

etc.⁵¹ Three castes—Brāhmaṇa, Rājān, Śūdra—are mentioned in the Atharvaveda,⁵² and two castes are repeatedly mentioned together, either Brahman and Kṣatra, or Kṣatra and Viś.⁵³

2. *The Relation of the Castes.*—The ritual literature is full of minute differences respecting the castes. Thus, for example, the Śatapatha prescribes different sizes of funeral mounds for the four castes.⁵⁴ Different modes of address are laid down for the four castes,⁵⁵ as *ehi*, 'approach'; *āgaccha*, 'come'; *ādṛava*, 'run up'; *ādḥāva*, 'hasten up,' which differ in degrees of politeness. The representatives of the four castes are dedicated at the Puruṣamedha ('human sacrifice') to different deities.⁵⁶ The Sūtras have many similar rules.⁵⁷

But the three upper castes in some respects differ markedly from the fourth, the Śūdras. The latter are in the Śatapatha Brāhmaṇa⁵⁸ declared not fit to be addressed by a Dikṣita, 'consecrated person,' and no Śūdra is to milk the cow whose milk is to be used for the Agnihotra⁵⁹ ('fire-oblation'). On the other hand, in certain passages, the Śūdra is given a place in the Soma sacrifice,⁶⁰ and in the Taittirīya Brāhmaṇa⁶¹ there are given formulæ for the placing of the sacrificial fire not only for the three upper castes, but also for the Rathakāra,

⁵¹ Cf. Av. v. 18, 15, where the two lower castes are addressed (Kṣatriya and Vaiśya) respectively as *nr-pati* and *paśu-pati*. Whitney, Translation of the Atharvaveda, 252; Kāthaka Saṃhitā, xii. 1; xxix. 10; Vājasaneyi Saṃhitā, xxxviii. 19.

⁵² x. 1, 13.

⁵³ See Kṣatriya, Vaiśya, Viś.

⁵⁴ xiii. 8, 3, 11.

⁵⁵ Śatapatha Brāhmaṇa, i. 1, 4, 12.

⁵⁶ Vājasaneyi Saṃhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1, 1; Śatapatha Brāhmaṇa, xiii. 6, 2, 10. For other similar differences in the Brāhmaṇas, see Taittirīya Saṃhitā, ii. 5, 10, 1, 2; vii. 1, 1, 4, 5; Kāthaka Saṃhitā, xvii. 4; xxxvii. 1; xxxix. 7; Vājasaneyi Saṃhitā, x. 10; xiv. 24; Aitareya Brāhmaṇa, vii. 23, 24; viii. 4, etc.

⁵⁷ Āśvalāyana Gṛhya Sūtra, i. 24,

ii. 12, and see Weber, *Indische Studien*, 10, 20 *et seq.*

⁵⁸ iii. 1, 1, 10. Cf. Apastamba, cited in scholia on Kātyāyana Śrauta Sūtra, vii. 5, 7; Āśvalāyana Śrauta Sūtra, xii. 8, 7; Weber, *Indische Studien*, 10, 12 *et seq.* Generally Śūdras are impure, and cannot be allowed at the place of sacrifice (*deva-yajana*), Śatapatha Brāhmaṇa, iii. 1, 1, 9. Cf. v. 3, 3, 2; Taittirīya Saṃhitā, vii. 1, 1, 6; Kāthaka Saṃhitā, xi. 10 (Maitrāyaṇi Saṃhitā, ii. 4, 8, does not contain this notice).

⁵⁹ Kāthaka Saṃhitā, xxxi. 2; Maitrāyaṇi Saṃhitā, iv. 1, 3.

⁶⁰ Śatapatha Brāhmaṇa, v. 5, 4, 9. Cf. also *ibid.*, i. 1, 4, 12. The scholiast on Kātyāyana Śrauta Sūtra, i. 1, 6, refers these notices to the Rathakāra alone, but this is obviously secondary.

⁶¹ i. 1, 4, 8.