

(2) an informal connexion between these two; (3) a marriage between a woman of the white race and a man of the dark race; and (4) an informal connexion between these two. Each category, on the whole, is subject to more severe reprobation than the preceding one. This race element, it would seem, is what has converted social divisions into castes. There appears, then, to be a large element of truth in the theory, best represented by Risley,¹⁵⁸ which explains caste in the main as a matter of blood, and which holds that the higher the caste is, the greater is the proportion of Āryan blood.

The chief rival theory is undoubtedly that of Senart,¹⁵⁹ which places the greatest stress on the Āryan constitution of the family. According to Senart the Āryan people practised in affairs of marriage both a rule of exogamy, and one of endogamy. A man must marry a woman of equal birth, but not one of the same *gens*, according to Roman law as interpreted by Senart and Kovalevsky;¹⁶⁰ and an Athenian must marry an Athenian woman, but not one of the same *γένος*. In India these rules are reproduced in the form that one must not marry within the *Gotra*, but not without the caste. The theory, though attractively developed, is not convincing; the Latin and Greek parallels are not even probably accurate;¹⁶¹ and in India the rule forbidding marriage within the *Gotra* is one which grows in strictness as the evidence grows later in date.¹⁶²

On the other hand, it is not necessary to deny that the development of caste may have been helped by the family traditions of some *gentes*, or *γένη*, or *Gotras*. The Patricians of Rome for a long time declined intermarriage with the plebeians; the Athenian Eupatridai seem to have kept their *γένη* pure from contamination by union with lower blood; and there may well have been noble families among the Vedic Indians who intermarried only among themselves. The

¹⁵⁸ Best stated and summed up in *The Peoples of India*. See also the summary in *The Indian Empire*, I, chap. 6.

¹⁵⁹ *Les Castes dans l'Inde*.

¹⁶⁰ *Famille et Propriété Primitives*, 19, et seq. Cf. 'L. de la Vallée Poussin,

Le Védisme, 15 et seq., with *Le Brahmanisme*, 7.

¹⁶¹ Keith, *Journal of the Royal Asiatic Society*, 1909, 472.

¹⁶² Weber, *Indische Studien*, 10, 74 et seq.