

# Socio-Economic Status of Kaikadi community in Maharashtra.

Shubhangi Sutar,

Research Officer, Dr. Babasaheb Ambedkar Research and Training Institute Pune.  
Research Scholer, Shivaji University Kolhapur

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**ABSTRACT:-** Indian society is highly stratified, with many glaring inequalities among different social groups. The worst positioned among them are the Dalits and tribal's (Cattell, 1942). The caste system segregated the Dalits from the rest of the society to such an extent that they were denied even the basic human rights that one must enjoy in order to ensure one's bare assistance (Warner, 1960). The caste system has created and sustained an unequal opportunity structure, which is an anathema to the egalitarian principles, which are the basis of a modern democratic society. What is worse, it intensifies and perpetuates the sufferings and servitude of disadvantage caste class groups by reducing their access to development benefits vis-a-vis the higher caste class groups. Thus, after the five decades of planned economic development and all the rhetoric of the socialistic pattern of society, the economic status of these communities is pathetic (Singh, 2000). This paper aims to study the socio-economic status of kaikadi caste in Maharashtra. Kaikadi is a caste which is included in Scheduled caste for region of vidarbha excluding Rajura Tahsil in Dist. Chandrapur and being included in Vimukt Jaati in rest of Maharashtra with this particular area restriction. From this study findings, we stated that the both the categories of caste are treated as untouchables. Especially untouchability is observed with people of category of vimukta jaati even today Dining and marriage dealings take place among both categories of caste. Kaikadi people from both categories are socially, economically, educationally very backward.

**Keywords:-** Socio, economic, Kaikadi caste, superstitions, chi-square test, correlation

## I. INTRODUCTION :-

The Indian social system is very ancient and equally complicated. It is proceeding from last five thousand years. Especially, Hindu religion is

strong in India. Hindu religion has maintained its strength and existence from ancient time. Groups like upper and lower, senior - junior, touchable - untouchable, slave - servant, were formed during transition period of Hindu religion because of Varna system and caste system in Indian society to it a descending uneven system: Due to this entire Indian society got divided in castes and sub-castes and Hindu religion has become a museum of caste system. Any single 'one' caste is found all over India. There are 8000 (Eight Thousand) castes in Hindu religion in Entire Indians as per a mention in Marathi Vishvakosh part VI. Also, Mahadeoshastris Joshi said in Sanskruti kosh part 3 that there are 8000 castes in India. The total no of castes in Indian social system is 4000 (four thousand) as per the opinion of Dr. S. V. Ketkar. This no. is stated to be 3000 in the part C. C. H. no. 3 page no. 279 of world book. Dr. Chandekar has said that, there are twelve and half castes in each such castes. As per the opinion of Dr. Ghurye, caste is a area based linguistic groups. There are 200 castes groups in a region they are divided into 3000 small groups. It observed from all above, that the no of castes and sub - castes is remarkable in India.

➤ **The origin of Indian caste system:** When a study was conducted regarding the formation of castes in Indian social system, it is clear that it is very difficult to firmly tell about when caste was generated, formed in Indian society. Caste system has been deeply rooted in Indian social system and has become an undivided part of Indian society. Caste is very deceptive. H. B. P. Baba Maharaj stated in Marathi that 'ji manatun Jaat nahi ti jaat' mean "caste is a mental sense which never goes from mind." It was ok, till the point that man as mankind was considering superior than other animals but it played havoc when some person started considering himself / herself superior than other person and hence poisonous inequality was generated.

