A general conclusion may now be drawn in the light of the theoretical formulation developed in the introduction and the empirical data presented in the subsequent chapters. Specific conclusions based on details of daily routine have already been embodied in the earlier chapters discussing castewise intra-family interaction in the village. In this chapter an attempt would be made to abstract generalisations from these specific conclusions. In order to achieve this purpose it is necessary to put up, what may be called a "Universal Pattern", as referent proposition, for assessing the inductive validity of these generalisations. I have taken the rendering of this "Universal Pattern" from Murdock's "Social Structure", because of its inductive soundness based upon empirical data from 250 societies and the inter-disciplinary method of analysis. This Universal pattern and its explanation as given by Murdock are stated first and the conclusion drawn in the light of this pattern are given next.

Murdock observes: "Within the nuclear family are found eight characteristic relationships. Though functionally differentiated, all tend to be characterized, as compared with extra-family relationships, by a high degree of reciprocal cooperation, loyalty, solidarity and affection. Despite cultural differences, each of the eight primary relationships reveal a markedly similar fundamental character in all societies, in consequence of the universality of the family's basic functions. These relationships, with their most typical features are as follows:-
1. Husband and Wife:—economic specialization and cooperation; sexual cohabitation; joint responsibility for support, care and upbringing of children, well defined reciprocal rights with respect to property, divorce, spheres of authority, etc.

Father and Son:—economic cooperation in masculine activities under leadership of the Father; obligation of material support, vested in Father during childhood of Son, in Son during the old age of the Father; responsibility of Father for instruction and discipline of Son; duty of obedience and respect on part of Son, tempered by some measure of comradeship.

Mother and Daughter:—relationship parallel to that between Father and Son; but with more emphasis on child care and economic cooperation and less on authority and material support.

Mother and Son:—dependence of Son during infancy; imposition of early discipline by the Mother; moderate economic cooperation during childhood of Son; early development of a life long incest taboo; material support by Son during old age of Mother.

Father and Daughter:—responsibility of Father for protection and material support prior to marriage of Daughter; economic cooperation, instruction, and discipline appreciably less prominent than in Father-Son relationship; playfulness common in infancy of Daughter, but normally yields to a measure of reserve with the development of strong incest taboo.
relationship of playmates, developing into that of comrades, economic cooperation under leadership of elder, moderate responsibility of elder for instruction and discipline of younger.

Elder and Younger Sister:-- relationship parallel to that between elder and younger Brother but with more emphasis upon physical care of the younger Sister.

Brother and Sister:-- early relationship of playmates, varying with relative age; gradual development of an incest taboo, commonly coupled with some measures of reserve; moderate economic cooperation; partial assumption of parental role, especially by the elder." (Murdock, 1949, 93-94)

Within the framework of this Universal pattern the conclusions with regard to the present work may be stated as follows:--

Comparing the reciprocal interaction between primary relatives in daily routine it is established that there are distinctive caste patterns of behaviour. This is established in case of the Brahman, Khandayat, Panca, Keuta and Dhobe. In case of the two other castes namely Gudia and Badhej it was found that their behaviour pattern was identical with the Khandayat. The population of these two castes is very small compared to others. There is also not much difference in occupation between the Gudia and Khandayat to differentiate them on that basis. It is true that the Gudia have a traditional caste occupation but they pursue it only casually and do not enter into Jajmani relationship with others on that score. The Badhej do pursue their traditional caste occupation.
occupation of carpentry on Jajmani basis but they also equally depend on cultivation. The most important factor, however, is that the three castes of Khandayat, Gudia and Badhei have parallel status in the caste hierarchy. This is true inspite of the fact that each of them claim slight superiority over the other and that each caste is strictly endogamous. Endogamy has no intra-village relevance in determining reciprocal behaviour as marriages are inevitably performed outside the village. Within the village commensality is more relevant for such behaviour and these three castes constitute an integrated commensal group. All these factors explain the identity of behaviour in daily routine among these three castes.

