i>Panicum sumatrense</i>
81	Korshali or Shefali	Night Jasmine	Nyctanthes arbor-tristis
82	Mandyachuna	Ragi powder	<i>Eleusine coracana</i>
83	<i>Gunji Patro</i>	Leaf of coral bead	<i>Abrus precatorious</i>
84	loban	Sal tree resin	<i>Shtaorea robu</i>
85	Patal Garudo	Sarpagandha	Rauwolfia serpentina
86	Gorchinia	Kokum	<i>Garcinia indica</i>

PHOTOGRAPHS



Farmers with their cattle in Baligaon Livestock market



Farmers with their cattle in Baligaon Livestock market



Phufugaon Livestock Market



Jyantagiri Livestock market



Sold small animals in Jayantagiri Livestock market



Group discussion with villagers in a school room



Transportation of small animals



Human hair tied with rope to avoid evil eye



Service providers in Doraguda livestock Market

Phuphugaon Livestock Market



Jayantagiri Livestock market



Jayantagiri Livestock market



Delapated infrastructure of Jayantagiri Livestock market



Transportation of small animals



Market in Jayantagiri Livestock market



Regulated Market Committee Jeypore, Koraput

Annexure 02: Supplementary Schedule for Farmers

National Research Project on

Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social and Cultural facets

By Anthropological Survey of India, Ministry of Culture, Government of India

SUPPLEMENTARY SCHEDULE FOR FARMERS: ECONOMIC ASPECTS

State	District	Village/Town	Frequency (Wk/Fn/Mo)	Name of the market, if any

A. Personal details

A.1. Name: A.2. Age group: A.3. Sex: A.4. Primary occupation: A.5. Secondary occupation:
 A.6. Religion: A.7. Community: (Caste/Tribe, specify): A.8. Any status to the community? (SC/ST/OBC/Others):
 A.7. Native village and current address (Write these details of village and others including landmark for residence clearly):

A.8. Distance to current address:

A.9. Contact No:

B. On significance of livestock markets:

B.1. How often do you visit livestock markets?

a) Weekly b) Bi-monthly c) Once in a month d) Once in 3 months e) Once in 6 months f) Once in a year g) Rarely (once in 2 years or more)

B.2. What is the purpose of your visits to livestock markets generally?

a) To transact livestock b) To render support to kin/friends in negotiations c) To render support in identifying the health of animals
 d) To know the prices of livestock e) To know if there are new breeds e) Buy household goods
 f) Meet friends and relatives g) Time pass h) Any other

B.3. If you need to buy or sell your livestock, do you prefer livestock markets to any other place? Yes/No

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B.4. If yes, why do you prefer market?

a) Likelihood of better price; b) No obligations for credit or other cash dealings; c) Not obliged to reveal about health conditions of the livestock
 d) Better chances of closing the deal e) Practice being followed for a long time f) Any other (Specify)

B.5. Can you provide the details of livestock transactions you made in the livestock markets in the last five years?

Year	Type of livestock	Number	Market where transacted	Total transacted amount	Sale/ Purchase	Was the transaction satisfactory?	If the transaction was not satisfactory, what were the reasons?

B.6. How do you think livestock markets would be useful apart from the facility for transaction of livestock?

a) Information flow relating to agricultural practices/prices b) Information on government schemes c) Building social networks; d) Acquisition of health-related information e) Any other (Specify)

C. Difficulties in accessing the livestock markets:

C.1. What are the markets that you usually access, and what is your opinion on facilities in those markets? (Can you give a rating between 1 to 10)

Market location	Dist. from current address	Speciality of market, if any	General assessment of facilities														
			Space/ Sheds	Vehicle Parking	Parking charges	Toilets	Dri. water	Power	Food	Price of food	Transport	Lives rock feed	Fairness	Disputes	Competition	Taxes	Others

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D. What changes do you think have occurred regarding the livestock markets?

Participation of farmers	
Participation of traders	
Volume of livestock transacted	
Facilities in the markets	
Tax collections	
Unofficial payments	
Transportation of livestock	
Digital transactions	
Price negotiations	
Fairness of deals	
Any other (s)	

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SUPPLEMENTARY SCHEDULE ON SOCIAL ASPECTS FOR FARMERS

E. On creating, widening and sustaining social networks:

E.1. Do you think regular participation in livestock markets help meet people who were not in your social circle earlier? Yes/No

E.1.1. If **Yes to Q.E.1**, do you think the regular participants of livestock markets also turn those new contacts as part of their social network? Yes/No

E.2 Which of the following categories are most likely to be added to one's social network through regular participation in livestock markets (also indicate the % chances for the different categories)?

Category	Opinion	If yes, % chance
Staff of the tax collection & space management agency	Y/N	
Government officials	Y/N	
Political leaders	Y/N	
Insurance agents/officials	Y/N	
Transportation personnel	Y/N	
Private financiers & money lenders	Y/N	
People running petty businesses, like selling food, jewellery, clothes, etc.	Y/N	
Wholesale merchants	Y/N	
Service providers	Y/N	
Livestock traders	Y/N	
Intermediaries	Y/N	
Ethno-vet specialists	Y/N	
Members of your profession group (Fellow farmers)	Y/N	

F.1. Do you think that while adding new contacts found in livestock markets into one's social circle, the social identities (similar religion/caste/language/region etc.) matter? (Yes/No)

F.2.1. If **Yes to Q.F.1**, to what extent? (Marginal/Considerable extent/Mostly)

F.2.2. If it is **Considerable or Mostly (Q.F.2.1)**, why do you think social identities are important?

