Chapter II

Socio-Economic Profile of Rajpur Village - 1965

Location of Rajpur and its History

Rajpur was a small-sized, multi-caste village in Gujarat, about 9 kilometers west of Baroda, the district place. Both the bus-stop as well as railway station were close to the inhabited area of the village. There was only one bus-route from city to reach to village. The frequency of bus service was low, i.e., one could go to city 10 times a day. The train was coming twice a day, through which one could reach to the city via Vishwamitry or via Pratapnagar. The villages were utilizing the bus service as it was more comfortable and cheaper. The Map No. 1 indicates the location of Rajpur in taluka, district and state.

According to archaeological citation (R.N. Mehta, 1965), Rajpur was founded on the bank of river Vishwamitry during 1200 A.D. Towards the later part of the 17th century, heavy rains and resulting floods forced the villagers to move to safer site where the present Rajpur was settled.

In most of the Indian villages, no written records of the village history are available. The information about settlement and historical background of castes are based on peoples' memories kept alive by the genealogists who visit the
village periodically. Here, in Rajpur village the genealogist of Baria caste gave the following information about the village settlement.

The Rajput control and glory of Champaner loosened and deemed only when a new capital of Ahmedabad was founded, and finally got lost when Mohmad Begada burst forth on Champaner like a storm in 1484 A.D. The misplaced heroism of the Rajputs could not save them and many of them were dispossed of their land and few of them of their women folk also. Finally, as a class the Rajputs were subjugated, divided, splintered and had to reconcile to the new socio-political order. During this period two Rajputs, named Akroji and Akaji (Chouhan brothers) came to this place and settled here. They had brought with them other six families one each of Brahmin, Kumbhar, Rabari, Valand, Luhar and Suthar castes to establish the village. Thus, according to this information village is nearly 500 years old. However, the present different castes including Patidars claim to be original natives of the village.

Residential Pattern

There was no orderly arrangement of streets in Rajpur, but the village had certain clear territorial divisions indicating social values reflected in castewise occupation of village streets (see Map No. IV).

Before 1955, the village physical scene was quite different from 1963. In those days, streets were narrow and
roads were muddy during monsoon making it difficult to pass from one street to another. The housing condition was of old type, some of the houses even in the middle of the village were surrounded by fences. The enclosures (wada) near the houses were used for dumping fodder or for cow-dung heaps. The roofs of the houses were made of earthen tiles. Most of the houses had poor ventilation. In 1935, the old princely state started extension work. The ex-Diwan of Baroda State initiated the extension work and under this scheme, villagers were encouraged to have their houses ventilated. So in 1935 only 18 houses of Baria and Patidar castes had ventilations installed by the then Baroda State. The village streets were broadened, fences and cow-dung heaps were removed to the outskirts of the village.

If one gets down at the bus-stop, and if enters the village by this road, one could see scattered hutments and a few shops on the left side and a huge Swaminarayan temple on the right side. On the left side as one continues, was the Bhil area consisting of houses which were mostly poorly constructed of cow-dung mud and sticks. There were two pucca houses on the Bhil street, which were constructed in 1962. Towards the end of the road on the right and adjacent to the temple wall was the Panchayat Office. Here, are a few neem-trees under which some cement benches have been installed. This area is generally occupied by the older people of Patidar and Baria castes. They sit during morning and evening hours.
and chit-chat together. To the right north east of this is the street occupied by such upper caste groups like Patidar, Gosai, Brahmin and a few immigrants. This street is known as 'Brahmin falia.' Every house on this street was pucca and had at least two floors. Upper caste migrants prefer to stay in this street. Rents were high in this street because the street had high status value.

In the South-West of Brahmin falia and slightly towards the right lies the central area and this part is known as 'Parabadi falia' occupied by a few Patidar families some Barias and several artisans. This area is the center of the village, some entertainment programmes like 'Bhavai', 'Ramlila', 'Puppet-show' etc., are performed here. At the time of election campaign public speeches of different party leaders are delivered here. This is the only place where upper caste women can go to attend the functions.

There are three important sub-groups of the Baria caste are Solanky, Chavda and Chauhan. All these three sub-groups have their exclusive localities, Kothi falia is meant for Solanky, opposite to this continuing to the South is 'Limbdi falia' where Chavdas are staying, beyond this to the West is 'Mota falia' where all Chauhan families are living.

The Vankers' residential area is on the outskirts of the village and is just opposite to the Swaminarayan temple.
Originally, Vankers lived in the area where the Swaminarayan Temple Complex is located, but as the villagers wanted to have the temple built, they were persuaded to leave the place. The temple committee and a few leaders of the village agreed to construct free pucca houses for Vankers, thus they shifted to a new location. Thus Vankers have fairly large rooms and quite broad street. On the one side of the street there is a big pucca platform, where Vankers held the common meetings.

**Physical and other facilities**

Physically the village Rajpur was very close to Baroda city and due to pucca road villagers were getting the bus facility throughout the year to reach to the city.

**Electricity:**

The village Rajpur was electrified in 1950. Electricity was not used for domestic purposes until about 1956. Electricity made well irrigation possible. There were two oil-engines but were not in proper order. Prior to electric pump-sets and oil-engines there was kosh system for irrigating the land. In Rajpur village two farmers had this system. In this method farmers kept one jute-rope and one leather bag. Bag full of water was drawn from the well over a pully by two bullocks yoked to rope. This was stopped later on.

Two flour mills were installed in the village during 1956-57. Before the installation of these flour mills,
people used to go to nearby village which was two kilometers away for flouring the corn.

Water works:

Before the advent of electric pump set for waterworks, villagers drawing water from the well for their use. The water works started in 1950, but the first water taps were laid in the houses only after eight years i.e., in 1958.

After independence, it was the main goal to remove social inequality among the different groups. It was the general assumption that technological change would help in this process. By way of introducing the water works different caste-groups may come together. In this village only 18 families of Patidars had water taps in their homes. Barias were not inclined to have water taps in their homes. It was reported that Partidars and Barias jointly took decision about the locations of stand-posts in the village. Thus, it was decided which caste should fetch water from which stand post. There were 4 different stand posts located in four localities. One of the stand posts was located in the Brahmin falia from where Patidars and Brahmins could fetch water. Second stand post was located in the middle of village near Parabdi from where Barias were taking water. Third stand post near Bhil falia and fourth was in Vankers' locality. In fact Vankers and Khalpa were fetching water from the same taps, but for Bhangis there was separate extended pipe with taps from where they were fetching water. In this way inter-caste norms were operating.
To have electricity and water taps in the house were the matter of prestige and status as their women did not have to carry water from a public water stand post.

**School:**

In 1892, a grant-in-aid primary school was established in the village under the progressive legislation of the princely state. In the beginning, classes were conducted under a tree. In 1904, the first compulsory school act was passed by Baroda State and the present school was established. This act among other things specified that untouchables were permitted to attend the school. The first actual school building and a compound were constructed in 1935 by the State. When the large Swaminarayan Temple required the land on which the school existed in 1950, a new school consisting of 4 rooms was constructed on the outskirts of the village (Ref. Map No. IV). Until 1957, village children had to go to the city for any education beyond the 7th standard. Thus, primary education up to 7th standard was available in 1963.

**The School Library:**

One of the rooms of the school was used as a village library. There were 800 books, one daily and two weekly newspapers and four monthly magazines available. The library also received U.S.I.S., U.S.S.R., Government of Gujarat and Government of India literature. Out of 1,681 villagers hardly 50 readers were registered in the library of these only 5 were females.
Temple:

There were six temples and five shrines in the village. The biggest temple was of Swaminarayana where two large fairs are held every year, one on the Janasthami and the other on the Vasant Panchami. The other two temples where villagers go to worship were two furlongs away from the village.

Population of the village in 1963 and 1983

This study is about a marged village and to make study more meaningful the demographic changes should be taken into consideration. Demographic features like migration, age and sex determine the population structure of a particular situation. Here an efforts have been made to present the comparative picture of the population structure of the years 1963 and 1983.

We have seen in the earlier chapter about the growth of the city of Baroda. The city has expanded slowly. The growth of a city affects the surrounding areas first. Eventhough there was pucca road between Rajpur and Baroda there was not much flow of migrants in the village in the year 1963.
Table No. 3
Village Population in 1963 and 1983

<table>
<thead>
<tr>
<th></th>
<th>Total No. of households</th>
<th>Total No. of Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1963</td>
<td>1983</td>
</tr>
<tr>
<td>Village Population</td>
<td>332</td>
<td>365</td>
</tr>
<tr>
<td>(Original settlers only)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Migrants staying in the village</td>
<td>35</td>
<td>185</td>
</tr>
<tr>
<td>Migrants outside the village (hutments)</td>
<td>Mil</td>
<td>800</td>
</tr>
<tr>
<td>Total</td>
<td>367</td>
<td>1350</td>
</tr>
</tbody>
</table>

It is clear from the above table that migrant population within the village and outside the village has increased within 20 years. The development of factories, frequency of bus-services and the merger of the village have expedite the process of migration. In the year 1963 there were only 35 families residing in the village but none stayed outside the village. The hutment colonies started developing after the merger of the village in 1975. In 1985 there were 800 families of migrants staying in the hutment colonies. In this way within 20 years 935 families have been added in the village i.e., three times more than village households. This gives an idea about engulfing the local population by outsiders. This may change original social and ecological structure of the village.
Looking at the local population there were 332 total households in the village in 1963. When the study was taken in 1983 it was found that out of 332 households 32 were either completely extinct or migrated to other places. But on the other side, within 20 years of span 65 households were added because of partition of the original families. In this case either brothers or sons have separated. Thus, in 1983, 19.57 per cent households were increased.