Three factors are responsible for the distinctiveness of the behaviour pattern among the castes. Two of them can be categorised as subjective and third one as objective. The caste attitude i.e., the attitude borne by an individual by virtue of his being a member of his caste. In analysis a distinction is made between this attitude on the one hand and others generated by economic, educational and idiosyncratic factors. The latter may be treated as belonging to the second category. These two categories are mainly subjective in the sense that they are dependent on the efforts and initiative of individuals and groups of individuals. Besides these there is the third category of objective factors, such as population size, which is "given" for each caste. Besides the generation of subjective attitudes, economic and educational factors also have a objective compulsiveness and in this sense they may also belong to the third type in a modified sense.
Caste-attitude, as explained above, is equally operative among all the castes groups in the village as a factor of inter-caste differentiation. There is deviation only in case of the group of three castes whose identity of behaviour has been explained above.

The second and third category of factors operate among different castes in varying degrees of intensity.

The caste-attitude among the Brahman is based on a feeling of ritual superiority over others. Ritual importance is attached to all the items of daily routine and each Brahman adult is conscious (to varying degrees) of the connection between daily routine and sanskritic tradition. The caste-attitude among the group of castes of Khandayat, Gudia and Badhei is based on an abstract acceptance of the superiority of the Brahman coupled with a concrete resentment of the same. This finds expression on the one hand in the imitation of the habits of Brahman (Which Srinivas has aptly called "Sanskritisation") and, on the other hand in considering their own traditional caste occupations of agriculture and fighting (now defunct) as sanctified. The worship of weapons and agricultural implements by the Khandayat and the carpentry tools by the Badhei are expressive of this tendency. Another tendency in this direction is the effort to be self-sufficient in caste matters. The services of the Brahman, as a specialist in ritual matters, are called for but the decisions regarding caste disputes are taken by the caste elders. These attitudes influence the daily routine among these castes.
Among the Keuta, the dominant tendency of caste-attitude is marked by a more thorough-going acceptance of the superiority of the Brahman. The traditional caste occupation of the Keuta is fishing, ferrying and preparation of parched rice. The first two occupations are not pursued by the Keuta of Bantalla but a section of them are engaged in preparation of parched rice. Unlike the Khandayat the Keuta do not glorify their caste occupation, though they do not consider it as degrading. Compared with the assertiveness of the Khandayat in the caste organisation of the village, the Keuta are marked by a tendency of withdrawal. In other words the dominant tendency among the Keuta is neither assertiveness like Khandayat nor a sense of degradation like the Pano but a feeling of aloofness. This tendency has marked effect on daily routine.

The Dhoba are the only service caste in the village serving clients on Jajmani basis. His status in the caste hierarchy is that of an untouchable caste. The traditional caste occupation and the consequent relationship with other castes completely shapes the caste attitude of the Dhoba. He considers his caste profession as neither degrading nor honourable but as inevitable and natural and considers his position in the caste hierarchy as fixed. He utilises the benefits of his profession without questioning its propriety. The effects of the caste attitude, on the daily routine, is more pronounced in case of the Dhoba than any other caste.

Among the Pano the caste attitude is marked by a sense of transition from the ancient and traditional
status of an "untouchable caste" to that of the modern "scheduled caste" with civil and economic rights guaranteed by the Constitution in a democratic set-up. The traditional caste occupation of the Pano as regular source of employment, was never clearly defined. On ceremonial occasions they would beat the Dholak (a bifaced drum) and blow a type of small trumpet, which no other caste would do but these hardly offered any scope for substantial employment. Instead of a clearly defined traditional occupation the Pano had certain traditionally recognised habits such as drinking liquor, eating beef and flesh of dead animals and rearing poultry. Besides, extreme uncleanness was also considered as one of their caste attributes. They have given up these habits except the last one. They resent their low caste status, but they also try to make most of it for gain in the economic and political sphere. The effect of the caste-attitude on the daily routine of Pano is not as marked as it is in case of Khandayat or Dhoba.

