

of many kings in the Epic.<sup>134</sup> Whether the practice is Vedic is not clear: Yāska<sup>135</sup> records it of Devāpi, but this is not evidence for times much anterior to the rise of Buddhism.

On the other hand, the Brahmins, or at least the Purohitas, accompanied the princes in battle, and probably, like the mediæval clergy, were not unprepared to fight,<sup>136</sup> as Vasiṣṭha and Viśvāmitra seem to have done, and as priests do even in the Epic from time to time.<sup>137</sup> But a priest cannot be said to change caste by acting in this way.

More generally the possibility of the occurrence of change of caste may be seen in the Śatapatha Brāhmaṇa,<sup>138</sup> where Śyāparaṇa Sāyakāyana is represented as speaking of his offspring as if they could have become the nobles, priests, and commons of the Śalvas; and in the Aitareya Brāhmaṇa,<sup>139</sup> where Viśvantara is told that if the wrong offering were made his children would be of the three other castes. A drunken Ṛṣi of the Rigveda<sup>140</sup> talks as if he could be converted into a king. On the other hand, certain kings, such as Para Āṭṅāra, are spoken of as performers of Sattras, 'sacrificial sessions.'<sup>141</sup> As evidence for caste exchange all this amounts to little; later a Brahmin might become a king, while the Ṛṣi in the Rigveda is represented as speaking in a state of intoxication; the great kings could be called sacrificers if, for the nonce, they were consecrated (*dikṣita*), and so temporarily became Brahmins.<sup>142</sup> The hypothetical passages, too, do not help much. It would be unwise to deny the possibility of caste exchange, but it is not clearly indicated by any record. Even cases like that of Satyakāma Jābāla do not go far; for *ex hypothesi* that teacher

<sup>134</sup> Hopkins, *Journal of the American Oriental Society*, 13, 179 *et seq.*, who treats this as a change of caste.

<sup>135</sup> Nirukta, ii. 10. He went to the forest and practised asceticism, which is not necessarily a change of caste.

<sup>136</sup> See Rv. iii. 53, 12, 13; i. 129, 4; 152, 7; 157, 2; vii. 83, 4; x. 38; 103, etc.; Ludwig, Translation of the Rigveda, 3, 220-226; Geldner, *Vedische Studien*, 2, 135, n. 3.

<sup>137</sup> Hopkins, *op. cit.*, 13, 184.

<sup>138</sup> x. 4, 1, 10.

<sup>139</sup> vii. 29.

<sup>140</sup> iii. 43, 5.

<sup>141</sup> Pañcaviṃśa Brāhmaṇa, xxv. 16, 3. Cf. for their share in the piling of the sacrificial altar, Taittiriya Saṃhitā, v. 6, 5, 3; Kāṭhaka Saṃhitā, xxii. 3 (*Indische Studien*, 3, 473); Weber, *op. cit.*, 10, 25.

<sup>142</sup> Śatapatha Brāhmaṇa, xiii. 4, 1, 13; Weber, *op. cit.*, 10, 17, and cf. the case of Janaka, Śatapatha Brāhmaṇa, xi. 6, 2, 1 *et seq.*