The total population of Rajpur was 2,218 in 1983. Of these, 1170 were men and 1048 women. In 1963, the year where the house to house survey was made and found that the total population of the village was 1,681, of which 894 were men and 787 were women. Thus, in 20 years the population of Rajpur has increased by 537 persons or 31.95 per cent.

These changes in the population structure might affect the internal structure of the village.

The castewise households, population and average size of family have been classified in the following table.
### Table: No. 4

Comparative distribution of households, population and size of the family: 1963-83

<table>
<thead>
<tr>
<th>Caste</th>
<th>Total No. of households</th>
<th>Total No. of population</th>
<th>Average size of family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmin &amp; Bania</td>
<td>7 (2.13)</td>
<td>8 (2.18)</td>
<td>33 (1.97)</td>
</tr>
<tr>
<td>Patidar</td>
<td>32 (9.65)</td>
<td>30 (8.22)</td>
<td>170 (10.11)</td>
</tr>
<tr>
<td>Mahant &amp; Gosai</td>
<td>5 (1.50)</td>
<td>9 (2.46)</td>
<td>31 (1.85)</td>
</tr>
<tr>
<td>Kachhia</td>
<td>4 (1.20)</td>
<td>9 (2.47)</td>
<td>39 (2.32)</td>
</tr>
<tr>
<td>Baria</td>
<td>162 (48.80)</td>
<td>175 (47.99)</td>
<td>773 (45.99)</td>
</tr>
<tr>
<td>Artisan &amp; Servicing</td>
<td>17 (5.12)</td>
<td>14 (3.82)</td>
<td>65 (3.91)</td>
</tr>
<tr>
<td>Tamboli</td>
<td>4 (1.20)</td>
<td>5 (1.40)</td>
<td>36 (2.14)</td>
</tr>
<tr>
<td>Bharwad</td>
<td>3 (0.90)</td>
<td>2 (0.54)</td>
<td>14 (0.83)</td>
</tr>
<tr>
<td>Vaghari</td>
<td>12 (3.61)</td>
<td>5 (1.40)</td>
<td>49 (2.91)</td>
</tr>
<tr>
<td>Ghanchi</td>
<td>5 (1.50)</td>
<td>3 (0.82)</td>
<td>29 (1.73)</td>
</tr>
<tr>
<td>Bhil</td>
<td>50 (15.06)</td>
<td>75 (20.55)</td>
<td>270 (16.06)</td>
</tr>
<tr>
<td>Vankaner &amp; Khalpa</td>
<td>21 (6.32)</td>
<td>22 (5.97)</td>
<td>109 (6.43)</td>
</tr>
<tr>
<td>Bhangi</td>
<td>6 (1.81)</td>
<td>6 (1.64)</td>
<td>18 (1.07)</td>
</tr>
<tr>
<td>Other</td>
<td>4 (1.20)</td>
<td>2 (0.54)</td>
<td>45 (2.68)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>332 (100%)</strong></td>
<td><strong>365 (100%)</strong></td>
<td><strong>1681 (100%)</strong></td>
</tr>
</tbody>
</table>
The above table indicates that there has been an increase in the number of households of Brahmin and Bania, Mahant and Gosai, Kachhia, Baria, Tamboli, Bhil and Vanker. The increase in the households of Mahant and Gosai, Kachhia and Bhil, is significant. There is an increase in population in these castes. The important change is that households of Patidar, Artisan castes, Bharwad, Vaghari and Chanchi have been decreased within 20 years. The noted change is among Vaghars, there were 12 households in 1963 and in 1983 there remained only 5. It was reported that these families had shifted their residences to nearby slum in the city of Baroda.

The important fact is that the pattern of caste-composition of the population has not changed at all. The castes (14) which were found in 1963 have remained in tact in 1983. Sociologically, the significant fact is that average size of family members has increased in all the castes, except Mahant and Gosai and Kachhia. It is said that urbanization brings modern outlook in the size of the family, but in the case of Rajpur after 20 years and that too after 10 years of the merger, villagers remained traditional in the matter of family planning.

Village population has become heterogenous because of migrants. These migrants are from Kerala, Tamil Nadu, Maharashtra, U.P., M.P., Punjab and Rajasthan. This has affected the social structure of the village. Due to migrant population village primary and secondary schools have
become viable. There are two sessions run in the school. Petty shops and push-cart peddlers earn their livelihood because of migrant population. Villagers and especially landowners look at this population as 'unwanted burden' on the village.

Male population is dominating over female population, i.e., males are more in number. This is the trend even at all India level. Even in the State of Gujarat the similar trend is found. Since 1951 onwards there is the trend of decreasing the population of females. Out of 100 males the females were 952 in 1951, 940 in 1961, 934 in 1971 and 945 in 1981. This trend is true even at village level. There are a number of cultural factors which are responsible for this trend, the important one is the preference for a son that too not one but two or more. Second important demographic factor is the tendency to give birth to more children, i.e., spacing between two children is not observed in Indian Society. This is reflected even at the village level in the following table. We find that the age group (0 to 9 yrs) constitutes the largest category.
<table>
<thead>
<tr>
<th>Age in years</th>
<th>Total 1963</th>
<th>Male 1963</th>
<th>Female 1963</th>
<th>Total 1983</th>
<th>Male 1983</th>
<th>Female 1983</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 9</td>
<td>515 (30.64)</td>
<td>284 (31.75)</td>
<td>231 (29.36)</td>
<td>500 (22.54)</td>
<td>263 (22.47)</td>
<td>237 (22.71)</td>
</tr>
<tr>
<td>10 - 19</td>
<td>314 (18.68)</td>
<td>183 (20.43)</td>
<td>131 (16.65)</td>
<td>466 (21.00)</td>
<td>247 (21.11)</td>
<td>219 (20.89)</td>
</tr>
<tr>
<td>20 - 29</td>
<td>290 (17.26)</td>
<td>144 (18.11)</td>
<td>146 (18.56)</td>
<td>469 (21.14)</td>
<td>238 (20.34)</td>
<td>231 (22.04)</td>
</tr>
<tr>
<td>30 - 39</td>
<td>235 (13.97)</td>
<td>119 (13.31)</td>
<td>116 (14.74)</td>
<td>305 (13.75)</td>
<td>150 (13.58)</td>
<td>146 (13.93)</td>
</tr>
<tr>
<td>40 - 49</td>
<td>150 (8.93)</td>
<td>80 (8.95)</td>
<td>70 (8.89)</td>
<td>230 (10.38)</td>
<td>114 (9.75)</td>
<td>116 (11.06)</td>
</tr>
<tr>
<td>50 - 59</td>
<td>89 (5.29)</td>
<td>50 (5.59)</td>
<td>39 (4.95)</td>
<td>125 (5.64)</td>
<td>78 (6.66)</td>
<td>47 (4.48)</td>
</tr>
<tr>
<td>60 - 69</td>
<td>61 (3.63)</td>
<td>22 (2.46)</td>
<td>39 (4.95)</td>
<td>85 (3.84)</td>
<td>48 (4.12)</td>
<td>37 (3.54)</td>
</tr>
<tr>
<td>70 - 79</td>
<td>18 (1.67)</td>
<td>10 (1.12)</td>
<td>8 (1.02)</td>
<td>26 (1.17)</td>
<td>18 (1.54)</td>
<td>8 (0.78)</td>
</tr>
<tr>
<td>80 - 89</td>
<td>6 (0.36)</td>
<td>1 (0.11)</td>
<td>5 (0.63)</td>
<td>10 (0.45)</td>
<td>5 (0.43)</td>
<td>5 (0.48)</td>
</tr>
<tr>
<td>90 - 99</td>
<td>3 (0.17)</td>
<td>1 (0.11)</td>
<td>2 (0.25)</td>
<td>2 (0.09)</td>
<td>0 (0.00)</td>
<td>2 (0.19)</td>
</tr>
<tr>
<td>Total</td>
<td>1681 (100)</td>
<td>894 (100)</td>
<td>787 (100)</td>
<td>2218 (100%)</td>
<td>1170 (100%)</td>
<td>1048 (100%)</td>
</tr>
</tbody>
</table>
Age is also important factor in determining the socio-economic structure of the population of the village. If we group the total population of 0 to 19 yrs. of age, it becomes 829, which may be assumed as 'dependent population.' While as the age group between 20 to 59 yrs. numbering 770, which may be demographically considered as 'working population.' Of course these categories are accepted by demographies but in reality both boys and girls of 12 yrs. age do work as farm labourers among lower castes. Similarly, not all females are helping in economic activity as higher caste women do not work on the farm. As this village is near to urban complex these factors have definite implications on the village economy.