➤ **The concept of caste:-** The word caste is a latin word and its meaning is species or birth borne differentiation. Hence we can say that caste is a system generated on the basis of birth differentiations. Caste is called 'Yati' in Marathi and 'Kulam' in south India. Though caste has a meaning of caste but a small known part of caste is actually called as caste. The caste in India is also called 'Jan' which is a Sanskrit word and its meaning is a group coming in existence on the basis of birth. In the ancient period, the ways of transport and communication were very scarce, the marriages were not arranged between families at distant places. There were many difficulties in getting the information of other groups, hence it was considered to arrange marriages between families residing in and around nearby places. The marriage relations in such known field were considered proper and such field was considered as proper field of caste . Some symptoms and characteristics of castes, are stated by experts who have studied castes. As per the a French expert 'Senart', a caste is a principally binding a closed institution of heredity. It has an independent ' Jaat Panchayat. ' This panchayat has a chief. A meeting of such panchayat is held on some festival day and on special occasions. Generally, selective people attend it. Caste is generally related to some particular profession. The relation between people in a caste is controlled mainly due to Roti - Beti relations and public functions. Exclusion limits are different, but a complete authority of declaring specific punishment is vested in the chief of caste. Also an uncontrolled power to out caste lies with the caste chief. As per the opinion of Dr. Iravati Karve, marriages take place only within the castes. To understand the concepts of caste, it is useful to mention this special observation about marriages. These specification are as follows.

- Caste is a group such that marriages take place ' within it.
- There is a specific traditional behavior method of each caste and the responsibility of verifying whether those are observed or not, lies on the 'Jaat Panchayat' comprised of elderly and respectable persons of that caste.
- The people of different castes live beside each other by generally not mixing with each other and their relations are very casual.
- Every caste has some ancestral type of traditional profession, but there may be more castes of people engaged in same type of profession.
- There are superior and interior positions of castes in society and there is a grading or ladder of all castes. It is found to be said by a greek

ambassador Megasthenis while describing caste, that people in a caste cannot engage in various professions. Also some experts have defined caste and it will help to explain the nature of castes.

- Caste is such a people's group that, they do not have inter relations regarding food sharing marriages person in such a group maintain above type of relations only with the other person in inner closed group.
- 'Kuley' has defined that, when a class is entirely based on heredity, it is called as a caste.
- As per the opinion of Dr. Iravati Karve, an inter-marriage group keeping wide relations is caste.

In short, many attempts are made to define caste. A broad character of caste is 'when entry in a group is due to birth and not because of any other reason and also any person in such cannot marry with person not in that group is called as a caste.'

➤ **Kaikadi Community:-** Kaikadi is a caste which is included in Scheduled caste for region of vidarbha excluding Rajura Tahsil in Dist. Chandrapur and being included in Vimukt Jaati in rest of Maharashtra with this particular area restriction. To undertake the the study of its status, especially economical and social organization, the natural resources i.e. forest property, trees, animals held by them and their relationship with people of other castes and people groups, is very important for understanding that caste with regards of its upliftment. In this current study, the main objective is study the Kaikadi community which passed in phases of 'scheduled caste', nomedics, nomedic criminal caste, vimukt Jaati etc. with view of knowing its social, economic, educational aspects.

The castes and tribes which do not settle at one place and keep translating frequently for livelihood are called as nomads ( Bhatke in Marathi) . In the ancient time period mankind was unstable and lived in the form of tribes. As there was no fixed resource of livelihood man had to be in the migration mode always. During the time of clashes, the weaker tribes had migration as a regular alternative. Along the time line man understood and adopted many tools of livelihood and many of them started settling at some chosen places. Some could not adjust with such settling process and they continued to be nomads. Such people do not permanent means of livelihood, hence their life has become backward, unstable, poor and ignored. There is not much change in their status even now Continual migration is their permanent altitude.

➤ **The place of origin of Kaikadi people:-**

The writers and researchers V Raghavayya (1968, P.173) Laxman Mane (1997, P.57) Dr. N. D. Kadam(1968,P49), T.N Atre (1911,P.40), Prabhakar Mande (1983,P.119) have said in their books though Kaikadi community is found in Maharashtra, this community is originally not Maharashtrian community. Due to forest related of polices of British, some families in their community have left forests and travelled into Maharashtra. These People are originally found on the sea-coast of Andhra Pradesh. They are originally people from Kuruchi region in the Telangana in Tamilnadu.

