

dominates, 'tawny.'⁹ 'Yellow' is expressed by *pīta* as well as *pāṇḍu*.¹⁰ A garment of saffron (*māhārajana*) is mentioned in the Brhadāranyaka Upaniṣad.¹¹ *Rudhira* and *lohita* are red, while *aruṇa* is 'ruddy.' *Kalmāṣa* means 'spotted,'¹² and *śilpa* 'dappled,'¹³ while mingled shades like *aruṇa-pīṣaṅga*, 'reddish brown,' also occur.¹⁴

⁹ Av. xi. 5, 26; Kāthaka Saṃhitā, xv. 1; Taittirīya Saṃhitā, vii. 1, 6, 2; Brhadāranyaka Upaniṣad, vi. 4, 14.

¹⁰ Brhadāranyaka Upaniṣad, ii. 3, 6.

¹¹ Loc. cit.

¹² Vājasaneyi Saṃhitā, xxix. 58.

¹³ Vājasaneyi Saṃhitā, xxiv. 5; xxix. 58; Taittirīya Saṃhitā, v. 5, 22, 1; 6, 13, 1; 20, 1.

¹⁴ Taittirīya Saṃhitā vi. 6, 11, 6.

Cf. Schrader, *Prehistoric Antiquities*, 119 et seq.

2. **Varṇa** (lit. 'colour') in the Rigveda¹ is applied to denote classes of men, the *Dāsa* and the *Āryan* Varṇa being contrasted, as other passages² show, on account of colour. But this use is confined to distinguishing two colours: in this respect the Rigveda differs fundamentally from the later Saṃhitās and Brāhmaṇas,³ where the four castes (*varṇāḥ*) are already fully recognized.

(a) *Caste in the Rigveda*.—The use of the term Varṇa is not, of course, conclusive for the question whether caste existed in the Rigveda. In one sense it must be admitted to have existed: the *Puruṣa-sūkta*, 'hymn of man,' in the tenth

¹ *Dāsa*, Rv. ii. 12, 4; *ārya varṇa* as against *dasyu*, iii. 34, 9; *varṇa* itself opposed to *dāsa*, i. 104, 2. Cf. ii. 3, 5. Cf. a verse in Śāṅkhāyana Śrauta Sūtra, viii. 25, 2; *Pañcaviṃśa Brāhmaṇa*, v. 5, 14. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 113, reads *varṇaśeṣas* in Rv. v. 65, 5.

² See *Dasyu, Dāsa*; Zimmer, *Altindisches Leben*, 113, 114. There is no trace in Vedic literature of any real distinction of colour save this main one. In the *Gopatha Brāhmaṇa*, i. 1, 23, the Brahman's colour is white (*śukla*); the Kāthaka Saṃhitā, xi. 6, calls the Vaiśya 'white' (*śukla*), the Rājanya 'swarthy' (*dhūma*); and the later view makes the four castes black, yellow (*pīta*), red (*rakta*), and white re-

spectively. See Weber, *Indische Studien*, 10, 10, 11; Muir, *Sanskrit Texts*, 1², 153, etc., 176. Cf. also Av. iii. 4, 6, where Whitney, Translation of the Atharvaveda, 90, with hesitation suggests the reading *varṇaiḥ*, 'castes.'

³ *Catvāro varṇāḥ*, 'four castes,' *Śatapatha Brāhmaṇa*, v. 5, 4, 9; vi. 4, 4, 13; *śūdra varṇa*, 'Śūdra caste,' *ibid.*, vi. 4, 4, 9; *Brhadāranyaka Upaniṣad*, i. 2, 25; *Aitareya Brāhmaṇa*, viii. 4. Cf. also *ārya varṇa* opposed to *Śūdra*, Kāthaka Saṃhitā, xxxiv. 5; *Pañcaviṃśa Brāhmaṇa*, v. 5, 17, and see Taittirīya Brāhmaṇa, i. 2, 6, 7. *Varṇa* appears in this sense sometimes in Pāli. See Fick, *Die sociale Gliederung*, 22, n. 4; Rhys Davids, *Buddhist India*, 53.