- a) Easy to mobilise the support of other family members for such relationships b) More likelihood of "attitude match" c) Any other (specify)

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F.3. If **No to Q.F.1**, why do you think social identities do not matter?

- a) such new members will be outside my village
- b) relationships will be mostly restricted to economic matters;
- c) relationships are built around similar interests
- d) relationships are based on foundations of commitment to human values of honesty and integrity
- e) relationships are based on mutual trust and help in crisis
- f) any other (specify)

G. Have you developed an intimate/functional relationship with anyone you met at the livestock market in the past?

Name	Years since first contact	Similar social identity (religion/caste)?	If not similar social identity, details of religion/caste/region	Occupation	Perception of present status of relationship*	Context of first contact

* Intimate/Functional/Social courtesies

G.1. Do you consider only monetary aspects with regard to sale and purchase of livestock in livestock markets? Yes/No

G.2 Does the social identity like belongingness to same caste/religion/region/language etc. matter in the following market related transactions?

Factors	Opinion	Reason
Livestock trading	Y/N	
Health care services for livestock	Y/N	
Transportation of livestock	Y/N	
Engaging with intermediaries/traders	Y/N	
Dispute resolution during the market	Y/N	
Any other factor, specify.		

SUPPLEMENTARY SCHEDULE ON CULTURAL FACETS

H. Beliefs and rituals relating to sale and purchase of cattle

H.1. Is there any local deity for livestock? Yes/No

H.1.1. If yes, please name and provide description of any rituals associated with the deity.

H.2. Do you consider that certain months are auspicious for sale/purchase of livestock? Yes/No

H.2.1. If yes, can you give the details of the same?

Month	Any specific reason for considering it to be auspicious?	In what sense the fortune is expected if the cattle are purchased/sold in that month?

H.3. Do you consider that certain days of week are auspicious for sale/purchase of livestock? Yes/No

H.3.1. If yes, can you give the details of the same?

Day	Any specific reason for considering it to be auspicious?	In what sense the fortune is expected if the cattle are purchased/sold on that day of the week?

H.4. Do you observe any rituals at the time when new cattle purchased in a market are brought to your home? Yes/No

H.4.1. If yes, can you give the details of the of the same? (Who performs it and what is its significance?)

H.5. Do you observe any rituals when you take cattle for sale or exchange? Yes/No

H.5.1. If yes, can you give details of the same? (Who performs it and what is its significance?)

I. Beliefs and perceptions of 'Look' of the animal

I.1. Is there any preferences/beliefs regarding size and shape of the animal (or body part like hump, dewlap, horns, udder, legs, tail etc.). **Yes/No.** (If yes, please elaborate).

I.2. Is there any preference/beliefs regarding the colour of the animal and/or skin shades/spots on the coat of the body. **Yes/No.** (If yes, please elaborate).

I.3. Is there any preferences/beliefs regarding grace of walking/taming/ease of feeding etc. **Yes/No.** (If yes, please elaborate).

J. Beliefs/Perceptions of care and body decoration

J.1. Is there any belief about grazing: right timings and type of grass/leaves/fodder? **Yes/No.** (If yes, please elaborate).

J.2. Is there any belief about massages and bath: frequency and care required? **Yes/No.** (If yes, please elaborate).

J.3. Are there any beliefs and practices relating to prevention of diseases in the animal? **Yes/No.** (If yes, please elaborate).

J.3.1 Is there any specific ritual performed to prevent diseases or ward off evil eye? **Yes/No**

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(If yes, please elaborate)

J.4. Do you take any measures to enhance the looks of your animal? (Like colouring the horns; decorating with special and colourful ropes to tie nose/neck etc.; use of ornaments made of beads, bells etc.) **Yes/No** (If yes, please elaborate).

K. Morals/ethics expected and followed in weekly market for sale-purchase of animals

K.1. Do you think it is right to artificially enhance the qualities of the livestock (milk production, body size, etc.) by using medicines and special kind of feed? **Yes/No** and reasons

K.2. Do you think it is right to hide or lie about information like age, health, animal behaviour, genuineness of ownership etc., relating to an animal while trading? **Yes/No** and reasons

K.2.1. Have you ever done so in any of your transaction? **Yes/No**

K.3. During livestock transaction, is it right to engage with multiple sellers/buyers at a time even after accepting advance payment from some other party? **Yes/No** and reasons.

K.4. Are there any specific mannerisms followed while negotiating for livestock transaction in the market? (Like posture, hand gestures, voice modulation, etc.) **Yes/No** (If yes, please elaborate)

K.4.2. Is there any specific lingua-franca or local language for trading in this market? Any trading jargons? **Yes/No** (If yes, please elaborate)

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K.5. Do you think it is correct to verify the information given by the seller regarding their livestock from a third party before finalising the transaction without the knowledge of the former? **Yes/No** and reasons.