❖ The existence of Kaikadi community in India. As per the opinion of above said researches the Kaikadi. People are found in Andhra Pradesh, Tamilnadu, Kerala, Karnataka, Odisha, Madhya Pradesh, Bihar, Maharashtra. These people are called Yerkula in Andhra Pradesh, Korchya in Mysore , Korvi in Karnataka, Karvi in Madras, Kaikadi in Mandhya Pradesh and Maharashtra.

❖ **The existence of Kaikadi Community in the state of Maharashtra.**

The Colonies of Kaikadi community are found on large scale in vidarbha region of Maharashtra. These People are known as members of 'scheduled caste' in their region and are known as members of 'Vimukt Jaati' in the rest of Maharashtra. These people have migrated from Andhra and Madhya Pradesh into Vidarbha region, Nashik region and Marathwada. The Kaikadi community in western Maharashtra is migrated from Karnataka state. This difference is observed in the language used by Kaikadi Community in different parts of state. The dilates or Kaikadi community in Vidarbha and Marathwada, Nasik is one and the dilate of Kaikadi community in Western Maharashtra is different than it. For example. While asking 'what is it?' the Kaikadi community in vidarbha, Marathwada, Nashik regions ask ' Muda kir' and Karkadi in westrn Mahashtra ask 'Yand Ingid'. The Kaikadi in western Maharashtra consider them selves as Korvi, Bajantri. From these observations, it can known that, which Kaikadi people have migrated from which regions.

➤ **Research Methodology:-**

Maharashtra state having a population of 11.24 crore as per census 2011 is 2<sup>nd</sup> largest state in India on the basis of population. State is urbanized on a large scale and 45.2 % citizens in state live in cities. As per the census, the population of scheduled castes is 1.33 crore in this state. These

are 47 castes included in the scheduled castes, 14 castes in vimukt Jati, 37 castes in Nomadic and 350 castes in O. B. C in Maharashtra state. It is especially found that Kaikadi community which is mentioned in on the sr. no. 28 in the list of in scheduled castes in mentioned on Sr.No.4 in the list of 'Vimukt Jaati. The above said difference in categories is due to area restriction applied to Kaikadi community and it effect is taking to all on the social, economic, educational development of community.

➤ **Objectives of Research:-**

1. To find reasons why Kaikadi community is existing in two distinct categories.
2. To study the current social, educational, economic situation and status of Kaikadi community Vidarbha Region and rest of the Maharashtra.
3. To find similarities/ equivalence among Kaikadi community in Vidarbha and rest of the Maharashtra.
4. To study the professional status of Kaikadi community in Vidarbha and rest of the Maharashtra.
5. To study whether untouchability exists regarding Kaikadi community in rest of Maharashtra as it is existing in Vidarbha.
6. To examine current situation of females in Kaikadi community.
7. To study regarding benefits gained Kaikadi community from various government schemes and difficulties faced while trying obtain such benefits.

➤ **Hypothesis:-**

1. The proportion of education of females is very less compared to males in case of Kaikadi community.
2. The economic condition of people in Kaikadi community is in very deteriorated state.
3. Untouchability is practiced regarding Kaikadi community in Vidarbha and as well as in rest of Maharashtra.
4. Though there are different categories in Kaikadi community, the roti-beti transaction take place among these two categories.
5. The benefits of government schemes reached on a very less proportion to the people of Kaikadi community.

➤ **Sampling Methodology:**

Kaikadi caste peoples are spread in all community so that was task to find out these people household to conduct survey. So here we adopt Non-probability Sampling Method. Which was Connivance Sampling. Hence 13 districts are

selected based on information received from social workers in Kaikadi community for getting a questionnaire filled and information to total 940 families was collected.

**Salient features:-**

➤ **Family information of Kaikadi community**

1. In rest of Maharashtra 78% and in Vidarbha 82 % family heads are men. And 22 % and in Vidarbha 18% family heads are women.
2. In the survey of Kaikadi community ,it has been observed that in rest of Maharashtra of 27 % and in Vidarbha 21% family heads' marriage age was 8-17. This shows proportion of child marriages in Kaikadi community.
3. In rest of Maharashtra 43% and in Vidarbha 44% family heads of Kaikadi community have not completed education and they are uneducated. Graduate and postgraduate people are very less in number. In Kaikadi community, there is a large number of uneducated people.
4. In rest of Maharashtra 76 % people and in Vidarbha 72% left education because their economic condition was not good.
5. In Kaikadi community working on daily wages, pig keeping is adopted for livelihood. It has been found that People are involved in bamboo related work and small businesses in large number.
6. Monthly income of 56 % families and in Vidarbha 44% Kaikadi families is between Rs. 1001 to Rs. 5000. This shows that the condition is very bad.

