

Maṇḍala<sup>4</sup> clearly contemplates the division of mankind into four classes—the Brāhmaṇa, Rājanya, Vaiśya, and Śūdra. But the hymn being admittedly late,<sup>5</sup> its evidence is not cogent for the bulk of the Rigveda. Zimmer<sup>6</sup> has with great force combatted the view that the Rigveda was produced in a society that knew the caste system. He points out that the Brāhmaṇas<sup>7</sup> show us the Vedic Indians on the Indus as unbrahminized, and not under the caste system; he argues that the Rigveda was the product of tribes living in the Indus region and the Panjab; later on a part of this people, who had wandered farther east, developed the peculiar civilization of the caste system. He adopts the arguments of Muir,<sup>8</sup> derived from the study of the data of the Rigveda, viz.: that (a) the four castes appear only in the late Puruṣasūkta; (b) the term Varṇa, as shown above, covers the three highest castes of later times, and is only contrasted with Dāsa; (c) that Brāhmaṇa is rare in the Rigveda, Kṣatriya occurs seldom,<sup>9</sup> Rājanya only in the Puruṣasūkta, where too, alone, Vaiśya and Śūdra are found; (d) that Brahman denotes at first 'poet,' 'sage,' and then 'officiating priest,' or still later a special class of priest; (e) that in some only of the passages<sup>10</sup> where it occurs does Brahman denote a 'priest by profession,' while in others it denotes something peculiar to the individual, designating a person distinguished for genius or virtue, or specially chosen to receive divine inspiration.<sup>11</sup> Brāhmaṇa, on the other hand, as Muir admits,<sup>12</sup> already denotes a hereditary professional priesthood.

Zimmer connects the change from the casteless system of the Rigveda to the elaborate system of the Yajurveda with the

<sup>4</sup> Rv. x. 90, 12 = Av. xix. 6, 6 = Vājasaneyi Saṃhitā, xxxi. 11 = Taittirīya Āraṇyaka, iii. 12, 5. Cf. Muir, 12, 7-15, and references.

<sup>5</sup> Max Müller, *Sanskrit Literature*, 570 et seq.; Muir, loc. cit.; Weber, *Indische Studien*, 9, 3 et seq.; Colebrooke, *Essays*, 1, 309; Arnold, *Vedic Metre*, p. 167.

<sup>6</sup> *Altindisches Leben*, 185-203.

<sup>7</sup> *Pañcaviṃśa Brāhmaṇa*, xvii. 1. Cf. Av. xv., and see *Vrātya*.

<sup>8</sup> *Sanskrit Texts*, 12, 239 et seq., especially 258.

<sup>9</sup> Rv. viii. 104, 13; x. 109, 3, and cf. *Kṣatriya*.

<sup>10</sup> Rv. i. 108, 7; iv. 50, 8 et seq.; viii. 7, 20; 45, 39; 53, 7; 81, 30; ix. 112, 1; x. 85, 29.

<sup>11</sup> Rv. x. 107, 6; 125, 5.

<sup>12</sup> *Op. cit.*, 2, 259.