K.6. Can a livestock transaction be finalised based only on the verbal assurance of the seller/buyer with some token amount? **Yes/No** and reasons.

K.6.1. Do you think there should be some conditions regarding livestock transaction with regard to the following?

- a. A trial period for the livestock before final deal is sealed
- b. Refund of sale amount if the information provided proves to be wrong after the completion of the deal
- c. Provision for payment in instalments, depending on the economic condition of the buyer.
- d. Cancellation of deal even after advance payment
- e. Any other, please specify.

K.7. Are there any unwritten rules with regard to the sale and purchase of animals of certain ages/sex/genetic defects (like cow should not be sold for meat or hide)? **Yes/No. If yes, please elaborate.**

L. Disputes and dispute resolution

L.1. Do you think disputes are possible over sale transactions in cattle markets? **Yes/No**

L.2. If yes, what are the possible reasons for such disputes?

(Disregard of agreements/Cheating on livestock health/Interference of intermediary/Bargaining issues/ Impolite conversations/
Undue competition from fellow farmers/traders/ Others, Specify _____)

L.3. How are such disputes over livestock sale/purchase prevented?

L.4. If disputes arise, whose help is sought in its resolution?

(Market participants/Community elders/Market functionaries/Political leaders/Police/Others)

L.5. In case of any dispute, does the socioeconomic status of the people involved influence the decision regarding resolution? **Yes/No**

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L.6. Do you have any personal experience of dispute over sale/purchase of any animal in the last five years or so? **Yes/No**

L.7. If yes, please narrate the nature of the dispute and how it was resolved?

L.8. Has any of your close kin or friends experienced any dispute over livestock transactions in the weekly market? **Yes /No**

L.9. If yes, please narrate the nature of the dispute and how it was resolved?

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Annexure 03: Supplementary Interview Schedule for Livestock Traders

*National Research Project on
Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social and Cultural facets
By Anthropological Survey of India, Ministry of Culture, Government of India*

Supplementary Interview Schedule for Livestock Traders

State	District	Village/Town	Frequency (Wk/Fn/Mo)	Name of the market, if any

A. Personal details:

- A.1. Name: A.2. Age group: A.3. Sex: A.4. Primary occupation: A.5. Secondary occupation:
A.6. Religion: A.7. Community: (Caste/Tribe, specify): A.6. Any status to the community? (SC/ST/OBC/Others):
A.7. Native village and Current address (Write these details of village and others including landmark for residence clearly):

- A.8. Distance to current address: A.9. Contact No:

B. Apprenticeship, entry into the business and experience:

- B.1. How long have you been involved in the livestock trading business? ____yrs.
B.2. Your age of entry into this business? ____yrs.
B.3. Whether other family members are also involved? **Yes/No**
B.4. **If yes to B.3.**, please give details: Primary kin/Secondary kin/Tertiary kin.
B.5. Who influenced you to take up livestock trading? Consanguineous kin/ Affinal kin/ Community members/Friends/Officials/Others
B.6. Did you do any apprenticeship prior to taking up trading by yourself? **Yes/No**
B.7. If yes, for how long? ____years.

C. Perception on requisite skills and knowledge for success in trade

- C.1. What do you think are the essentials for success in this business?

1

- C.2. Do you think the knowledge of the assessment of the health of animals is required in this occupation? (Yes/No)
C.3. **If yes**, how did you acquire the knowledge?

D. Trade dimensions

- D.1. What types of animals do you trade?
a) Cows and calves; b) Bullocks; c) Buffaloes d) Goat and sheep; e) Pigs; f) Donkeys; g) Horses; h) Camels; i) Others (Specify)
D.2. What is your involvement in the trade??
a) Resale of draught and milchig animals to farmers; b) Trade for meat business; c) Trade for hides; d) Others
D.3. What is the average time period from purchase to resale/end use: <1 month/1-2 months/3-4 months/5-6 months/ >6 months
D.4. How do you search for a source of livestock for trading? (e.g., Self-rear/ through informant or intermediary/ directly from farmers/ through other markets)
D.5. How much do you depend on weekly markets for your trade? a) 0-25% b) 26% -50% c) 51% - 75% d) 75%-100%
D.6. From where do you collect livestock for trading?
D.7. Which livestock markets you trade at mostly? a) Intrastate; b) Interstate; c) Transborder
D.8. Which of the above markets is more profitable? ____
D.9. What is your current turnover? Rs. ____
D.10. How did you manage the capital for the current occupation? (Savings/Loans from friends and relatives/Bank loan/Pvt. Financers/Gifts from relatives/others)
D.11. What is the approximate profit you earned during the last five years? Rs. ____
D.12. Have you invested your profits? If yes, how? (House/Land/Vehicle/Other business/Gold/More network in trading/Others, specify _____)
D.13. Do you take any assistance in your work? (Yes/No)
D.13.1. If yes, whose? (Family members/Employers/Friends/Partners/Others)
D.14. What are the tasks assigned to the assistants?
Care of animals/Transportation of animals/Publicity/Identification of clients/ Information dissemination/Price negotiation/Others (Specify.....)
D.15. What % of sale proceeds is spent on the Assistants?
D.16. What are the other major items of expenditure in this business?
(Transportation/Health care of animals/Livestock feed/ Commissions/Public relations/Others)

- D.17. Approximately how much (specify in %) of the sale proceeds is spent on these different items of expenditure?