➤ **Other information and facilities of a family.**

1. In rest of Maharashtra out of 51 % Kaikadi families and in Vidarbha out of 238 , 70 % families are staying in joint family. In rest of Maharashtra 47 % and in Vidarbha 27% percent families stay in divided family system.
2. In rest of Maharashtra 52% and in Vidarbha 48 % Kaikadi families stay in their own house. 14 % in rest of Maharashtra and in Vidarbha 11 % people stay in rented house.
3. Houses of 66% families of Kaikadi community in rest of Maharashtra and 65% families of Vidarbha are temporary. 33% people stay in permanent home. Rest of 1 % families stay in other type of homes means in tents.
4. In rest of Maharashtra, out of 702 families 6 % and in Vidarbha 8 % people have their own agricultural land. In rest of Maharashtra 93 %

families and in Vidarbha 92 % people do not have their own agricultural land.

➤ **Marital information of Kaikadi caste –**

1. In rest of Maharashtra 88 % and in Vidarbha 81% people gave information that Kaikadi community is the same. In rest of Maharashtra 5 % and in Vidarbha 11% people gave information that Kaikadi community In rest of Maharashtra and in Vidarbha is not the same.
2. In a survey of Kaikadi community it has been seen that in 64 % families in rest of Maharashtra and in 78% families of Vidarbha a marriages in sub caste takes place. In 36% families of rest of Maharashtra and 22 % families in Vidarbha a marriage in sub - caste does not take place.
3. In 7 % families of rest of Maharashtra and in 5 % families of Kaikadi community in Vidarbha inter-caste / inter religion marriages have taken place. In 93 % families of rest of Maharashtra inter-caste / inter religion marriages have not taken place and in Vidarbha its proportion is 95% .
4. In 72 % families in rest of Maharashtra, inter religion marriages have taken place and in 28 % families in Vidarbha inter caste marriages have taken place. In Vidarbha, the number of inter religion marriages is negligible. People of 50% families have are involved inter caste marriages. 50% people did not give information. 74% people in rest of Maharashtra and 58 % people of Kaikadi caste of Vidarbha get equal type of treatment after committing inter religion /inter caste marriages. This is the information they have given. 18% people of rest of Maharashtra are getting treatment of discrimination after committing inter religion / inter caste marriages.
5. There is a tradition of taking / giving dowry for marriage in 44 % families of Kaikadi caste in rest of Maharashtra and in 57% families in Vidarbha . In 56 %families of Kaikadi community in rest of Maharashtra and 43% families of Kaikadi community. In Vidarbha there is no tradition of taking / giving dowry
6. In 80% Kaikadi families in rest of Maharashtra dowry is given to a boy by a girl at the time of marriage. In Vidarbha its proportion is 94 % . The proportion of giving dowry from a boy to a girl is in 18 % Kaikadi families in rest of Maharashtra and in Vidarbha 1% people give a dowry to a boy. In rest of Maharashtra, only in one family there is a

tradition of giving dowry to both the families. In Vidarbha in 4% families there is a tradition of giving dowry to both the families.