The main objective factor influencing caste behaviour is the size of population of different castes. The small population of the Gudia and Badhei is partially responsible for their caste nonentity. The small population of Dhoba (coupled with his status as a untouchable caste) restricts the social life of the caste members, especially in childhood and adolescence. As the Dhoba children cannot mix with the children of other castes their interaction in the daily routine is chiefly confined among sublings. As against this the Pano, though they are also a caste of untouchables can find friends and playmates outside the family because of the large size of their population. The comparatively
large population of the Brahman had made them to outstrip the village economy based on land. The caste assertiveness of the Khandayat is partially due to the large size of their population. The caste attitude of the Pano is also partially due to the size of their population. All these have their effects on daily routine and different patterns of behaviour concerning it.

The factors of education and economy are utmost importance in formulating the pattern of routine behaviour within the caste and its intra-caste differentiation. In the village, education is not only an enlightening factor, it is also a factor of economic development as it leads to salaried service. Only the Brahman have been affected by the factor of education which has strongly influenced the pattern of their daily routine. Other castes are practically untouched by it.

In the traditional village setup, ownership of land was the basis of economic prosperity. This has gradually dwindled due to division of property and pressure of population. The Brahman have mainly transferred land in search of other occupations while the Khandayat and the Keuta have purchased maximum land and sections of them have improved their economic position by it.

Another factor responsible for economic prosperity, especially among the Khandayat and the Pano is the enhancement of their income by working as labourers in the industrial areas. Commercial activities are significant for contributing towards the economic prosperity of the Keuta and other castes have not taken advantage of it.
From among these four factors, the influence of salaried service has been most profound. The difference between a salaried service holder and an ordinary villager is not merely economic - they belong, so to say, to two different worlds. Industrial labour is a factor of differentiation, less profound than salaried service but more profound than landowning and commerce. The latter two are differentiating factors restricted to the narrow sphere of economic activities within the village. Whereas the first two factors have influenced daily routine somewhat profoundly, the last two have influenced it only to a slight degree.

Intra-caste differences may be considered next. The pattern of daily routine show high range of intra-caste difference among the Brahman. In this caste there are the highly paid salary holders and their family members at one end and the small landholders at the other extreme. In between them there are intermediary groups of small salary holders and medium landholders. The daily routine of the first group is markedly different from the other two. The daily routine of the last two groups are but slightly different and show much similarity.

There is also marked intra-caste differences among the Khandayat and the Keuta. The Khandayat can be divided into two groups on this basis, the landowning group whose income is enhanced by employment in industrial areas, and the labourer group. The daily routine of these two groups is markedly different but the difference is not so pronounced as in the case of the Brahman.

The Keuta are divided into two groups namely the landowning-cum-trading group and the labouring-cum-
parched rice preparing group. The daily routine of these two groups is as markedly different as it is among the Brahman.

Among the Pano differences between the share-cropping group (whose income is enhanced by industrial labour) and the labourer group is very slight and shows more similarity than difference.

Gudia, Badhei and Dhoba are completely homogeneous groups. There are no intra-caste differences among these castes, which has significance for daily routine.

The influence of the village as an organised unit is perceptible in the daily routine. This influence is also responsible for intra-caste and inter-caste differences. For this purpose the village of Bantalla has to be considered in its geographical setting and historical development. The occupational pattern of the village is largely dependent on its geographical location in plain area where canal irrigation has been possible. This is not only responsible for land-based occupation but also for other types of occupation all of which are, ultimately the products of the land-based traditional economy of the village. In its historical development the village forms a part of the history of the region and side by side it can also be treated as an autonomous unit. The sequence of individual events in the village has been determinant of the general pattern of behaviour in the village and in particular the behaviour as expressed in the daily routine.

The above are the main conclusions concerning inter-caste and intra-caste differences and similarities in general. The conclusions concerning the individual relationships may
be taken up next. These relationships may be stated in the same order as they are presented in the text of the thesis.

**Husband-Wife:**

The most effective interaction in daily routine is that between Husband and Wife. This interaction starts after marriage when the Wife comes to live with the Husband and continues till one of the pair is dead. Compared to other primary relatives the Husband-Wife relationship is most stable. Whereas the interaction in daily routine with other primary relatives dwindles and in certain cases becomes extinct with the marriage of one or both the parties, the interaction in daily routine in case of Husband and Wife continues till the end.