Transportation	Health and body care	Livestock feed	Commissions	Public relations	Salaries of employees	Others

2

E. Care of livestock during the intermittent periods

E.1. How do you ensure the care of the livestock that are traded by you with regard to the following?

Type of care	Action taken
E.1.1. Health care	Support of vet. specialists/Indigenous health care measures/Immunization
E.1.2. Livestock feed	
E.1.3. Special diet	
E.1.4. Body care like bath, messages etc.	
E.1.5. Control of effects of changes of climate	

F. What infrastructural arrangements are made for successful conduct of trade?

- F.1. Sheds (provide the details of sheds constructed/rented, if any):
- F.2. Transport vehicles for livestock:
- F.3. Stores:
- F.4. Others:

G. Use of social media and digital platforms

- G.1. Do you use digital equipment for dissemination of information to potential buyers? Yes/No
- G.2. If yes, since how long have you been practicing this?
- G.3. What advantages do you see with the use of digital equipment?
- G.4. Do you resort to digital payments in connection with your business? Yes/No
- G.5. If yes, how frequently? (Specify in terms of % of all payments and receipts)

H. Risks involved and risk management:

- H.1. What are the risks involved in this business?
 - H.2. What are the measures taken to mitigate the risks?
 - H.3. Market fluctuations:(Can you explain the factors that affect market fluctuations?)
- Social (eg. belief system):
 Weather-related:
 Government Policy:

3

I. Management of public relationships and social networks

- I.1. Do you think public relationships are important for this occupation? Yes/No
- I.2. If yes, with whom do you ensure good public relations? (Clients/Local officials/Transporters/Police/Members of statutory bodies)
- I.3. How do you ensure good public relationships with different members?

Category of members	Strategy of public relationships (P.R.)
Clients	Social visits/Gift giving/Hand loans/Commissions/Discounts/Funds for village level festivals/courtesy messages and telephone calls/Others
Local officials	Social visits/gift giving/Bribes/Arranging facilities of transport etc./Others
Police officials	Social visits/gift giving/Bribes/Arranging facilities of transport etc./Others
Political leaders	Social visits/gift giving/Bribes/Arranging facilities of transport etc./ party funds/donations/helping during campaigning etc./Others
Transporters	Social visits/gift giving/extending loans/Offering of commissions/Discounts/Others (specify)/Advance payments
Others (Specify)	Social visits/gift giving/extending loans/Offering of commissions/Discounts/Others (specify)/Advance payments

- I.4. How many contacts are saved in your phone?
- I.5. What is the approximate expenditure you have incurred for P.R last year?

J. Livestock markets accessed and the opinion on facilities:

J.1. What are the markets that you usually access and what is your opinion on facilities in those markets? (Can you give a rating between 1 to 10)

Market location	Dist. From current address	Speciality of market, if any	General assessment of facilities														
			Space/ Sheds	Vehicle Parking	Parking charges	Toilets	Dr. Water	Power	Food	Price of food	Transport	Livestock feed	Fairness	Disputes	Competition	Taxes	Others

4

SUPPLEMENTARY SCHEDULE ON SOCIAL ASPECTS FOR TRADERS

K. On creating, widening, and sustaining social networks:

K.1. Do you think regular participation in livestock markets help meet people who were not in your social circle earlier? **Yes/No**

K.1.1. If **Yes** to Q.E.1, do you think the regular participants of livestock markets also turn those new contacts as part of their social network? **Yes/No**

K.2 Which of the following categories are most likely to be added to one's social network through regular participation in livestock markets (also indicate the % chances for the different categories)?

Category	Opinion	If yes, % chance
Staff of the tax collection & space management agency	Y/N	
Government officials	Y/N	
Political leaders	Y/N	
Insurance agents/officials	Y/N	
Transportation personnel	Y/N	
Private financiers & money lenders	Y/N	
People running petty businesses, like selling food, jewellery, clothes, etc.	Y/N	
Wholesale merchants	Y/N	
Service providers	Y/N	
Livestock traders	Y/N	
Intermediaries	Y/N	
Ethno-vet specialists	Y/N	
Members of your profession group (Fellow farmers)	Y/N	

L.1. Do you think social identities matter (similar religion/caste/language/region etc.) while adding new contacts found in livestock markets into one's social circle? **(Yes/No)**

L.2.1. If **Yes** to Q.L.1, to what extent? (Marginal/Considerable extent/Mostly)

L.2.2. If it is **Considerable or Mostly** (Q.L.2.1), why do you think social identities are important?

- a) Easy to mobilise the support of other family members for such relationships b) More likelihood of "attitude match" c) Any other (specify)

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L.3. If **No** to Q.L.1, why do you think social identities do not matter?

- a) such new members will be outside my village b) relationships will be mostly restricted to economic matters; c) relationships are built around similar interests; d) relationships are based on foundations of commitment to human values of honesty and integrity e) relationships are based on mutual trust and help in crisis; f) any other (specify)

M. Have you developed an intimate/functional relationship with anyone you met at the livestock market in the past?

Name	Years since first contact	Similar social identity (religion/caste)?	If not similar social identity, details of religion/caste/region	Occupation	Perception of present status of relationship*	Context of first contact

* Intimate/Functional/Social courtesies

M.1. Do you consider only monetary aspects regarding sale and purchase of livestock in livestock markets? **Yes/No**

M.2. Does the social identity like belongingness to same caste/religion/region/language etc. matter in the following market related transactions?