7. In 12 % families in rest of Maharashtra, a woman has got remarried. And in Vidarbha 3 % women have got remarried.

➤ **Government certificates that Kaikadi families have –**

1. 88 % people of Kaikadi community of rest of Maharashtra have ration card and in Vidarbha, 92% people of Kaikadi caste have ration card. In rest of Maharashtra 12% people and in Vidarbha 8% people do not have ration card.
2. In rest of Maharashtra 35% and from Vidarbha 54 % people of Kaikadi community have yellow ration card. In rest of Maharashtra 61 % and in Vidarbha 41% people have orange ration card.
3. In rest of Maharashtra 55% and from Vidarbha 62 % people of Kaikadi community have caste certificate. In rest of Maharashtra 35% and in Vidarbha 37% people do not have caste certificate.
4. In rest of Maharashtra 10% and from Vidarbha 19% people of Kaikadi community have caste verification certificate. In rest of Maharashtra 67% and in Vidarbha 79 % people do not have caste verification certificate.
5. Caste of 16% people of families of Kaikadi community in rest of Maharashtra has been registered wrongly. Caste of 68% people has not been registered wrongly. 3 people told that they do not know about the wrong entry. Caste of 1% people of Kaikadi caste of Vidarbha has been registered wrongly. Caste of 96 % people of Kaikadi caste has not been registered wrongly.
6. 8% families in rest of Maharashtra and 10 % of Vidarbha, of Kaikadi community have taken benefits of government schemes. 92 % in rest of Maharashtra and 90 % of Vidarbha, people have not taken benefits of any government schemes.

➤ **Caste related information –**

1. According to 44% people of rest of Maharashtra, people from the other castes have attitude of discrimination towards people of Kaikadi community According to 2 % people the attitude towards them is of very low grade.
2. According to 15 % people of Vidarbha, people from the other castes have approach of discrimination towards people of Kaikadi

community. The attitude of other castes towards 1% people is of very low grade. The above statistics shows that there is more discrimination in rest of Maharashtra than Vidarbha.

3. 34 % people of Kaikadi community in rest of Maharashtra and 7% people of Vidarbha do not participate in the functions of other castes.
4. In the functions of 63% of rest of Maharashtra and 90 % people of Kaikadi community from Vidarbha, people from other castes participate. In the functions of 36% of rest of Maharashtra and 8 % people of Kaikadi community of Vidarbha, people from other castes do not participate.
5. 52% of Kaikadi community in rest of Maharashtra and 75 % people of Vidarbha are allowed to enter a kitchen of people from other castes. 48% people of rest of Maharashtra are not allowed to enter a kitchen of people from other castes. In 25 % people of the caste do not participate in people of other castes.
6. In rest of Maharashtra, 6% people of Kaikadi community hide the caste. 86% Kaikadi community people do not hide their caste and 8 % people sometimes hide their caste. In Vidarbha 4% people hide their caste, 87% people do not hide their caste and 9% people sometimes hide their caste.
7. In rest of Maharashtra 29% people of Kaikadi community experienced untouchability while taking education and in Vidarbha 6 % people experienced untouchability while taking education. The above statistics shows that 29 % students of rest of Maharashtra experienced untouchability while taking education. This is the information given. This shows untouchability in rest of Maharashtra.
8. In rest of Maharashtra 27% and in Vidarbha 8% people were beaten / cursed by other caste people as they are from Kaikadi community.

This it is noticed that Kaikadi community in rest of Maharashtra has been suffering more due to untouchability than that of in Vidarbha, as this caste is not included in scheduled caste but included in Vimukta Jaati.

9. 21 % people of Kaikadi community in rest of Maharashtra do not have entry into public temple 1% people of the community are stopped sometimes, In rest of Maharashtra. In contrast to this, in Vidarbha only 1 % Kaikadi people do not have entry into public temple. 146 from this rest of Maharashtra, one person told that no entry is there. It has been found

that Kaikadi community is experiencing untouchability.

10. By giving lower grade in caste system, there has been injustice with 52 % people of Kaikadi community in rest of Maharashtra and 23 % people of Kaikadi community in Vidarbha. There has been injustice by giving lower grade in caste system with Kaikadi people in rest of Maharashtra than Kaikadi people of Vidarbha.

11. From rest of Maharashtra 69% and from Vidarbha 75% people of Kaikadi community have entry into the village. 8 % of people of Kaikadi community of rest of Maharashtra do not have entry into the Villages. This shows that more number people of Kaikadi brotherhood have entry into villages in Vidarbha than that of in rest of Maharashtra.