Within this general pattern of relationship, there are wide intra-caste and inter-caste differences. The range of intra-caste differences is highest among the Brahman. There are marked intra-caste differences among the Khandayat and the Keuta but the range of difference in their case is much smaller compared to the Brahman. Among Dhoba, Gudia and Bahei and Pano the behaviour pattern is homogeneous. Intra-caste difference among the Brahman are due to the educational status of the Husband and economic condition of the family. Intra-caste differences among the Khandayat and the Keuta are due to economic reasons. Inter-caste differences are observable by comparing one caste with another; only the castes of Khandayat, Gudia and Badhei can be grouped together for their identical behaviour.
Among all the castes the Husband occupies a dominant position and the Wife a subordinate position. The maximum subordination of the Wife is observed in the case of the Dhoba. Among the working class Keuta and the Pano the subordination is very slight so much so that the Wife's position may be treated as almost equal to that of the Husband. Among other castes, the caste attitude mitigates the subordination of the Wife to a large extent. Among the Brahman the economic subordination of the Wife is mitigated by the caste attitude of treating women with dignity. Among the Khandayat of the landowning group the tendency to upgrade the caste status has increased economic subordination of the Wife but side by side it has come to be treated as desirable that she should be treated honourably. In this case efforts are made to emulate the Brahman pattern of behaviour. Among the landowning-cum-trading group of Keuta the Wife enjoys a near autonomous position in the domestic sphere and in spite of her economic dependence on the Husband she enjoys autonomy to a fair degree. The Wife in her role as a working woman and earning member of family enjoys almost an equal position with her Husband, among the working class Keuta and the Pano. Among the Dhoba, the Wife is a working woman doing as much labour as the Husband, yet her subordination is of the highest degree compared to other castes. The specific nature of Dhoba's work, which brings no individual income is partially responsible for this. The caste of attitude of treating women as completely subordinate to the Husband is predominant here.
Time factor affects the interaction among all the castes. The initial period is marked by a shyness which inhibits the interaction in many of the items of daily routine. The interaction becomes effective and extends to all aspects of daily routine as both grow in age. In old age interaction in many items of daily routine becomes feeble, the emphasis shifting to other members of the family—especially progeny. Here also there are strong intra-caste and inter-caste differences. Among Brahman the initial period is considerably longer and in old age effective interaction with the progeny replaces that between Husband and Wife. This is true among the landowning Khandayat and among the landowning-cum-trading group of Keuta. The shifting of interaction between the spouses to either of the spouses with their progeny is more marked among this group of Keuta than any other caste. The time factor is least operative among the working class Khandayat, working class Keuta and Pano. Among these groups the initial shyness is very short-lived and old age dependence on progeny is also insignificant.

Father-Son:

There is effective interaction in daily routine between Father and Son among all castes. The most important factor affecting Father-Son relationship is the time factor. Pattern of interaction changes as the Son grows up and is almost terminated with the latter's marriage, except in case of the landowning-cum-trading group of Keuta. The interaction is partially revoked in the old age of the Father. During the childhood and adolescence of the Son the Father enjoys a dominant position. When the Son becomes an
adult he gradually comes to enjoy the same position as the Father and in cases may even enjoy a dominant position - depending on his individual attainments. The pre-adult dependence on the Father is longest among the Brahman because of the Son's education. This factor is absent among other castes. The professional proficiency among the landowning-cum-trading group of Keuta takes time to be acquired, therefore the Son's pre-adult dependence on the Father is almost equally long among them.

Within the general pattern of relationship there are wider intra-caste and inter-caste differences in the Father-Son interaction than in the Husband-Wife interaction. The range of intra-caste differences is highest among the Brahman. There are also marked intra-caste differences among the Khandayat and the Keuta though the range of differences is much smaller in their case. Among Dhoba, Gudia, Bahel and Pano the behaviour pattern is almost homogeneous. Intra-caste differences among the Brahman are due to the educational attainment of the Son and economic conditions of the family - mostly the two factors coinciding with each other. Intra-caste differences among the Keuta and Khandayat are due to mainly to the economic condition of the respective families.