Factors	Opinion	Reason
Livestock trading	Y/N	
Health care services for livestock	Y/N	
Transportation of livestock	Y/N	
Engaging with intermediaries/traders	Y/N	
Dispute resolution during the market	Y/N	
Any other factor, specify.		

6

SUPPLEMENTARY SCHEDULE ON CULTURAL FACETS

N. Beliefs and rituals relating to sale and purchase of cattle

N.1. Is there any local deity for livestock? **Yes/No**

N.1.1. **If yes**, please provide description and any rituals associated with the deity.

N.2. Do you consider that certain months are auspicious for sale/purchase of livestock? **Yes/No**

N.2.1. **If yes**, can you give the details of the same?

Month	Any specific reason for considering it to be auspicious?	In what sense the fortune is expected if the cattle are purchased/sold in that month?

N.3. Do you consider that certain days of week are auspicious for sale/purchase of livestock? **Yes/No**

N.3.1. **If yes**, can you give the details of the same?

Day	Any specific reason for considering it to be auspicious?	In what sense the fortune is expected if the cattle are purchased/sold on that day of the week?

N.4. Do you observe any rituals at the time when new cattle purchased in a market are brought to your home? **Yes/No**

N.4.1. **If yes**, can you give the details of the ritual and its significance? Also mention who performs such ritual.

N.5. Do you observe any rituals when you take cattle for sale or exchange? **Yes/No**

N.5.1. **If yes**, can you give details of the same? (Who performs it and what is its significance?)

7

O. Beliefs and perceptions of 'Look' of the animal

O.1. Are there any preferences for/beliefs regarding size and shape of the animal while trading?
(or body parts like hump, dewlap, horns, udder, legs, tail etc.)

O.2. Do you have any preference for/beliefs regarding the colour of the animal and/or skin shades/spots on the coat of the body?
Yes/No. (If yes, please elaborate)

O.3. Do you have any preferences for/beliefs regarding grace of walking/taming/ease of feeding etc? **Yes/No. (If yes, please elaborate)**

P. Beliefs/Perceptions of care and body decoration

P.1. Are there any right times for grazing? And any specific type of grass/leaves/fodder that you feed the animal?

P.2. Is there any specific ritual performed to prevent diseases or ward off evil eye? **Yes/No (If yes, please elaborate)**

P.3. Do you take any measures to enhance the looks of your animal?

(Like colouring the horns; decorating with special and colourful ropes to tie nose/neck etc.; use of ornaments made of beads, bells etc.)

Q. Morals/ethics expected and followed in the weekly market for sale-purchase of animals

Q.1. Do you think it is right to artificially enhance the qualities of the livestock (milk production, body size, etc.) by using medicines and special kind of feed? **Yes/No and reasons**

Q.2. Do you think it is right to hide or lie about information like age, health, animal behaviour, genuineness of ownership etc., relating to an animal while trading? **Yes/No and reasons**

Q.2.1. Have you ever done so in any of your transaction? **Yes/No**

8

- Q.3. During livestock transaction, is it right to engage with multiple sellers/buyers at a time even after accepting advance payment from some other party? **Yes/No and reasons**
- Q.4. Are there any specific mannerisms followed while negotiating for livestock transaction in the market? (Like posture, hand gestures, voice modulation, etc.) **Yes/No (If yes, please elaborate)**
- Q.4.2. Is there any specific *lingua-franca* or local language for trading in this market? Any trading jargons? **Yes/No (If yes, please elaborate)**
- Q.5. Do you think it is correct to verify the information given by the seller regarding their livestock from a third party before finalising the transaction without the knowledge of the former? **Yes/No and reasons**
- Q.6. Can a livestock transaction be finalised based only on the verbal assurance of the seller/buyer with some token amount? **Yes/No and reasons**
- Q.6.1. Should there be some conditions regarding livestock transactions?
- A trial period for the livestock before final deal is sealed
 - Refund of sale amount if the information provided proves to be wrong after the completion of the deal
 - Provision for payment in instalments, depending on the economic condition of the buyer.
 - Cancellation of deal even after advance payment
- Q.7. Are there any unwritten rules with regard to the sale and purchase of animals of certain ages/sex/genetic defects (like cow should not be sold for meat or hide)? **Yes/No (If yes, please elaborate)**

R. Disputes and dispute resolution

- R.1. Do you think disputes are possible over sale transactions in cattle markets? **Yes/No**
- R.1.1. **If yes**, what are the possible reasons for such disputes?
(Disregard of agreements/Cheating on livestock health/Interference of intermediary/Bargaining issues/ Impolite conversations/ Undue competition from fellow farmers/traders/ Others, Specify _____)
- R.2. How are such disputes over livestock sale/purchase prevented?