**Social Structure of the Village**

The division of a village into a number of castes constitutes one of the most fundamental features of its social structure. The social organization of Rajpur is a complex cultural frame work based on the traditional value system represented by the caste organization, which determines and divides all social relations.

Before we go into the details of caste-composition of the village Rajpur, it would be appropriate to put caste-composition into regional perspective. Gujarat could be broadly demarcated into four sub-regions across the rivers,
Tapi, Vatrak and Sabarmati. These could be distinguished in terms of soil, climate, crops, ecology and rural caste composition. The main land owning castes in the four sub-regions are in South: Anavil, Sunni Vahora, Coda, Matia and Koli. Central: Leva and Baria, North: Kaidwa, Anjana and Thakarda and West: Leva and Kaidwa. The tenant and labour castes in the four sub-regions are, Dubla and Dhed in the South, Dhed and Chamar in the Central, Dhed and Vaghari in the North and Dhed, Khant and Koli in the West. Of course there are minor differences within each districts, for example in Baroda district Bhils and Vankers are the agricultural labourers.

The following is the brief description of the different castes in the village, their occupations and their relations to the Jaymani System, their housing conditions and amenities they have in their homes. These castes are specific to Gujarat region.

There were 14 different castes in the village. These castes were again divided into sub-castes. (Ref. Appendix Table No. 2), Baria constituted the single largest caste among the fourteen castes, with 45.99 per cent of the total population. The other numerically significant caste was Bhil forming 16.06 per cent. Third in numerical rank was Patidar 10.11 per cent. Vanker and Khalpa ranked fourth in numerical strength i.e., 6.43 per cent. The percentages of population
of the other ten castes varied in the range of 0.83 to 3.91.
The different castes in Rajpur were arranged in a ritually
hierarchical order and each enjoyed a status which was accor­
ded to its specific position in the hierarchical order of
the village community. Each caste and sub-caste group is,
to some extent, an isolated island with its own patterns of
behaviour and values, though all of them are related to a
large social structure. The fundamental principle of
hierarchy governs this large structure.

Brahmin and Banias:

There were total 7 households i.e., 2.13 per cent
of total households of Brahmin and Bania. Out of these 7
families 4 families were of Brahmin, divided into two sub­
castes of Jambu (2 families) and Shrigod (2 families). These
Brahmin families did not follow the traditional occupation
in 1963. Their forefathers were however performing tradi­
tional priestly duties like weddings, Sraddha and Satya­
narayana Puja for Patidars only. These families were holding
high status, socially, economically and educationally.

Looking from inter-caste relations point-of-view,
in each village families of each caste form certain patterns
of give and take with all the other castes. Brahmins of this
village did not go to Baria's place for feast. They only
visited Patidar families for attending marriage feast or death
feast or any other occasion when they were invited. Out of
these 4 families 2 families of Jambu Brahmin had sizable amount of land and were employed on higher positions like University teacher, bank-officer, engineer etc. Heads of these two families were respected by the villagers. They were consulted at the time of village accord.

In order to perform religious and social rites, both Patidars and Barias had jointly appointed rather invited one Brahmin from Rajasthan who was commuting from the nearby village. He regularly rendered services on the traditional basis and performed all households rites, and even prepared horoscope for the past 40 years. As migrants were staying in the village they also needed such services of Brahmin. Two Brahmin primary school teachers had started performing these duties as source of side income. They took the consent of Patidars and Barias. There was competition between Rajasthani Brahmin and Brahmin school teachers. For example Rajasthani Brahmin charged Rs. 75 for entire marriage ceremony and Rs. 5 plus Kachha food (full meal) for Satyanarayana puja. Those school teachers had reduced the charges, Rs. 50 for marriage and Rs. 5 only for Satyanarayana Puja. This competition was possible because all three Brahmins were outsiders.

Banias: In all there were 3 (0.91%) families of Bania caste. One family of Lohana and 2 families of Shah. These families were not the original residents of the village, in fact they
came in 1930 to settle in the village. Out of these three families one Bania (Luhana) family was a merchant and also doing the money-lending business. The shop of this merchant was in the middle of the village. He also stayed there. This family had good influence over the Patidars and Barias. The head of the family was known as 'Sheth'. He was also a leader in the village. He was taking active part in the village affairs. He had a balancing personality and had obliged number of families by way of lending money and giving commodities on credit at the time of marriages or for death feast. In case of some problems arise he was consulted immediately. Two landlord Patidars did not like his interference in the village affairs but they tolerated because of his hold over Barias. He was attending all the social functions in the village. Barias favoured him because, he visited their houses even in illness he would go and ask about health. Patidars did not show this type of behaviour to Barias. Thus, Barias appreciated his approach. The other two families of Bania had no stake on the village as one of the families was doing job and other had small retail shop.

Patidars:

Patidars in Gujarat region are the agriculturist community. There are number of sub-groups within the Patidar community, which have been spread in different sub-regions of Gujarat. These sub-groups are known as Leva, Kaidwa, Matia, Anjana and Ooda. The Patidars of Baroda and Kheda districts have been divided according to three important
broad divisions known as Charotar, Vakal and Kanam. These divisions form marriage alliances. Patidars falling in these divisions forming a hierarchy in which Patidars of Charotar are at the top, next come the Patidars of Vakal followed by the Kanam Patidars. These are hypergamous groups. Patidars of Charotar can take daughters from Vakal and Kanam. In many behavioural patterns, Patidars of Charotar become the reference group for rest of the Patidars. Let us look at the Patidars of Rajpur.

Village Rajpur was in the Vakal region. There were 32 or 9.65 per cent families of Leva Patidar. According to the genealogist of Patidar caste, Patidars of Rajpur village had originally came from Kheda District.

All Patidars of the same village do not hold equal status, the rank orders are also found within the same community. Thus, there were Patidars who ranked higher than others because of their wealth and social status. In this village out of 32 families of Patidars, 11 families were wealthy families. The agricultural yield of these families was higher. Again out of these 11 families, 3 families were at the top in social rank. The rest of the Patidar families had lower status in the wider Patidar community of this region i.e., of Vakal and Kanam.

According to researcher's observation the reasons for social differentiations within Patidars were as follow. Among the villagers wealth was the most important
factor. Big acres of land, more pair of bullocks, additional agricultural implements were considered as valued assets. Those 11 families had all these things. Out of these 11 families, 3 families were socially at the top in the village, because they had married their daughters to Patidar families of Charotar and had given big dowry. Taking dowry and giving dowry was valued norm among villagers. They had given dowry for their daughters and had taken dowry of their sons.

Patidars were landholding group and they had hold over the village because they owned majority of the land. Most of the Bhils and few Vankers worked as agricultural labourers at Patidar's place. Politically also the Patidars were dominating. During the Princely State the position of Police Patel (Mukhi) was important in the village, usually this position was hereditary and was in rotation among those eleven Patidar families. Thus, Patidars had chance to rule over the villagers. Even in the Village Panchayat affairs the Patidars were dominating. Patidars had their own caste-council for a long time, but since the death of a very powerful Patidar leader in 1959, it was virtually non-existent. The caste-panch had its own utensils which were given on a nominal rental basis to all census except the untouchables. At the time of marriage, death, birth or any other social occasion, Valand, Kumbhar and Suthar gave their services and in return got gift or cash or something in kind.
The overall standing of the Patidars in the village during 1963 was higher, but educationally they were very poor, nobody was graduate from among Patidars in 1963. Whereas there were two graduates from Vanker and one from Baria. Even, girls' education was very poor. Social interactions between Patidars and Barias were common and frequent. At the time of marriage at Baria's place Patidars did go and eat, if food was cooked by a Brahmin. When inquired about this practice, it was revealed by Patidars that Barias were in majority, so Patidars should keep such social relations to take them into confidence. This was not found in other villages where Patidars were in majority.

As a group, the overall impression about Patidars was that those were families which had better off economic condition, families with mediocre and poor conditions, were also found.

Mahant and Gosai

There were 5, (1.50 per cent) households of Mahant and Gosai. One family was of Mahant and four families were Gosai. Those two castes were temple priests. There were two temples in the village one was of Ramji and known as Ramji Mandir worshipped and looked after by the Mahant family. Temple had five acres of land which was tilled by Mahant. On the occasions of 'Ramnavmi' and 'Ekadashi' bhajans and pujas were performed in which villagers took part.
Another temple was of Mahadev (Lord Shiv) which was outside the village. Gosai family was in-charge of the temple. Originally, there was one family of Gosai but later on sons separated and had 4 families of Gosai. Temple had 7 acres of land which was operated by one old Gosai family. Two sons of the Gosai family had clerical posts in Baroda and were respected by the villagers.

These two castes were mendicants but they had settled in the village and became residents of the village. They did not have other duties for the villagers except looking after the temples and worshipping the deities and arranging the festivals.