➤ **The position of women in Kaikadi caste –**

1. The number of earning women in rest of Maharashtra is 72 % and in Vidarbha the number of earning women is 56 % .
2. In rest of Maharashtra 10% women work as a main earning women. 82% women work to help a family financially and 5% women work as both main earning women and to help a family financially. In Vidarbha 17 % women work as a main earning women. 79 % women work to help a family financially.
3. 64 % women of rest of Maharashtra and 33% women of Vidarbha do laborious work and exertion for earning money.
4. In rest of Maharashtra, 36% families of Kaikadi community, house or agricultural land is owned by a women and in Vidarbha, its number is 54 %
5. In rest of Maharashtra, 58% and in Vidarbha 30 % families the name of a woman is not added to ownership of a house or agricultural land.
6. Age at the time of delivery of 32% women of rest of Maharashtra and 22 % ) women of Vidarbha of Kaikadi community was less than 18 years.
7. 37 % women of rest of Maharashtra and 39 % women of Vidarbha have delivered at home only.
8. 3 % of rest of Maharashtra and 1% of Vidarbha, women of Kaikadi community have died in delivery.
9. From rest of Maharashtra in 74 % and from Vidarbha in 84 % families of Kaikadi community while decision making the opinion of women is taken into consideration/ given priority. From rest of Maharashtra in 22 % and

from Vidarbha in 13% families of Kaikadi community while decision making the opinion of women is not taken into consideration / not given priority.

10. In rest of Maharashtra 57% and in Vidarbha 84 % families of Kaikadi community give treatment of equality to women.
11. 23% in Vidarbha 8% women get mixed type of treatment. 19% and in Vidarbha 7% women get secondary treatment.

➤ **Superstitions in caste -**

1. Horoscope is seen in 66% families of rest of Maharashtra and 84% of Vidarbha of Kaikadi community
2. In rest of Maharashtra 49% and in Vidarbha 34% families of Kaikadi caste while going for important work muhurt is seen.
3. In rest of Maharashtra 93% and in Vidarbha 91% in Kaikadi community animal is sacrificed to God-goddess.
4. In rest of Maharashtra 53% in Vidarbha 42 % people from Kaikadi caste believe in rebirth, omen, bad omen.

➤ **Statistical Analysis:-**

1. To study the Socio, economic, educational, ethnographic study of Kaikadi caste. we filled the 940 questionnaires from Kaikadi community People. For checking the dependency between gender and education we have used **chi-square test of Independence** at 5% level of significance.

$$\chi^2 = \sum \frac{(O_i - E_i)^2}{E_i}$$

$\chi^2$  Tabulated Value 69.33 >  
 $\chi^2$  Critical Value 3.84

So we Reject H0 (Null Hypothesis) at 0.05 level of Significance.

Gender and education of kaikadi community is dependent to each other.

2. To check whether there is any relation between education and occupation of Kaikadi Community people in Maharashtra.

we use the **Pearson's correlation coefficient**

$$r = \frac{n(\sum xy) - (\sum x)(\sum y)}{\sqrt{[n\sum x^2 - (\sum x)^2][n\sum y^2 - (\sum y)^2]}}$$

r = 0.38

There is positive relation between education and occupation.

If education gets larger then also Occupation gets Larger.

## II. CONCLUSIONS :-

1. In Kaikadi community there is large number of uneducated people, the proportion of education of women is very less than men.
2. The number of people leaving the education half completed is bigger in rest of Maharashtra than Vidarbha.
3. Kaikadi community shows that there is a large number of child marriages.
4. Like Vidarbha in rest of Maharashtra, pig keeping is the main business of Kaikadi community. Also even today the number of people doing traditional business, bamboo work is higher.
5. Economic condition of Kaikadi community is very weak.
6. People from both regions have informed that Kaikadi community from Vidarbha and Kaikadi community from rest of Maharashtra is same.
7. Kaikadi Community from rest of Maharashtra faces untouchability rather than Vidarbha Region.
8. Gender and education of kaikadi community is dependent to each other.
9. In kaikadi Community there is positive relation between education and occupation.

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