9

- R.3. If disputes arise, whose help is sought in its resolution?
(Market participants/Community elders/Market functionaries/Political leaders/Police/Others)
- R.4. In case of any dispute, does the socioeconomic status of the people involved influence the decision regarding resolution? **Yes/No**
- R.5. Do you have any personal experience of dispute over sale/purchase of any animal in the last five years or so? **Yes/No**
- R.6. **If yes**, please narrate the nature of the dispute and how it was resolved?
- R.7. Has any of your close kin or friends experienced any dispute over livestock transactions in the weekly market? **Yes /No**
- R.8. If yes, please narrate, the nature of the dispute and how it was resolved?

Space for notes:

10

Market location	Dist. from current address	Speciality of market, if any	General assessment of facilities														
			Space/ Sheds	Vehicle Parking	Parking charges	Toilets	Dri. water	Power	Food	Price of food	Transport	Cattle feed	Fairness	Disputes	Competition	Taxes	Others

E. What changes you think have occurred regarding the cattle markets?

Participation of farmers	
Participation of traders	
Volume of cattle transacted	
Facilities in the markets	
Tax collections	
Unofficial payments	

3

Transportation of cattle	
Digital transactions	
Price negotiations	
Fairness of deals	
Any other (s)	

Space for notes

4

SUPPLEMENTARY SCHEDULE ON SOCIAL ASPECTS

F. On creating, widening, and sustaining social networks:

F.1. Do you think regular participation in livestock markets help meet people who were not in your social circle earlier? **Yes/No**

F.1.1. If **Yes to Q.E.1**, do you think the regular participants of livestock markets also turn those new contacts as part of their social network? **Yes/No**

F.2 Which of the following categories are most likely to be added to one's social network through regular participation in livestock markets (*also indicate the % chances for the different categories*)?

Category	Opinion	If yes, % chance
Staff of the tax collection & space management agency	Y/N	
Government officials	Y/N	
Political leaders	Y/N	
Insurance agents/officials	Y/N	
Transportation personnel	Y/N	
Private financiers & money lenders	Y/N	
People running petty businesses, like selling food, jewellery, clothes, etc.	Y/N	
Wholesale merchants	Y/N	
Service providers	Y/N	
Livestock traders	Y/N	
Farmers	Y/N	
Ethno-vet specialists	Y/N	
Members of your profession group (Intermediaries)	Y/N	

G.1. Do you think that while adding new contacts found in livestock markets into one's social circle, the social identities (similar religion/caste/language/region etc.) matter? (**Yes/No**)

G.2.1. If **Yes to Q.F.1**, to what extent? (Marginal/Considerable extent/Mostly)

5

G.2.2. If it is **Considerable or Mostly (Q.F.2.1)**, why do you think social identities are important?

a) Easy to mobilise the support of other family members for such relationships b) More likelihood of "attitude match" c) Any other (specify)

G.3. If **No to Q.F.1**, why do you think social identities do not matter?

a) such new members will be outside my village b) relationships will be mostly restricted to economic matters; c) relationships are built around similar interests
d) relationships are based on foundations of commitment to human values of honesty and integrity e) relationships are based on mutual trust and help in crisis
f) any other (specify)

H. Have you developed an intimate/functional relationship with anyone you met at the livestock market in the past?

Name	Years since first contact	Similar social identity (religion/caste)?	If not similar social identity, details of religion/caste/region	Occupation	Perception of present status of relationship*	Context of first contact

* Intimate/Functional/Social courtesies

I.1. Do you consider only monetary aspects regarding sale and purchase of livestock in livestock markets? **Yes/No**

I.2 Does the social identity like belongingness to same caste/religion/region/language etc. matter in the following market related transactions?

Factors	Opinion	Reason
Livestock trading	Y/N	
Health care services for livestock	Y/N	
Transportation of livestock	Y/N	
Engaging with farmers/traders	Y/N	
Dispute resolution during the market	Y/N	
Any other factor, specify.		

6

SUPPLEMENTARY SCHEDULE ON CULTURAL FACETS

J. Beliefs and rituals relating to sale and purchase of livestock

J.1. Do you consider that certain months are auspicious for sale/purchase of livestock? **Yes/No**

J.1.1. If yes, can you give the details of the same?

Month	Any specific reason for considering it to be auspicious?	In what sense is the fortune expected if the livestock are purchased/sold in that month?

J.2. Do you consider that certain days of week are auspicious for sale/purchase of livestock? **Yes/No**

J.2.1. If yes, can you give the details of the same?

Day	Any specific reason for considering it to be auspicious?	In what sense is the fortune expected if the livestock are purchased/sold on that day of the week?