Kachhia or Kachhiya:

Kachhiya is a caste of market growers, from 'Katchha' a vegetable garden. In addition to growing garden produce, Kachhiyas were also bricklayers, handloom weavers, carpenters, sawyers, shop-keepers and also employed in Government and private services. In the village there were 4 (1.20 per cent) families of Kachhiyas. These 4 families had petty shops in the village. They were selling vegetables, curd and milk. These families had small home industry of preparing leaf-plates and cups, which were used for lunch and dinner at the time of marriage or big feast. Traditionally, Kachhiyas in this village were not linked with the jajmani system.
Baria or Barival:

The concentration of Baria population is much higher in Padra and Baroda talukas of Baroda district. They are tenants and cultivators in this area. Barias now call themselves 'Kshatriya's. They claim that their forefathers were rulers of Gujarat. The Baria geneologist said, 'Baria means those who were excommunicated from the Rajput castes as they had made marriage alliances with Bhils and also, those who separated from the Rajput caste because of political migration. There are various explanations about the mythical origin of Barias. There were 162 (48.80) families of Barias which were divided into 7 sub-groups. There were Chauhan 60 (18.08), Solanky 45 (13.55), Chavda 36 (10.85), Padiyar 7 (2.11), Parmar 4 (1.20), Rajput 6 (1.81) and Gohil 4 (1.20). These were either cultivators or tenants. Out of these 7 sub-groups, three major kin-groups of Chauhan, Solanky and Chavda were numerically important. In fact, they all were considered as Baria but these 3 were socially superior to the rest of the Barias. During 1963, it was found that these groups were rival to each other, each kin-group claimed superiority over the other two.

It was difficult to trace the original settlers in the village. Patidars claim that they were the first settler, while Barias say they were the original settler of the village. Looking to the numerical strength in the village Barias were in majority, whereas among Barias Chauhans were in majority.
All Baria kin-groups were traditionally endogamous and observe village exogamy. Each kin-group had its own punch which consisted of older males. This punch settled disputes among the caste fellows and regulated caste-rules.

Among Barias there were 6 families who had more than 11 acres of land, who were rich farmers. These families were 2 from Chauhans, 3 from Chavda and 1 from Solanky. These six families had good relations with Patidars and were influential. These were called-upon or consulted at the time of village issues by Patidars.

It would be interesting to note from interpersonal relations point of view that Bhils of Bajpur did not go (even for agricultural labour) to Baria's place. Barias and Bhils did not mix with each other. During, 'Jawara' (religious procession on Dashera) Barias had their separate procession from Bhils. Artisans and Servicing castes (Luhar, Suthar, Kumbhar and Valand) were giving their services to Barias on jajmani relations.

Baria women did not go for agricultural work at other castes. They did help each other in their own community. Keeping buffalos and looking after them were the main activities of Baria women. In the past around 1930 a number of Barias were selling fire-wood in Baroda city. They were carrying on their heads a small bundle of fire-wood sticks to sell it in the city. They were going to city on foot. The economic condition of Barias was not better in those days. Their sons and
daughters marriages were arranged within the villages of Padra and Baroda talukas.

Artisan and Servicing Castes

In India almost every village had a number of artisan and servicing castes who assisted the agriculturists, these castes were Suthar, Luhar, Kumbhar, Valand, Bavalia etc. The entire system is known as 'Vasavaya' or 'Gharaki pratha' (Patron-Client or Jaymani System) in this part of Gujarat. This system has undergone a considerable change. There were in all 17 (5.12) families of these castes. This includes Suthar 7 (2.12), Luhar 1 (0.30), Kumbhar 4 (1.20), Valand 4 (1.20) and Bavalia 1 (0.30). Rajpur village could be considered as traditional village. A brief description about different Artisan and Servicing castes would be quite appropriate here.

Suthar: Out of 7 (2.12) families of Suthar in the village only 2 families were doing traditional occupation of carpentry. The minor repairs of wooden implements were done on jaymani bases. The mode of payment was decided on the bases of pair of bullocks. One pair of bullock owner had to pay 20 kg. of wheat or paddy. Patidar and Baria agriculturists were taking the services of Suthar. Other five families of Suthar were not doing their traditional occupation but were engaged in services either in factory or in government.
Luhar: There was only one family of Luhar, which was helping the farmers in sharpening their tools used for agricultural purposes. The older male member of this family does this work. Luhar did not accept jajmani payments but he was charging according to the size of iron implements. The Luhar was obliged to work for farmers, even though payment was in cash.

Both, Suthar and Luhar had no specific ceremonial obligations in this village.

Kumbhar: There were four families of Kumbhar out of which two families were doing pottery. The job of Kumbhar is very hard. He has to dig the clay, bring it on donkeys, preparing for making vessels, put it on wheel to give shape, drying and then after heating in the kiln, he gives final touches. These two families were supplying few small pots to Brahmins, Patidars and Barias to be used in ceremonies. These two Kumbhar families had limited families of Brahmins, Patidars and Barias as their customers. The other two families of Kumbhar had left their traditional occupation and had accepted other occupations. One had started the small shop in the village, the other one had accepted the factory job.

One of the Kumbhar families had few acres of land. This land was given by ex-Baroda State Government for their services to the government personnel. Kumbhars were supposed to provide earthen pots. They had to fetch water also for officers.
Valand: Valand is supposed to be a clever man as he is dealing with a number of social customs. He is often commissioned by girl's parents to find a suitable match for their daughter. He is having full information about the economic position of Patidars of surrounding villages. There were 4 (1.20) families of Valand in 1963. Out of these 4 families 2 Valand families had 5 acres of land each. They were drawing extra income from this land. One of the Valand's mother (she was about 60 yrs.) was 'dai' (midwife) in the village. She was attending Patidar, Baria and Bhil women at the time of delivery. In return she was getting kachha food. Out of these 4 families in one of the families only male Valand was staying, he had no son to continue his occupation.

Three families of Valand were giving their services to Brahmin, Bania, Patidar and Baria families. Bhils and untouchables were not getting the jaymani services from Valand. Twice a week they visited their customers house for shaving. Per one adult a Valand was getting 20 kgs. of wheat of paddy per year. At the time of marriage or death ceremonies Valand gave his services. One Valand family opened a hair-cutting shop in the village. He was not attached with jaymani system. Bhils were going to the hair-cutting shop for shaving on the cash terms. Untouchables were going to city and/or were getting the ahri-cut by local untouchable.

Ravalia (Rope-maker): Only one family i.e., 0.30 per cent. Traditionally, the head of the present family of Ravalia had the occupation of rope-making, which were used by the farmers
for various purposes. The present family was not doing the traditional occupation of rope-making, as the head of the family died, son discontinued it. He did not know the art of rope-making. He became a rickshaw-driver.

The total population of Artisan and Servicing castes was 5.12 per cent to total population of the village. There were 17 families of Artisan and Servicing Castes. It can be seen from the above description that out of 17 families only 8 i.e., 2.40 per cent families were involved with the jaymani system. The rest of the families were not interested in continuing their traditional occupation.

**Tamboli**: (Vegetable grower) 4 families 1.20 per cent. Tambolis did not have any place in the jaymani system. They were cultivators and were growing vegetables. These 4 families were brothers and were staying on the farm. Hard work was their motto and were unitedly work on the farm.

**Bharwad (Shepherd)**: There were 3 (0.90) families of the Bharwad caste, who were settled in the village since generations. Out of these 3 families, 2 families kept buffalos, cows and goats. These two families took the village buffalos for grazing on the open pastures from 10.30 a.m. to 4.30 p.m. The charges for the service were Re. 1, per buffalo per month. There were 178 buffalos in 1963, out of these Bharwad was looking after 100 buffalos. Some of the Barias were grazing their buffalos at their own. The members (female) of these two Bharwad families were collecting the dung of these buffalos.
and were preparing big-dung-heaps for selling purpose. This was used as fertilizer.

At the time of Sitla Satam, Divaso and Diwali these Bharwad families went to Brahmin and Patidar families for collecting fried items. During marriage Bharwad was invited for dinner by Patidars and Barias.

Bharwad caste was linked with agricultural economy of the village. They drew their livelihood from their traditional occupation.

**Vagharis**: There were 12 (3,61) households of Vagharis in the village. They called themselves as Malis but in reality they were known as 'Dataniyas' (selling datan or tooth brushing sticks) in this area. They generally keep goats and were non-vegetarians. Two Vagharis kept he-buffalo for semination. Vaghari did the job of shaving the buffalos for which he charged 75 paise and 1 kg. of grain per buffalo. Vaghari rendered their services at the time of big feast, they collected and took away the left over food and made the place clean. Selling of 'datan' was common among Vagharis. The entire community of Vagharis in the village was backward due to illiteracy. Their women folk were agricultural labourers. Only one Vaghari had 2 acres of land. They were agricultural labourers also.

