

Fick<sup>156</sup> finds in the Jātakas mention of a number of occupations whose members did not form part of any caste at all, such as the attendants on the court, the actors and dancers who went from village to village, and the wild tribes that lived in the mountains, fishermen, hunters, and so on. In Vedic times these people presumably fell under the conception of Śūdra, and may have included the **Parṇaka**, **Paulkasa**, **Bainda**, who are mentioned with many others in the Vājasaneyi Saṃhitā and the Taittirīya Brāhmaṇa in the list of victims at the Puruṣamedha ('human sacrifice'). The slaves also, whom Fick<sup>157</sup> includes in the same category, were certainly included in the term Śūdra.

5. *Origin of the Castes.*—The question of the origin of the castes presents some difficulty. The ultimate cause of the extreme rigidity of the caste system, as compared with the features of any other Āryan society, must probably be sought in the sharp distinction drawn from the beginning between the Āryan and the Śūdra. The contrast which the Vedic Indians felt as existing between themselves and the conquered population, and which probably rested originally on the difference of colour between the upper and the lower classes, tended to accentuate the natural distinctions of birth, occupation, and locality which normally existed among the Āryan Indians, but which among other Āryan peoples never developed into a caste system like that of India. The doctrine of hypergamy which marks the practical working of the caste system, seems clearly to point to the feeling that the Āryan could marry the Śūdrā, but not the Śūdra the Āryā. This distinction probably lies at the back of all other divisions: its force may be illustrated by the peculiar state of feeling as to mixed marriages, for example, in the Southern States of America and in South Africa, or even in India itself, between the new invaders from Europe and the mingled population which now peoples the country. Marriages between persons of the white and the dark race are disapproved in principle, but varying degrees of condemnation attach to (1) the marriage of a man of the white race with a woman of the dark race;

<sup>156</sup> *Op. cit.*, 184 et seq.

<sup>157</sup> *Ibid.*, 197 et seq.