The dominant position of the Father is most marked in case of the Brahman and to a certain degree among the landowning group of Keuta. The pattern of interaction of an educated Brahman Son, holding salaried service, and his Father is marked by mutual show of respect but it is too intermittent to pattern daily routine. Among the Khandayat the caste attitude determines the dominant position of the Father in the landowning group. Among
the landowning Keuta the caste attitude as well as the economic factor of the commercial activities makes the Son to peer of his Father after attainment of adulthood by the former. The Gudia and Badhei show similarity to the landowning Khandayat. Among others adulthood of the Son generates antagonism with the Father which is further aggravated by the marriage of the former. This antagonism is sharpest among the working class Khandayat and Keuta, Dhoba and Pano. Among Pano, however, industrial employment has made the Son to rely on his Father for management of the family and enhancement of property and prestige in the village, which mitigates the antagonism between them. This latter tendency is perceptible also among the landowning Khandayat but in their case it has only strengthened the tradition.

Caste ideology regulates Father-Son interaction to a lesser degree than it is does in case of Husband-Wife interaction. Caste ideology as a regulating factor is clearly perceptible in case of the landowning group of Khandayat and Landowning-cum-trading group of Keuta. Among the Brahman there is a large gap between caste-ideology and actual behaviour in daily routine which is expressed in the antagonism between Father and Son. Among others, caste-ideology concerning Father-Son interaction is but slightly defined and is subdued by occupational and economic requirements.

Father-Daughter:

Father-Daughter interaction in daily routine belongs to the same category as Father-Son interaction. It will therefore be appropriate if only the differences, which are
significant, are taken into consideration.

In case of the Son the time factor operates gradually but in case of the Daughter there is an abrupt change when she attains puberty. While there is no difference in the Father-Son and Father-Daughter interaction during the pre-adulthood period of the progeny, interaction becomes sharply differentiated with the attainment of adulthood. The break in the Father-Daughter interaction is almost complete when the Daughter marries, whereas in case of the Son it continues in a diminished form. Intercaste differences are sharper in case of Father-Daughter interaction. Intra-caste differences are less pronounced among the Brahman but are more prominent among Khandayat and Keuta, whereas Dhoba, Pano, Gudia and Badhei can be treated as homogeneous groups in this respect, the latter two showing identical behaviour with landowning Khandayat. The effect of caste attitude is clearly perceptible in case of Brahman, landowning group of Khandayat, landowning-cum-trading group of Keuta and Dhoba - whereas its effect is practically inoperative among others. Father-Daughter interaction among this latter group is comparable with Father-Son interaction. Occupation is the major factor determining inter-caste and intra-caste differences among all castes except Dhoba among whom the caste attitude determining the position of women in the family is of paramount importance.

Mother-Son:

There is more effective interaction between Mother and Son than Father and Son in all items of daily routine except the occupational activities. Compared to the
reciprocal interaction between other primary relatives except that between Mother and Daughter the pattern of Mother-Son interaction shows the least amount of inter-caste and intra-caste differences. Educational and economic factors do not affect Mother-Son interaction to the same extent as it does in the case of others. Time factor also affects it more slowly though the break with the Son after his marriage is almost as abrupt as it is in the case of the Father. It is again revived in the old age of the Mother or earlier if she becomes a widow. The influence of caste attitude is perceptible clearly in case of Brahman with very slight intra-caste differences. It is also perceptible among the landowning Khandayat, but less clearly than Brahman and still less clearly among the landowning-cum-trading group of Keuta. The caste attitude concerning the status of women in the family has strong influence among the Dhoba in shaping Mother-Son interaction. Among others caste-attitude is subdued by economic factors.