**Bhils (Scheduled Tribe):**

Bhils were the second predominant scheduled tribes in the district of Baroda. Bhils were the second largest
group in Rajpur village. There were 50 families or 15.06 per cent of the total households. They were called Vasava. In fact Vasavas formed no separate caste but it was a sub-division of Bhils. Bhils of Rajpur were from Nandod (Broach Dist.). They were brought hereby Patidars as "Chowkidars" to protect the land. Initially there were four brothers who came to stay in the village, the present Bhils were interrelated to each other.

In the economic organization of the village Bhils were landless labourers. There were 7 families who had land, out of these 4 families had 6 acres or more land. Out of 50 families, 15 families had factory job. Majority of Bhils preferred to work as Chakar (agricultural labourer for the whole year).

Child-marriage was the common practice among Bhils, the reason they gave for this was to protect their girls from being exploited by the higher caste-people. Bride-price was the prevailing custom. Bhils of Rajpur considered them as higher compared to Bhils of remote villages because they lived nearby the city and job opportunities were higher.

They bring daughters for marriage from Broach district but give their daughters in the villages nearby city.

Thus, formerly a vagrant people, without settled habitation, they have now for the most part, settled down in the villages. Though Bhils do not form a part of caste-system
yet due to detribalization or some such reasons tribals might have come to settle in villages in this process. In the long-run they might have become an integral part of the village community.

It was found that in 1963 majority Bhil women beyond 30 years of age were putting on Bhili type of Sari, very few males adopted trousers and shirt. In their own community they used to talk in Bhili dialect.

Untouchables (Scheduled Castes)

Scheduled Castes include Vankers, Khalpa and Bhangis. There are 4 divisions within Vanker caste, they are Dandiacha, Charoteria, Maru and Deshi Dhed. Deshi Vankers are generally found throughout the district.

In this village the total families of Untouchables were 27 or 8.13 per cent of the total households. Out of 27 families 29 (6.08) families were of Vankers 1 (0.30) of Khalpa and 6 (1.81) families of Bhangis.

Vankers of Rajpur were known as Parmars, they had formed marriage circle of 23 villages, which were surrounding the city of Baroda. In the past the traditional occupation of Vanker was weaving. They were supposed to help Khalpa to carry away dead cattles.

In 1963 there was not a single family engaged in the occupation of weaving. They gave-up the carrying away
dead cattle. Agriculture labour was the main occupation. Few of the Vankers were engaged in the factory job.

Some of the Vankers had 'Vethia land' which was given by the government in exchange of their services like collecting fuel, carrying the luggage of government personnel etc. Vankers were taking interest in the education of their children.

Khalna-Chamar (Leather worker):

There was only 1 family of Chamar, this family was invited by the villagers before independence. The present family was offered the land to build a hut and was given one acre of land to till. As Vankers stopped helping the Chamar in carrying the dead cattle, he was taking the help from his relatives from the nearby village. The eldest son of this family was a cobbler in the village.

Bhangis (Scavengers):

Bhangis are at the lowest rung of the caste hierarchy. Their traditional occupation is to clean the dirt and beating drum on occasions. They play the role of messengers, especially in delivering the news of death to kinsmen of the deceased in the region. They carried and stacked firewood for cremations. Bhangis still go in the evening for collecting the left out food from Patidars.
There were 6 families or 1.81 per cent of the total households. Bhangis were agricultural labourers and were cleaning the village streets under Village Panchayat. All these families of Bhangis had land, between 2 to 5 acres.

The above mentioned castes were in groups which practice endogamy, had a particular area of spread or dispersion and many had one or more traditional occupations. These castes had more or less determinate or flexible position in a hierarchical scale and have traditionally defined modes of behaviour towards other castes.

Types of houses and amenities

The types of houses and amenities available in the houses were different from today. Houses of Rajpur were of 4 types. Modern, pucca, kaccha and hutment. According to the villagers, a house which has two or more storeys and four or five rooms with attached bathroom and toilet can be called a modern house. This type of house is made of cement concrete. Pucca house is made of bricks, walls are sturdy and the roofs are of corrugated galvanized iron sheets. Kaccha house has mud walls and roof is either thatched with leaves or 'deshi nalas' (tiles). Hutments are made of cow-dung walls, sticks and leaves, and are roofed with leaves.

The following table gives an idea about the prevailing condition of the types of houses in 1963. Caste-wise housing types has also mentioned.
<table>
<thead>
<tr>
<th>CASTE</th>
<th>Types of Houses</th>
<th>Number of floors in the house</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Modern Pucca Kaccha Hutment Total</td>
<td>Ground floor</td>
<td>First floor</td>
<td>Second floor</td>
<td>Third floor</td>
<td>Total</td>
</tr>
<tr>
<td>Brahmin &amp; Bania</td>
<td>2 (2.5) 5 (5.63) -</td>
<td>7</td>
<td>5 (1.79)</td>
<td>2 (4.16)</td>
<td>-</td>
<td>7</td>
</tr>
<tr>
<td>Patidar</td>
<td>32 (100) 5 (2.90) 50</td>
<td>32</td>
<td>15 (5.34)</td>
<td>15 (31.26)</td>
<td>2 (100)</td>
<td>32</td>
</tr>
<tr>
<td>Mahant &amp; Gossi</td>
<td>4 (3.63) - 5 -</td>
<td>5</td>
<td>5 (1.79)</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Kachchiya</td>
<td>4 (2.90) - 4</td>
<td>4</td>
<td>4 (1.41)</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Bania</td>
<td>42 (37.5) 90 (65.21) 162</td>
<td>162</td>
<td>140 (49.64)</td>
<td>22 (45.84)</td>
<td>-</td>
<td>162</td>
</tr>
<tr>
<td>Artisan &amp; Servicing</td>
<td>- - 14 (10.14) 3 (2.64) 17</td>
<td>17</td>
<td>17 (6.02)</td>
<td>-</td>
<td>-</td>
<td>17</td>
</tr>
<tr>
<td>Tamboli</td>
<td>4 (2.90) - 4</td>
<td>4</td>
<td>4 (1.41)</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Bharwad</td>
<td>- - 3 (2.68) -</td>
<td>3</td>
<td>3 (1.06)</td>
<td>-</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>Vaghari</td>
<td>- - 12 (10.71) 12</td>
<td>12</td>
<td>12 (4.25)</td>
<td>-</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>Ghanchi</td>
<td>- 5 (5.62) -</td>
<td>5</td>
<td>5 (1.79)</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Bhil (ST)</td>
<td>50 (2.50) 48 (42.85) 2 (17.02) 4 (4.16) 50</td>
<td>50</td>
<td>48 (14.88)</td>
<td>2 (4.16)</td>
<td>-</td>
<td>50</td>
</tr>
<tr>
<td>Vankar (SC)</td>
<td>20 (25.00) - 20</td>
<td>20</td>
<td>13 (4.60)</td>
<td>7 (14.88)</td>
<td>-</td>
<td>20</td>
</tr>
</tbody>
</table>

contd...
<table>
<thead>
<tr>
<th>Caste</th>
<th>Types of Houses</th>
<th>Number of floors in the house</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Modern Pucca</td>
<td>Ground floor</td>
</tr>
<tr>
<td></td>
<td>Rachha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hutment</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td>Khalpas (SC)</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>(0.90)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bhangi (SC)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>(2.17)</td>
<td>(2.68)</td>
</tr>
<tr>
<td>Others</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>(2.90)</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>2</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(100%)</td>
</tr>
</tbody>
</table>
The above table indicates that there were only two houses which were rated as modern by the villagers. Those two houses belonged to one Patidar who sold away the land and constructed the house with the help of an engineer. These two buildings were distinct in the village.

Out of 332 houses, 80 houses or 24.09 per cent of the total households were pucca. These pucca houses were owned by 2 Brahmins, 26 Patidars, 30 Barias, 2 Bhils and 20 Vankars. Bhil had sold away the land and constructed a pucca house. Vankars houses were constructed by Swaminarayana Trust.

The way the houses are built not only depend on regional culture, but also on social and economic status of the people who live in them. Thus, along with the type of house, the number of floors are also important determinants of economic condition of the householder.

The above table also indicates the number of floors in the house. Out of 332 households 282 houses had only ground floor, whereas 40 houses had first floor only. Except those two houses not a single house had second or third floor. Taking caste into consideration the table reveals that only 2 Brahmins, 15 Patidars, 22 Barias, 2 Bhils and 7 Vankars had first floor.

Out of 332 households 138 houses i.e., 41.56 per cent of the total houses were kaccha. The majority owners
of kaccha houses were from Baria, 90 houses i.e., 65.21 per cent of the total kaccha houses. The second in rank were Artisan and Servicing castes 14 houses or 10.14 per cent. It reveals from the table that from the upper castes Brahmin and Baria 5, Patidar 4, Mahant and Gosai 5 were the owners of Kaccha houses.

Hutments were smaller and more crude in construction. Out of 332 households 112 or 33.75 per cent of the total were hutments. There were 42 households or 37.50 per cent of the total hutments owned by Barias. This shows that their economic condition did not permit to construct even a Kaccha houses. Out of 112 hutments 2 were owned by Artisan and Servicing castes, Bharwad 3 (2.68), Vaghari 12 (10.71), Bhils 48 (42.85) were owners of hutments respectively. Vaghariis were in majority to own hutments.