7

K. Beliefs and perceptions of the 'Look' of the animal

K.1. Is there any preferences/beliefs regarding size and shape of the animal (or body parts like hump, dewlap, horns, udder, legs, tail etc.) **Yes/No. (If yes, please elaborate).**

K.2. Is there any preference/beliefs regarding the colour of the animal and/or skin shades/spots on the coat of the body. **Yes/No. (If yes, please elaborate).**

K.3. Is there any preferences/beliefs regarding grace of walking/taming/ease of feeding, etc. **Yes/No. (If yes, please elaborate).**

L. Morals/ethics expected and followed in weekly market for sale-purchase of animals

L.1. Do you think it is right to artificially enhance the qualities of the livestock (milk production, body size, etc.) by using medicines and special kind of feed? **Yes/No and reasons**

L.2. Do you think it is right to hide or lie about information like age, health, animal behaviour, genuineness of ownership etc., relating to an animal while trading? **Yes/No and reasons**

8

L.2.2. Have you ever done so in any of your transaction? **Yes/No**

L.3. During livestock transaction, is it right to engage with multiple sellers/buyers at a time even after accepting advance payment from some other party? **Yes/No and reasons**

L.4. Are there any specific mannerisms followed while negotiating for livestock transaction in the market? (Like posture, hand gestures, voice modulation, etc.) **Yes/No (If yes, please elaborate).**

L.4.1. Is there any specific lingua-franca or local language for trading in this market? Any trading jargons? **Yes/No (If yes, please elaborate).**

L.5. Do you think it is correct to verify the information given by the seller regarding their livestock from a third party before finalising the transaction without the knowledge of the former? **Yes/No and reasons**

L.6. Can a livestock transaction be finalised based only on the verbal assurance of the seller/buyer with some token amount?

L.6.1. Do you think there should be some conditions regarding livestock transaction with regard to the following?

- a. A trial period for the livestock before final deal is sealed.
- b. Refund of sale amount if the information provided proves to be wrong after the completion of the deal.
- c. Provision for payment in instalments, depending on the economic condition of the buyer.
- d. Cancellation of deal even after advance payment.
- e. Any other, please specify.

L.7. Are there any unwritten rules with regard to the sale and purchase of animals of certain ages/sex/genetic defects (like cow should not be sold for meat or hide)? **Yes/No (If yes, please specify).**

9

M. Disputes and dispute resolution

M.1. Do you think disputes are possible over sale transactions in cattle markets? **Yes/No**

M.2. **If yes**, what are the possible reasons for such disputes?

(Disregard of agreements/Cheating on livestock health/Interference of intermediary/Bargaining issues/ Impolite conversations/ Undue competition from fellow farmers/traders/ Others, Specify _____)

N.3. How are such disputes over livestock sale/purchase prevented?

N.4. If disputes arise, whose help is sought in its resolution?

(Market participants/Community elders/Market functionaries/Political leaders/Police/Others)

N.5. In case of any dispute, does the socioeconomic status of the people involved influence the decision regarding resolution? **Yes/No**

N.6. Do you have any personal experience of dispute over sale/purchase of any animal in the last five years or so? **Yes/No**

N.7. If yes, please narrate the nature of the dispute and how it was resolved?

10

Annexure 05: Schedule for Transporters

Schedule for Transporters (Drivers)

Name: _____ Age: _____
Contact number: _____ Gender: _____
Education: Cannot Sign / 1- 5 Std / 5-10 Std / 11-12 Std / Graduate / Post Graduate
Address: _____

Primary Occupation: _____

Secondary Occupation: _____

Ownership of Vehicle: Own / Rented / Own with Loan or Finance

Size and Model of Vehicle: LMV / HMV / Two Wheeler / Three Wheeler (Goods Auto / Auto)

Size _____ x _____ Company and Model _____

Type of Vehicle: Yellow Board / White Board / Green Board / Others _____

1. Business Details:

- What is the name of your transportation service?

- How long have you been transporting livestock in this region?

- Are you transporting specific types of livestock? No / Yes, If yes, which type _____

2. Transportation Capacity:

- How many livestock have you brought today? Trips made today : _____

Type	No's brought today	Max Capacity	Cattle Brought from (Village & Kms)
Bullocks			
Buffalo			
Sheep			
Cow			
Goats			

Poultry Birds			
Others			

- Number of Trips made today: One / Two / Three / Four / _____
- Do you have any special equipment or facilities for loading- unloading livestock with you?

3. Routes and Schedule:

- What routes do you commonly prefer for transporting livestock?
Road with Tolls / Without tolls / Highways / Connecting Roads / _____
- In which route do you face many problems?
- How frequently do you visit the rural cattle livestock market? (Table Below)

Days	Mon	Tue	Wed	Thu	Fri	Sat	Sun
Name of Market							
Km from village							
Km from market							

4. Booking and Communication:

- How do customers typically book your transportation services? Phone / Verbally
- Who are your customers? Farmers / Middlemen / Traders / Farmer-Traders / Fellow Drivers
- What information do you need from customers when they make a booking?
- Do you ask for any advance payment, No / Yes
- Mode of Transaction- Digital / Cash / Credit
- Advance _____ % Rest of Payment _____ %

5. Livestock Handling:

- What measures do you take to ensure the safety and well-being of the livestock during transportation?

Floor- Green Leaves / Dry Leaves / Mat / Others _____

Fodder- Yes / No

Water- Yes / No

- No' of Breaks during the journey (in Kms): 10-40 / 40-60 / 60-80 / 80-100 / 100+

- Where Breaks are taken? _____

6. Cost and Payment:

- How do you determine the cost of transporting livestock?