The Mother's position as a working woman among the Pano, working class Keuta and Khandayat and the caste ban on women to take up occupational work among the Brahman, landowning Khandayat and landowning-cum-trading group of Keuta is the chief determinant of inter-caste differences among these two groups. The only exception to this rule is observable in case of Dhoba. Among the latter group, the widowhood of the Mother affects the Mother-Son interaction whereas among the former it has practically no influence.
Mother-Daughter interaction is more effective than that between Mother and Son. There is marked intra-caste and inter-caste differences based on the occupational status of either. Among the Khandayat and Keuta the intra-caste differences are sharp as a section among these castes strictly prohibit the women to take up any occupational activities while the other section permits it. The factor of education has not affected Mother-Daughter interaction and the economic condition of the family also has practically no influence. The time factor affects the relationship much slower than it does in case of Father-Son interaction. On the Daughter's attaining adulthood after puberty the interaction becomes more intense.

From the point of view of intra-caste differences the Brahman can be considered as homogeneous group if Mother-Daughter interaction alone is considered. In no other relationship there is such homogeneity of behaviour among them. Apart from Gudia and Badhei whose behaviour is identical with that of the landowning Khandayat's, the other castes which show homogeneity are the Dhoba and the Pano. Among these two castes the status of Mother and Daughter as working women leads to contrary types of interaction.

Caste-attitude as a determinant of Mother-Daughter relationship is perceptible among the Brahman, landowning Khandayat and landowning-cum-trading group of Keuta. Among the Dhoba, though the caste attitude affects the interaction between other relatives - it finds no expression in Mother-Daughter
interaction due to the subordinate status of both. Among the rest of the castes economic factors work as the strongest determinants of Mother-Daughter interaction.

**Brother-Brother, Brother-Sister and Sister-Sister:**

These three categories of sibling relatives and the pattern of interaction of each pair may be taken up together. Compared to other relatives whose pattern of interaction has been considered earlier, interaction between the siblings show the highest inter-caste and intra-caste differences. The idiosyncratic factor operates here widely making individual rather than group differences more remarkable.

Difference in age is one of the most important factors influencing Brother-Brother, Brother-Sister and Sister-Sister interaction. If the difference is substantial then the elder assumes the partial role of one of the parents according to his or her sex. Almost in all cases this role gradually dwindles as the younger attains adulthood.

Education deeply affects the Brother-Brother and Brother-Sister interaction but this factor operates only among the Brahman.

Residence outside the village, which ultimately is a requirement of the occupational factor, influences the Brother-Brother interaction differently among different castes. Among the landowning Khandayat and the Pano residence outside the village is a cementing factor to hold the Brothers in the same family together. Among the Brahman this results in segregation of
the Brothers and the breaking up of the joint family.

Strong intra-caste differences are found in Brother-Brother interaction among the Khandayat, Keuta and Pano. These differences are mainly generated by occupational factors.

Occupational factors are also responsible for marked inter-caste differences. Wherever the Sister is a working woman, i.e., among the working class Khandayat working class Keuta and Pano, her interaction with the Brother is on footing of equality. Where the Sister is not permitted to take up work, i.e., among the Brahman, landowning Khandayat, landowning-cum-trading group of Keuta the Sister plays a subordinate role. The only exception is the Dhoba, where the Sister is a working woman but she is also completely subordinate to her Brother - more so if the Father is dead.

The time factor, as indicated above, is very important for the interaction between siblings. In case of all the siblings relatives the childhood is marked by a very strong interaction based on familiarity. This interaction changes differently for different categories of siblings. The childhood infancy is replaced by adulthood antipathy in Brother-Brother interaction. Interaction partially ceases with the marriage of one of the Brothers and almost breaks with the marriage of both. This is most marked among the working class Keuta and Dhoba and to a slightly lesser degree among the working class Khandayat. Among the Brahman the break does not come so early not it is so complete as it is in case of the corner castes. Among the landowning Khandayat there is an exception to this behaviour and this exception is still more significant in case of the landowning Keuta.
Compared with Brother-Brother interaction the time factor operates differently for Brother-Sister interaction. As in the case of the former, childhood is marked by intimacy resulting in effective interaction. With the attainment of adulthood, interaction is marked by avoidance but nevertheless continues to be effective. The interaction breaks with the marriage of the Sister. The avoidance on attaining of adulthood is highest among the Brahman. The factor of education slightly mitigates the avoidance in this caste. Among the landowning Khandayat and landowning-cum-trading group of Keuta the avoidance is as marked as it is among the Brahman. Among the working class Khandayat, working class Keuta, Pano and Dhoba this avoidance is least marked. Intra-caste differences are very marked among the Keuta and Khandayat and are comparatively less among the Brahman.