In the villages along with human settlement, shelter for cattles become important as they are part of economic organization. Those who have more space can build a separate cattleshed or else cattles share the living quarters. Out of 32 Patidars 30 had separate cattlesheds of these 20 had enclosures (wada). While only 20 Baria households had cattleshed and 10 had separate 'wada.' Majority of the Baria families had no place to keep their buffalos or bullocks. These families had to keep their cattle in their living quarters. During the summer's nights cattles were kept in the streets in front of the house. Thus,
streets and front side of the houses of these families were always filthy with dung and urine. Of course for the villagers it is considered wealth ('dhan) and part of their cultural life. Eventhough city was very near to Rajpur village, housing condition remained more or less the same in 1963.

**Amenities in the houses**

In 1963, the following were the amenities in the houses. Water taps, Lavatory, Bathroom, Electricity and Radio. The castewise distribution having these amenities has been given in the following table.
Table No.: 7
Amenities in the houses by caste : 1963

<table>
<thead>
<tr>
<th>CASTE</th>
<th>TOTAL FAMILIES</th>
<th>WATER TAPS</th>
<th>LAVATORY</th>
<th>BATHROOM</th>
<th>ELECTRICITY</th>
<th>RADIO</th>
<th>NONE OF THESE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmin &amp; Bania</td>
<td>7</td>
<td>2 (5.00)</td>
<td>2 (12.50)</td>
<td>2 (5.55)</td>
<td>2 (2.59)</td>
<td>2 (11.11)</td>
<td>5 (1.96)</td>
</tr>
<tr>
<td>Patidar</td>
<td>32</td>
<td>23 (57.50)</td>
<td>10 (62.50)</td>
<td>19 (52.77)</td>
<td>28 (36.36)</td>
<td>8 (44.44)</td>
<td>4 (1.59)</td>
</tr>
<tr>
<td>Mathur &amp; Gosain</td>
<td>5</td>
<td>2 (5.05)</td>
<td>-</td>
<td>-</td>
<td>3 (5.89)</td>
<td>1 (5.55)</td>
<td>2 (0.78)</td>
</tr>
<tr>
<td>Kachchhiya</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Baria</td>
<td>162</td>
<td>12 (12.50)</td>
<td>2 (12.50)</td>
<td>12 (33.34)</td>
<td>20 (25.98)</td>
<td>3 (16.66)</td>
<td>4 (1.59)</td>
</tr>
<tr>
<td>Artisan &amp; Servicing</td>
<td>17</td>
<td>4 (10.00)</td>
<td>1 (6.25)</td>
<td>3 (8.34)</td>
<td>6 (7.79)</td>
<td>-</td>
<td>11 (4.33)</td>
</tr>
<tr>
<td>Tamboli</td>
<td>4</td>
<td>4 (10.00)</td>
<td>1 (6.25)</td>
<td>-</td>
<td>4 (5.19)</td>
<td>1 (5.56)</td>
<td>-</td>
</tr>
<tr>
<td>Bharwad</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3 (1.18)</td>
</tr>
<tr>
<td>Vaghari</td>
<td>12</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12 (4.72)</td>
</tr>
<tr>
<td>Ghanchi</td>
<td>5</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2 (2.60)</td>
<td>1 (5.56)</td>
<td>3 (1.18)</td>
</tr>
<tr>
<td>Bhil (ST)</td>
<td>50</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1 (5.56)</td>
<td>49 (19.29)</td>
</tr>
<tr>
<td>Vankar (SC)</td>
<td>20</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12 (15.60)</td>
<td>1 (5.56)</td>
<td>8 (3.29)</td>
</tr>
<tr>
<td>Khalpa (SC)</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1 (3.9)</td>
</tr>
<tr>
<td>Bhangi (SC)</td>
<td>6</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>6 (2.36)</td>
</tr>
<tr>
<td>Others</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>4 (1.57)</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>332</strong></td>
<td><strong>40 (100%)</strong></td>
<td><strong>16 (100%)</strong></td>
<td><strong>36 (100%)</strong></td>
<td><strong>77 (100%)</strong></td>
<td><strong>18 (100%)</strong></td>
<td><strong>254 (100%)</strong></td>
</tr>
</tbody>
</table>
Though electricity was installed in 1950, only 77 households had electricity in 1963. Out of 332 households 77 households i.e., 23.19 per cent families had the facility of electricity. The castewise distribution indicates that, majority of Patidars had electricity. Kacchiya, Bharwad, Vaghari, Bhil, Khalbpa and Bhangi castes had no electricity in their homes. Of course, very few Barias had electricity i.e., out of 162 households of Barias only 20 i.e., 6.02 per cent of the Barias households had this facility. Similarly out of 20 households of Vankar 12 households had electricity.

Water works was installed in 1950 but first water taps in houses were laid in 1956. In the year 1963 there were only 40 households in the village which had water taps in their houses. Patidar 23 households, 5 Barias, 4 Tamboli, 4 Artisan and Servicing castes were the households which had water taps. Kacchiya, Bharwad, Vaghari, Ghanchi, Bhil and Untouchables were the groups which had no water taps in their houses.

In case of Lavatory, Bathroom and Radio very few households had these amenities.

The last column in the above table indicates that there were 254 households which had none of these amenities in their houses. Out of 7 families of Brahmin and Bania 5 families had none of these amenities. Only 2 Brahmin
families had all the amenities in their houses. On the other side Barias who were numerically dominant in the village, out of 162, 142 households had none of those facilities. This gives an idea about their economic condition. Similarly Bhils were deprived of those facilities out of 50, 49 had none of those amenities. Except few Vankers, Kthalpa and Bhangis had none of those amenities.

In this way types of houses, floors in the houses and amenities, show the socio-economic conditions of different castes in 1963. Though village was under the impact of urban area, many urban facilities had no use to the villagers. This was position of the village before merger.

Economic Organization

In an Indian rural economy, land occupies the key position. However, the land, with its associated values does not confine itself merely within economic frontiers, but reacts to social life, especially one connected to power and prestige. Attainment of the latter is, to a great extent, determined by the size of land holdings. It would be quite appropriate to analyse the economic organization prevailing in 1963.

The economy of the village was based upon agriculture and allied occupation. Buffalos assure a regular supply of milk while bullocks are required for tilling the soil and many other kinds of work connected with agriculture.
Bullocks are also used to cart agricultural produce. When we talk of economic organization, we should take into consideration the complex of economic activities and relations based on them. Land and its type, land holding, crop pattern etc., involving a network of interrelations between different groups determine the structure of economic organization.

Since Rajpur is situated on low ground level and near a small river Vishwamitry, the village farm land is exposed to flooding. Excess surface water drains towards the village. This cause considerable damage and difficulty to the farmers.

**Land under cultivation and types of soil**

The total land area of the village was 1618 acres, out of this 1355 acres of land was under cultivation. Non-arable land was 263 acres which includes wells, ponds and pastures. There were two types of soil, black and yellowish known as 'Gorat' or 'Gosadu.' The entire village land was divided into two halves, the northern part consisted of black soil and southern part of yellowish land (Ref. Map No.VI). Gorat is yellowish and sandy and is considered more fertile than black soil. All crops could be grown in Gorat land if there is sufficient rain. It drains wet dries quickly so the farmer may work it easily. The black soil was used for cotton and paddy cultivation. Gorat land requires more ploughing because of its fertility (the rapid growth of many weeds) and
the fact that it hardens after heavy rainfall. Black soil becomes softer during heavy rain but farmers cannot work it for two to three weeks after rain for this reason. Thus, types of soil determine the nature of work for landless labourers. The agricultural activities are based on types of soil.

Irrigation facilities

As types of soil are important in determining the shape of economy, similarly water resources are equally important. The main sources of irrigation are wells, canals and tanks. Thus, irrigation assumes greater importance because of inadequate and/or irregular rain. Throughout the district of Baroda there is no canal irrigation scheme, so farmers have to resort to well irrigation.

In Rajpur village, during Gaekwad's regime three wells were dug; one for village use and one each for irrigating black and gorat soil. This was intended to be a co-operative scheme but later on it was closed down. In course of time nine private wells were dug on the farms, out of which only six were in operation in 1963. The owners of these wells were 2 Patidars, 5 Barias and 1 owned by Swaminarayana Temple. Again out of these wells 5 were used through electric pump-sets whereas 1 was used through oil-engine.
Approximately 10% of the farmers were making use of those wells. Nearly 265 acres of land was under irrigation through those wells. It was told by the farmers that water charges were higher compared to canal irrigation in Kaira District. Staggering of electricity was the problem for farmers, because they did not get water incessantly. With the rise of electricity charges, pump owners immediately increased the rates of water. These factors impinged on the agricultural product.

In Rajpur, level of the water went down deep in the well, which created the problem of deepening the wells. In brief, water facility was inadequate.

Manures and Fertilizers

Farmers in general believe that, ploughing, manuring and watering the fields bring good luck for the farmers. Those things are bare-necessities for growing more and good crop. In order to yield more crop farmers make the land more fertile by manuring it.

