

forward for the Brāhmaṇa, who alone is a true husband and the real husband, even if the woman has had others, a Rājanya or a Vaiśya : a Śūdra husband is not mentioned, probably on purpose.¹⁰² The marriage of Brāhmaṇas with Rājanya women is illustrated by the cases of **Sukanyā**, daughter of king **Śaryāta**, who married **Cyavana**,¹⁰³ and of **Rathavīti**'s daughter, who married **Śyāvāśva**.¹⁰⁴

4. *Occupation and Caste*.—The Greek authorities¹⁰⁵ and the evidence of the *Jātakas*¹⁰⁶ concur in showing it to have been the general rule that each caste was confined to its own occupations, but that the Brāhmaṇas did engage in many professions beside that of simple priest, while all castes gave members to the Śramaṇas, or homeless ascetics. The *Jātakas*¹⁰⁷ recognize the Brahmins as engaged in all sorts of occupations, as merchants, traders, agriculturists, and so forth. Matters are somewhat simpler in Vedic literature, where the Brāhmaṇas and Kṣatriyas appear as practically confined to their own professions of sacrifice and military or administrative functions. Ludwig¹⁰⁸ sees in *Dirghaśravas* in the *Rigveda*¹⁰⁹ a Brahmin reduced by indigence to acting as a merchant, as allowed even later by the Sūtra literature; but this is not certain, though it is perfectly possible. More interesting is the question how far the Kṣatriyas practised the duties of priests; the evidence here is conflicting. The best known case is, of course, that of **Viśvāmitra**. In the *Rigveda* he appears merely as a priest who is attached to the court of **Sudās**, king of the **Tṛtsus**; but in the *Pañcaviṃśa Brāhmaṇa*¹¹⁰ he is called a king, a descendant of **Jahnu**, and the *Aitareya Brāhmaṇa*¹¹¹ refers to **Śunaḥśepa**'s

¹⁰² The sense of v. 17, 18, is obscure; it can be interpreted to mean that the Brāhmaṇa should be provided with a temporary wife on each occasion when he pays a visit (cf. Whitney, 250). But this is hardly likely. Muir takes it as referring to his own wife.

¹⁰³ *Satapatha Brāhmaṇa*, iv. 1, 5, 7. Cf. Ludwig, *Translation of the Rigveda*, 3, 244, 245; Weber, *op. cit.*, 10, 73 et seq.; Hopkins, *Journal of the American Oriental Society*, 13, 352, 353.

¹⁰⁴ Cf. *Bṛhaddevatā*, v. 50 et seq.

¹⁰⁵ Arrian, *Indica*, xii. 8, 9; Strabo, xv. 4, 49.

¹⁰⁶ Fick, *op. cit.*, 40 et seq.

¹⁰⁷ Rhys Davids, *op. cit.*, 54 et seq.

¹⁰⁸ *Op. cit.*, 3, 237 et seq.

¹⁰⁹ i. 112, 11.

¹¹⁰ xxi. 12, 2. See Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 54.

¹¹¹ vii. 18, 9. Cf. *Śāṅkhāyana Śrauta Sūtra*, xv. 21, where the reading is different, but worse. But see Weber, *Episches im vedischen Ritual*, 16.