The time factor operates less strongly in Sister-Sister interaction. The intimacy and familiarity of the childhood continues till the marriage of one of them. This is slightly mitigated when both the Sisters are working women. Here Sister-Sister interaction assumes some of the characteristics of Brother-Brother interaction. This prevails among the working class Khandayat, working class Keuta and Pano. Among the Dhoba, because of the dominance of the males (Father or Brother) the working class character of the Sisters is of no significance.
As the final conclusion it can be said that the relevance of the study of intra-family interaction in the daily routine, within the frame work of a single village, for assessing inter-caste and intra-caste differences, is firmly established.
REFERENCES AND BIBLIOGRAPHY

AIYYAPPAN, A., 1965, Social Revolution in a Kerala Village (Bombay)

BAILEY, F.C., 1958, Caste and Economic Frontier (Bombay)

BANERJI, R.D., 1930, History of Orissa (Calcutta)

BEIDELMAN, THOMAS O., 1959, A Comparative analysis of the Jajamani System (New York)

BOSE, N.K., 1951, "Caste in India" in Man in India Vol. 31 (3,4) (Ranchi)


BADEN-POWELL, B.H., 1896, The Indian Village Community (London)

CENSUS OF INDIA 1901, 1911, 1921, 1931, 1941, 1951, 1961, Orissa (Calcutta, Patna, Cuttack)

DAMLE, Y.B., 1956, "Caste in India" in journal of the University of Poona, 7 (Poona)

DUBE, S.C., 1955, Indian Village (London)

DUMONT, L. AND POCKOK, D. (ED)

1957, Contributions to Indian Sociology No. 1 (Hague)

1958, -do- No. 2 -do-

1959, -do- No. 3 -do-

1960, -do- No. 4 -do-

1961, -do- No. 5 -do-

1962, -do- No. 6 -do-

1964, -do- No. 7 -do-

1964, -do- No. 8 -do-

1957, "Village Studies" in Contributions to Indian Sociology (I) (The Hague)

1958, "Commented Summary of the First of Bougle's Essays" In Contributions to Indian Sociology No. 2 (The Hague)