In the village Rajpur most of the farmers were using dung manure. This dung manure was prepared out of cattle-dung mixed with urine and allowed to accumulate in a pit during four months of the autumn. A month before the beginning of the rainy season the manure was mixed with the soil below. This required labour also. Among wealthy
Batidars, this dung-manure was collected by Chaker's wife. Barias women were doing this job at their own. Some families who did not have their own farms were selling away this dung-heap to the land holders. The rate was Rs. 5 to 7 per one full cart. Batidars and Barias had their special dung-heaps outside the village. To dig it out to put it in a cart, to carry it out upto farm and to spread it were the activities in which labourers were required.

In this part of the district the another method of manuring was also popular. Shepherds who raise live stock (sheep and goats) were coming to the village every year during the summer. Generally big land-holders were using this method of manure. These Shepherds had to take permission quite in advance from the village Surpanch. Surpanch had to consult village Panchayat and villagers for allowing these Shepherds to graze their live stock in the fields. In this method flocks of sheep or goats were made to halt in the field for a night or two, and during this interval their droppings were carefully collected and spread equally over the whole surface of the soil, which was then ploughed and clod-crushed. The charge for one night for manuring one acre of land was Rs. 75.

Few small farmers and self-cultivators were using the tank-mud, which they dug-up from the pond during summer. Big landholders were using hired tractors for carrying this mud. It was believed that fertility and strength
were preserved with this method.

Since the inception of the Community Development Programmes in the district of Baroda on 1st October, 1961, villagers started using chemical fertilizers as a supplementary method. It was found that most of the farmers were prejudiced against chemical fertilizer, thinking that it makes the land less fertile and more hard in the following year. In the beginning very few farmers were using it.

Bullocks and agricultural operations

Livestock constitutes the integral part of rural economy. Bullocks are essential for various agricultural operations throughout the year. Along with bullocks buffaloes and cows enhance the prestige of the farmers. In the village prosperity and prestige were counted on the number of cattle heads.

There was only one tractor in the village owned by a Patidar. Major agricultural operations like cultivation of land, sowing and weeding were mainly done with the help of bullocks. Bullocks should be strong enough for ploughing and heavy work.

There were 183 total bullocks in the village out of which 64 were in pairs and 55 were in singles. (Table No. 4)
Patidars were owning 28 pairs and 10 singles, Barias 30 pairs and 27 singles. Bhillas 1 pair and 6 singles and Vankers 1 pair and 4 singles. It was reported by the villagers that generally, those who were holding more than 15 acres of land were owning 2 bullocks. Those who had less than that were keeping single bullock and were borrowing other one from the other person on mutual exchange basis as and when needed. The landholders below 5 acres were either hiring a pair of bullock on payment as per prevailing rates in the village.

Bullocks were useful for agricultural operations like ploughing, sowing and carting. The agricultural implements like 'Hal, (plough), Karab' (wood-steel blade attached) Dantar (steel-steel blade) were heavy and strong bullocks were required. These implements were owned by big landholders in the village.

In the village the bullock of Kankreji breed was considered the best quality. The cost for one bullock was between Rs. 600 to 700. One good pair of bullocks could work continuously for 10 years. The big landholders were keeping good pair of bullocks whereas marginal and small farmers were keeping decrepit bullocks. Bullock sellers were coming (Luharia) to the village for selling and buying (old) bullocks. While purchasing the bullock farmers were very particular about it. Bullock was believed as one of the earners, hence he should be of good quality and characteristics. Villagers believed that, "long tail bullock sweeps away the property of
the family, black bullock brings premature death in the family, bullock having sign on the back like snake is very dangerous, which brings difficulties in the family." There were beliefs about good characteristics about bullock like "bullock having coin-type of spot on the right leg is good one which increases family wealth, bullock having spot in the forehead brings wealth and raises the family prestige." These beliefs were so strong that even if the bullock was good and strong and available at lower cost farmers didn't purchase if they found it any of the above characteristics considered bad by the villagers.

Buffaloes - Subsidiary source of income:

As Rajpur village was nearby the city of Baroda, milk-buyers were coming from the city on bicycles. They were collecting milk from the village and were selling it in the city. In those days these milk-businessmen were making much profit out of it. One of the milk businessmen was visiting with the view to establish dairy in the village but did not get proper response from the villagers. Those businessmen were encouraging villagers to keep buffaloes. Barias were taking loan from these businessmen for buying the buffalo. It was good source of income for them. Patidars were also selling the milk to those businessmen but not all the families. Wealthy Patidars were keeping the milk for their use.
This livestock provided some extra labour to landless labourers. During monsoon, the boys and girls of 15 to 16 years of age were given the work of grass cutting by the landholders from their pastures. Some landholders were keeping young boys to graze the bullocks after the ploughing is over. The manure of the livestock was considered the best fertilizer.

**Landholding Pattern**

The structure of land holding pattern gives the clear picture of social and economic aspects by the village. Those who are holding the largest acres of land are the rich families in the village. The size of landholding implies division of the village castes into class. There are well-off, mediocre and poor families among the landholding groups. Those who are holding more land can exercise their influence on others by way of providing agricultural activities. Landless labourers come under such influence. Big landowners can wield the power, and get the higher status among landholders.

In 1963 Rajipur was surrounded by agricultural fields, except one there were no factories on the village land. The village was a multicastr village with a hierarchical arrangement of different castes. Agriculture was the main occupation for the villagers. Factory and city jobs
were not easily available to the villagers, and were difficult also. Among the landless labourers like Bhils, Vankers, Bhangis and Vagharis, very few had factory jobs. They had to commute daily on the bicycle, the location of city factory was quite far from the village. Thus majority of landless labourers had to rely on agricultural activities. Artisan and servicing castes were linked with agriculturists through jayman system.

The total arable land was 1355 acres and 30 gunthas. Appendix table No. 3 indicates the distribution of the size of landholding by the different castes. This record was obtained from the village Talati and was compared with data collected through schedule. Fraction of acre was rounded off to make categories clear. The total castes in the village were 14, out of which 12 different castes were holding the village land. The total households were 332 out of which 168 owned land, whereas 164 households were in the category of landless.

Out of 1355 acres of land 700 acres or 51.66 per cent were owned by Patidars and 390 acres or 28.78 per cent were owned by Barias. These were the two main landholding groups in the village. The rest of 19.56 per cent land was divided among Brahmin 3.69, Mahant and Gosai 1.34, Artisan and Servicing castes 1.10, Tamboli 0.45, Vaghari 0.23, Bhil 2.95, Vanker 3.33, Bhangi 1.47.
Looking to the size of landholding it reveals that there were 79 marginal, 44 small, 25 medium and 20 big landholding families.

Patidars were holding the majority of land. Out of 32 families of Patidar, 27 were owning the land. Among Patidars there were families having 10 acres or more land and families having less than 10 acres of land. Those Patidars who were medium and big were comparatively better off than marginal and small landholders of their own community.

Big landholders had good control over Bhils and Vankers. In this village Bhils were invited by Patidars to work as Chowkidars and were given few acres of land to cultivate. Thus, Bhils were obliged by Patidars. As Patidars had more acres of land they were providing agricultural work to Bhils. During 1963, Patidars did not have problem of labour shortage as Bhils and Vankers were working as agricultural labourers.

The economic condition of marginal (2 families) and small (7 families) was little poor compared to big and medium landholders. These Patidars families were cultivators and were doing all agricultural operations, at their own.

Out of 32 families of Patidars, 5 families were landless. These families had few acres of land in the
past but they lost in mortgaging it. Out of these 5 landless Patidar families 2 had their tea-stall, two were tenants of landlords in a nearby village and one had factory job. In brief not all Patidars were holding the equal status in the village.

Numerically Barias were in majority in the village. These were 162 total families of Barias out of which 105 were owning land. Out of 1355 acres of land 390 acres or 28.78 per cent of the total land was under their control. Among Barias the number of marginal (59 families) and small (26 families) was quite high, compared to medium (14 families) and big (6 families) landholders. Only two families of the big landholders of Barias had permanent agricultural labourers. Other families of Barias were cultivators. Barias women were helping in the agricultural operations. Thus, landless labourers were getting few chances to work at Barias place. Barias preferred to work on the farm rather than to work as factory labourer in those days. Along with agricultural activities Barias had developed the dairying. They were getting subsidiary income from the milk.

The other big landholders were of Brahmin families. Out of 4 families of Brahmin 3 families had more than 11 acres of land. Those Brahmin families were at the top both ritually and economically. They achieved higher education and Brahmin youths were on higher positions (University teacher and engineers). Out of three families two
Brahmin families had permanent Bhil Chakara. These Bhil families were attached to Brahmin families since many years. One of the Brahmin families was leasing out land few acres to Patidar, to Baria and to Bharwad (outsider).

Mahant, Gosai, Kumbhar, Valand and Vaghari had few acres land were small and marginal farmers. These groups had income from their traditional occupations plus income from the agriculture. No doubt, only few families from these castes had land.