Based on Kms / Fixed Price / No' of Cattle / Others _____

- Are there any additional charges or considerations that customers should know?
(Circle the below if Customer pays, and Tick them if Driver pays)

Toll Charges / Parking charges / Driver Food / Others _____

7. Insurance and Liability:

- Do you provide insurance coverage for the livestock during transportation?
- What is your policy in case of any accidents or unforeseen events during transit?
Who supports you during such instances? (Buyers/ Cattle Owners/ Traders/ Others
_____)

Accidents :

Death :

Any Hindrance :

8. Regulatory Compliance:

- Are you licensed and authorized to operate as a livestock transporter for the Current Year? YES / NO

9. Economic Aspects:

- How many Trips do you cover in a month?
- What is your estimated income in a month?

	Live Stock Only	Total (Livestock + Others)
How many Trips do you cover in a month?		
What is your estimated income in a month? In Rupees		

- Socio-Economic Relation with Traders _____
/ Seller _____ / Buyer _____

10. Emergency Procedures:

- Do you have a First Aid kit in your vehicle for livestock?
- What procedures do you have in place in case of emergencies or unexpected delays?

Illness of Cattle	
Cattle Birth	
Death of Cattle	
Others (Specify)	

11. Any important event that took place: (Police Case / Political / Vehicle seized / Others)

12. Difficulties in accessing the Markets:

C.6. Do you keep any records and how they are maintained?

C.7. How do you review the sales considering aspects like income, expenditure, value, etc.?

C.8. What are the methods you apply to assess the market?

C.9. What changes you have observed in relation to the market?

C.10. What is the role of technology?

C.11. How can the government help in development of the market?

C.12. What are the challenges pertaining to cattle markets?

D. Additional Remarks:

Annexure 07: Supplementary Interview Schedule for Local Body Members

National Research Project on
Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social and Cultural Facets

By
Anthropological Survey of India, Ministry of Culture, Government of India

SUPPLEMENTARY INTERVIEW SCHEDULE FOR LOCAL BODY MEMBERS

State	District	Village/Town	Name of the market	Frequency (Wk/Fn/Mo)

A. Personal details

A.1. Name: A.2. Age: A.3. Sex: A.4. Occupation:

A.5. Educational Qualification: A.6. Religion: A.7. Community:

A.8. Any status to the community? (SC/ST/OBC/Others):

A.9. Native village and Address:

A.10. Distance from the market to the native village: A.11. Contact number:

B. Details in relation to work:

B.1. Post / Role in the Body: B.2. Tenure: B.3. Mode of selection:

B.4. Criteria for selection (Experience / Community affiliation / Political affiliation / Government affiliation / Others)

B.5. Experience in this field:

B.6. Connection with any other cattle market(s):

1

C. Details in relation to organization of the market:

C.1. What is your role in the local body of the market committee?

C.2. What are the procedures and preparation involved in conducting the livestock market?

i. Before Market:

ii. During Market:

iii. After Market:

C.3. What are the arrangements provided by the local body for livestock and human health?

C.4. What are the challenges you face as a local body unit.

i. Before Market:

ii. During Market:

iii. After Market:

C.5 How do you tackle the challenges?

C.6. Are there any regulations for conducting the market? (Written / Oral / None)

C.7. What are the ethics associated to the organization of the markets?

C.8.a. Does this body get any financial assistance (from NGO/Govt./Individual/Others)?

C.8.b. If yes, give some details: from where, whom and how do you spend it?

2

- C.9. Time and frequency of the local body meeting:
- C.10. Outcome of last meeting:
- C.11.a. Being a local body member, are you engaged in policy making (block level/district level/state level)?
- C.11.b. If yes, give details:
- C.12. How do you manage any dispute? Is there any dispute redressal mechanism?
- C.13. Detail of disputes in last 5 years: What? When? How solved? By whom? Own or outside? Procedure:
- C.14. What is the role of government in management of markets:
- C.15.a. Do you have any remuneration from the body?
- C.15.b. If yes, details:
- C.16. How various stakeholders depend on you?

3

D. General Components of the Market:

D.1. Structure and function of the local body:

Sl. No.	Post	Name	Age	Contact Number	Role / Duty of the Personnel

D.2. Type of the land, on which the market is conducted: (Government/Private/Community/Others):

D.3. Any kind of Lease / Tax:

D.4. Nature and number of employment generated through cattle market:

E. Additional Remarks:

4

Annexure 08: Interview Schedule for Service Providers

*National Research Project on
Rural Livestock Markets in India: An Anthropological Exploration of Economic, Social and Cultural facets*

By Anthropological Survey of India, Ministry of Culture, Government of India

Interview Schedule for Service Providers

Respondent's Personal Information

1. Name							5. Native Village and Current Address
2. Age Group	0-14	14-25	25-35	35-45	45-55	55<	Distance from Market
3. Sex							
4. Community							
Types of Service Provided							

1. How did you learn this work?

2. Does anyone else in your family also do this work? Yes or No.

3. How long have you been involved in this work?.....

4. Do you do the same work/provide services in other places too? If yes, please share details.....

5. How long have you been doing this work/providing your service in this market?.....

6. Do you provide the same service in other markets too? Yes/No. If yes, please name them.

7. How often do you visit livestock markets?

(a) Weekly (b) Bi-monthly (c) once in a month (d) once in three months (e) others (specify)

8. How much can you earn on a market day?.....

9. Do you need to pay some fees to work/provide service in this market? If yes, what are those and the amount?.....

10. Please share your thoughts on this market.