"A.M. Hocart - Religion and Power" in the above publication.
EPSTEIN, T.S., 1962, Economic Development and Social change in South India (Manchester)
EVANS-PRITCHARD, E.E., 1951, Kinship and Marriage among the Muer (London)
FIRTH, RAYMOND, 1936, We, The Tikopia (London)
1951, Elements of Social Organisation (London)
1959, Social change in Tikopia (London)
FORTES, MEYER, 1949 A, The Web of Kinship among the Tallensi (London)
FOX ROBIN, 1965, "Prolegomena to the study of British Kinship" in J. Gould (ed)
Penguin Survey of Social Sciences (Hermondsworth - England)
1967, Kinship and Marriage (Hermondsworth - England)
GHURYE, G.S., 1957, Caste and Class in India (Bombay)
GOSWAMI, A. (Ed), 1956, Orissa Sculpture and Architecture (Calcutta)
GOUGH, E. KATHLEEN, 1959, "Criteria of Caste Ranking in South India" in Man In India 39 (2) (Ranchi)
GRIERSON, G.A. 1903, Linguistic Survey of India (Calcutta)
HUNTER, W.W., 1872, Orissa (London)
HUTTON, J.H., 1951, Caste in India (Bombay)
ISHWARAN, K., 1966, Tradition and Economy in village India (Bombay)
KAPADIA, K.M., 1947, Hindu Kinship (Bombay)
1948, Marriage and Family in India (Bombay)
KARVE, IRAWATI, 1953, Kinship Organization in India (Poona)
1956, "The cultural process in India" in Society in India (Madras)
LEACH, E.R., 1960, "Introduction : What should we mean by Caste?" in Aspects of Caste in South India, Ceylon and North-West Pakistan (Cambridge)
MADAN, T.N., 1965, Family and Kinship (Bombay)
MAJUMDAR, D.N., 1954, "Caste and Race" in Professor Ghurye Felicitation volume (Bombay)
MANDELBAUM, DAVID G 1959, "Concepts and Methods in the Study of Caste" In Economic Weekly Annual (Bombay)
MARRIOT, McKIM., 1958, "Caste Ranking and Community Structure in Five regions of India and Pakistan" in Bulletin of the Deccan College Research Institute (Poona)
1959, "The Interactional and Atributional Theories of Caste-ranking" in Man in India 39(2) (Ranchi)
MAYER, A.C., 1960, Caste and Kinship in Central India (London)
MITRA, RAJENDRALAL, 1961, The Antiquities of Orissa (Calcutta)
MURDOCK, G.P., 1949, Social Structure (New York)
MURPHY, GARDENER, 1953, In the Minds of Men : The study of Human Behaviour and Social Tensions in India (New York)
NADEL, S.F., 1957, The Theory of Social Structure
O'MALLEY, L.S.S., 1908 Bengal District Gazetteers - Cuttack (Calcutta)
1908 Bengal District Gazetteers - Puri (Calcutta)
O'MALLEY, L.S.S. AND STEWARD, L.S.1925, History of Bengal, Bihar and Orissa under British Rule (Patna)
PANNIKAR, K.M., 1955, Hindu Society at the Cross roads (Bombay)
PRABHU, P.H., 1954, Hindu Social Organization (Bombay)
1956, Peasant Society and Culture (Chicago)
REDFIELD ROBERT, 1955, "The Social Organization of Tradition" in Far Eastern Quarterly 15 (1)
RISLEY, H.H., 1891, The tribes and Castes of Bengal (Calcutta)
<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Title</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Srinivas, M.N.</td>
<td>1952</td>
<td>Religion and Society among the Coorgs of South India</td>
<td>(Oxford)</td>
</tr>
<tr>
<td></td>
<td>1954</td>
<td>&quot;Varna and Caste&quot; in A.R. Wadia - Essays in Philosophy presented in his honour</td>
<td>ed. by S. Radhakrishnan</td>
</tr>
<tr>
<td></td>
<td>1955</td>
<td>&quot;Sanskritisation and Westernization&quot; in Society in India</td>
<td>(Madras)</td>
</tr>
<tr>
<td></td>
<td>1962</td>
<td>Caste in Modern India and other Essays</td>
<td>(Bombay)</td>
</tr>
<tr>
<td></td>
<td>1967</td>
<td>A Note on Sanskritisation and Westernization in class Status and Power</td>
<td>ed. by R. Bendix and S.S. Lipset.</td>
</tr>
</tbody>
</table>

**ADDENDA TO BIBLIOGRAPHY**

<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Title</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gough, E. Kathleen</td>
<td>1960</td>
<td>&quot;Caste in a Tanjore Village&quot; in Aspects of Caste in South India, Ceylon</td>
<td>and North-West Pakistan (Cambridge)</td>
</tr>
<tr>
<td>Lewis, O.</td>
<td>1955</td>
<td>&quot;Caste and Jajamani system in a North Indian Village&quot; in the Scientific Monthly</td>
<td>33(2)</td>
</tr>
<tr>
<td>Madan, T.N. and Saran, G (Ed)</td>
<td>1958</td>
<td>Caste and Communication in an Indian Village</td>
<td>(Bombay)</td>
</tr>
<tr>
<td>Majumdar, D.N.</td>
<td>1958</td>
<td>&quot;The Dominant Caste in a region of Central India&quot; in South Western journal of Anthropology</td>
<td>14 (4)</td>
</tr>
</tbody>
</table>