Bhils were the agricultural labourers in the village. Out of 50 families 7 families had land. These families had higher status in their own community. The land of these Bhils was not much fertile and they had no facility of water on that side so the yield was very poor. These landholders were keeping bullocks and few agricultural implements, when needed they were borrowing the implements from Patidars.

Vankers and Bhangis had land given to them in exchange for their services. Out of 20 Vanker families 10 owned land. They all were not cultivating but few of them were leasing out the land. One of the Vankers was keeping pair of bullocks even he had 5 acres of land. He was cultivating the land of others on hire. A good number of Vanker males was doing jobs in the city.
All Bhangis had land and were leasing out their land either to Patidars or to Barias. Not a single family of Bhangi owned bullock.

Tamboli family had 5 acres of land, the entire family was hard working and all brothers were helping in the agriculture. They were cultivating vegetables.

Land Tenure System

The village community accords an important place to land as well as land tenure. The rights, customary and legal, of individuals as well as of groups in land constitute the land tenure system. Among the major avenues of acquiring land are included purchase, exchange, mortgage, gift and inheritance. In the village Rajpur in 1963 the following prevailing pattern was found.

Mortgaging of land

Land was viewed by the landholders as reserve piece of gold. They can sell it out or can mortgage it out for making money out of it. Mortgaging the land was viewed as less prestigious.

A person who puts the land on mortgage does not lose the title of his right, he can get back the land as soon as he makes payment as per the terms of contract.
Interest on the amount loaned may or may not be charged, it depends upon the contract between the money-lender and mort­gagee. Money lender tills the land of the mortgagee till he gets back his money. As one puts the land on mortgage he loses the income from his land and day by day he in­curres more and more debt and at last time comes when he has to lose his land.

In past one of the landlord Patidars collected land through mortgage. Barias were mortgaging their land to Patidar. Even Patidar was mortgaging his land to big landholder. There were 25 cases of mortgaging the land, out of which 19 were Barias, 1 Bhil, 1 Vanker, 2 Bhangis and 2 Patidars. Patidars who were possessing equipments and capital were culti­vating land of others also who mortgage or lease their land to them. Such landholders could augment the yield.

Crop-sharing:

Crop-sharing pattern was also prevailing in the village. Big and medium landholders with pair of bullocks and agricultural implements were keeping Chakars and were supervising the land. One medium landholders (Patidar) and one big land­holder (Brahmin) were giving their land on crop-sharing basis. In this type of dealing expenditure on cultivation and production were equally shared between them.

Exchange (Sundhal):

Majority of the landholders fall in the categories of marginal and small farmers. There were 79 marginal and 44 small
farmers in the village. It was not viable to keep pair of bullocks and other implements for small acres of land. In order to continue the agricultural operations villagers had their own ways. Exchanging the bullock (to make the pair) and implements was the common practice among marginal and small farmers. The system locally was known as 'Sundhal' (working for each other). In such exchange system the two contracting parties exchange labour by working in each others fields by rotation. Though, such exchange relations were based on kinship lines, there were few pairs found across the caste line. Patidar (marginal and small land holder) and Baria, Bhil and Vanker, Baria and Vanker were the pairs.

Still another system which was popular in the village was the system of 'Harai.' In this system, those who had their own land but did not have bullocks or necessary implements were hiring bullocks and implements. On the other hand those who had surplus bullocks and implements or who had few acres of land and were keeping pair of bullocks were giving their services on hire. Such families get extra income from it. In 1963, 2 families of Vanker, 2 families of Bhil and few families of Baria were giving their services on hire. The rate per pair of bullock with labour and implement for the whole day was between Rs. 20-25. This was considered as labourers task.

Crop-pattern:

Agriculture was the main activity in the village, the twelve different crops were grown by the villagers. It was
revealed by the old farmers that five Patidars were the prime-movers for introducing the cash crop of tobacco. They started the tobacco crop with the view that it would bring more money. It was true that some of the farmers in the surrounding villages became more prosperous only because of the cultivation of tobacco. Secondly, at that time tax (excise) was not levied on tobacco and thirdly labourers were easily available for the work. Gorat land was more suitable for the crop. In the initial years (around 1940) tobacco crop was cultivated by majority of the landholders. This trend continued for about 20 years. In 1963 cotton crop was grown in more acres and there was decline in tobacco crop. Eventhough tobacco crop made some farmers more prosperous from the pecuniary point of view, the crop of cotton was becoming more popular. Some of the reasons for growing more cotton were, Government's interference like keeping record of the estimated crops and exact crop, was increasing. Excise duty was levied on tobacco. Tobacco merchants were taking much dis-count and delaying the payments. On the other side farmers were getting money immediately for cotton. No interference of Government. Once season of cotton starts one can start selling it. In the village more and more farmers were growing the cotton.

Cultivation of onion, chilly and ground-nuts also brought about changes in the crop-pattern. Though Baroda city was near and pucca road was available nobody grew vegetables. It was found that some crops were grown jointly in the same field. The crops like cotton-paddy, cotton-oilseeds, tuver-oil seeds,
tuver-paddy. These crops were grown by either marginal or small farmers.

Paddy, Kodra, Jowar and Bajra were considered as Dhanya (grain). Tuver, Math, Mag were kathol (i.e., pulses.) Sundhiya (fodder) was not a crop but farmers grew it for their cattle. This was done after harvesting the paddy. Big farmers were growing this because it solved the fodder-problem.

Those who were big landholders were growing all the crops as they had more land to cultivate.

Out of these crops cotton was the only crop which took much longer time for harvesting. A number of activities was done both by males and females to get the adequate yield. Sowing the cotton seeds and heavy ploughing were done by males only, whereas in light ploughing females were helping. Phil women and few Baria women were found helping the males in light ploughing.

Structure of inter-personal relations with reference to economic organization

The different castes in the village were arranged in a hierarchical order. Economic relations and services were fundamentally governed by the norms or the ethic, that depended upon, and primarily protected the interests of the group that holds dominance over the means of production.

Along with ritual hierarchy, economic positions of different castes were also important determinants for social
relations. The entire economic organization was based on types of soil, facility of water resources, size of landholdings and cultivation of cash-crops. During 1963, families who were possessing the above things were considered as rich. Out of 32 families of Patidars, 11 families were big-landholders. Though small section of the entire population these families controlled the village economy. Those who were owning the pump-sets were enjoying the high status. They were supplying water to others for irrigation on agreed charges. Such families could provide more agricultural activities due to irrigation. Out of these landlords few Patidars had enough capital to further their economic interests and were holding social and political dominance over the members of their own community and others in the village. It was observed that these families were engaging labourers and were supervising the agriculture. As they had equipments and capital, they cultivated land of others also who mortgaged or leased their land to them.

There were six big landholders among Barias but their social status was low compared to Patidars. Most of these big landholders were cultivating their land themselves. Their life-style was different from Patidars, and out-side contact with government official was not much. Patidars were hosting the government officials.

The socio-economic position of marginal and small Patidar landholders was poor. They were cultivators. Similarly Barias of the same category had poor condition. The families
falling in marginal and small landholding group were under the economic strain. On certain social occasions they had to incur the debt. Medium landholders were some how managing their economic problems.

There was a small group of Artisan and Servicing castes which had important role in the village. The castes (though few families) which strictly participated in the jaymani system were Suthar, Kumbhar and Valand. It is however, important to note that these families often did jobs which did not form part of jaymani relations. Suthar prepared handles for the implements such as axes and sickles, prepared frames of cots, doors and windows. The Kumbhar on special ceremonial occasions involving large-scale feasts, he supplied hundreds of earthen pots for which he was paid extra. Besides his professional services, it was customary for Valand to act as a messanger, his wife messaged the women (during delivery) of the patrons' households. Such services were considered customary and were paid separately.

The bulk of agricultural labour in the village was supplied by the Bhils, Vankers, Vagharis and Bhangis. The rates and levels of wages vary according to different agricultural operations. The wages paid to men and women labourers were same for weeding, transplanting, picking and harvesting but were different in case of men labourers working as ploughmen.

The farm labourers were recruited both for permanent and casual employment. Permanent labour system was known as
'Chakar' or 'Sathi.' The yearly payment was Rs. 250 to 300 and two sets of clothes and one pair of shoes. He was getting two times meal or food grains as per contract. It was found that most of the landholders gave grain as their wives did not wish to cook (big quantity) for a servant and it was considered more economical too.

Bhils were in majority and Patidars preferred Bhils as chakar, so that their (Bhils) wives could work at Patidars place. Vankers were not useful in household chores due to untouchability. Bhils and Vankers female were working as daily wager labourers.

Thus, different social groups had their own interests which were served through network of economic organization. Irrespective of differences between castes they remained united on certain ground. For example, protection of crop from petty thefts and stray animals was done through the system of watch and ward. Patidars skillfully appointed three Barias to protect the crop. The charge for that was Rs. 2,400 per year. In brief the economic organization was centered around the agriculture in 1963.

The socio-economic profile of Rajpur village was quite different from today. In the following chapter the process of merger and how village looks like will be examined.