

purity.⁸⁵ Nor, of course, has the caste system developed the constitution with a head, a council, and common festivals which the modern caste has; for such an organization is not found even in the Epic or in the Pāli literature.⁸⁶ The Vedic characteristics of caste are heredity, pursuit of a common occupation, and restriction on intermarriage.

3. *Restrictions on Intermarriage*.—Arrian, in his *Indica*,⁸⁷ probably on the authority of Megasthenes, makes the prohibition of marriage between γένη, no doubt 'castes,' a characteristic of Indian life. The evidence of Pāli literature⁸⁸ is in favour of this view, though it shows that a king could marry whom he wished, and could make his son by that wife the heir apparent. But it equally shows that there were others who held that not the father's but the mother's rank determined the social standing of the son. Though Manu⁸⁹ recognizes the possibility of marriage with the next lower caste as producing legitimate children, still he condemns the marriage of an Āryan with a woman of lower caste. The Pāraskara Gṛhya Sūtra⁹⁰ allows the marriage of a Kṣatriya with a wife of his own caste or of the lower caste, of a Brahmin with a wife of his own caste or of the two lower classes, and of a Vaiśya with a Vaiśya wife only. But it quotes the opinion of others that all of them can marry a Śūdra wife, while other authorities condemn the marriage with a Śūdra wife in certain circumstances, which implies that in other cases it might be justified.⁹¹ The earlier

⁸⁵ For a case of objection to eating food after another, see Chāndogya Upaniṣad, i. 10, 1. Possibly the idea there is that eating the food of a chief is dangerous, since the eater thus enters into possession of part of his substance, and consequently at once becomes an object of anger to the chief, as well as of danger to himself; for the chief may be so full of divine force that it would be unsafe for an ordinary man to be assimilated to him—a common idea in primitive societies. See also Taittiriya Āraṇyaka, v. 8, 13.

⁸⁶ Fick, *op. cit.*, 24. Senart, *op. cit.*, 219, 220, compares the family councils of Greece, Rome, and Germany (Leist,

Altarisches Jus Civile, 273 et seq.; Kovalovsky, *Famille et Propriété Primitives*, 119; Fustel de Coulanges, *op. cit.*, 118, 119). But here again the system may have applied to the Gotra without its really explaining the later appearance of the practice in the caste, and the absence of the mention of a council in the early and late literature alike is conclusive against its existence.

⁸⁷ xii. 8, 9.

⁸⁸ Fick, *op. cit.*, 34-40.

⁸⁹ x. 5; iii. 15.

⁹⁰ i. 4. Cf. Weber, *Indische Studien*, 10, 21, 74.

⁹¹ Gobhila Gṛhya Sūtra, iii. 2, 42.