

At the sacrifice itself the Śūdra could not be present in the *śālā*, 'hall'; he is definitely classed in the Śatapatha Brāhmaṇa<sup>15</sup> and the Pañcaviṃśa Brāhmaṇa<sup>16</sup> as unfit for 'sacrifice' (*ayajñiya*); and declared in the Kāthaka Saṃhitā<sup>17</sup> not to be admitted to drink Soma. At the Pravargya (introductory Soma) rite the performer is not allowed to come in contact with a Śūdra,<sup>18</sup> who here, as in the Kāthaka Saṃhitā,<sup>17</sup> is reckoned as excluded from a share in the Soma-draught. On the other hand, the Śūdra is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,<sup>19</sup> and a fight between an Āryan and a Śūdra, in which, of course, the former wins, forms a part of the Mahāvratā rite, being perhaps a precursor of the Indian drama.<sup>20</sup>

Other indications, however, exist, showing that it would be undesirable to ignore the real importance of the Śūdra, which again reminds us of the condition of the serf, who, though legally restrained, still gradually won his way to the rank of a free man. Rich Śūdras are mentioned in the early texts,<sup>21</sup> just as Śūdra *gahapatis*, 'householders,' occur in the Buddhist texts, and Śūdra kings in the legal literature.<sup>22</sup> Sin against Śūdra and Āryan is mentioned;<sup>23</sup> prayers for glory on behalf of Śūdras, as well as of the other castes<sup>24</sup> occur; and the desire to be dear to Śūdra as well as to Āryan is expressed.<sup>25</sup>

<sup>15</sup> iii. 1, 1, 10. See also Maitrāyaṇī Saṃhitā, vii. 1, 1, 6; Lévi, *La Doctrine du Sacrifice*, 82.

<sup>16</sup> vi. 1, 11.

<sup>17</sup> xi. 10, where he therefore does not receive *Kariras*.

<sup>18</sup> Śatapatha Brāhmaṇa, xiv. 1, 1, 38.

<sup>19</sup> Vājasaneyi Saṃhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1, 1; Śatapatha Brāhmaṇa, xiii. 6, 2, 10. He is also present at the *Rājasūya*, Kāthaka Saṃhitā, xxxvii. 1.

<sup>20</sup> Keith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 64. 534.

<sup>21</sup> Maitrāyaṇī Saṃhitā, iv. 2, 7, 10; Pañcaviṃśa Brāhmaṇa, vi. 1, 11. Some of the kings' ministers were Śūdras: Śatapatha Brāhmaṇa, v. 3, 2, 2, with Sāyaṇa's note.

<sup>22</sup> Foy, *Die königliche Gewalt*, 8; Fick, *Die sociale Gliederung*, 83, 84. See Manu, iv. 61; Viṣṇu, lxxi. 64; perhaps Jaiminiya Upaniṣad Brāhmaṇa, i. 4, 5. But see Roth's emendation, *Journal of the American Oriental Society*, 16, ccxliii.

<sup>23</sup> Kāthaka Saṃhitā, xxxviii. 5; Taittirīya Saṃhitā, i. 8, 3, 1; Vājasaneyi Saṃhitā, xx. 17.

<sup>24</sup> Taittirīya Saṃhitā, v. 7, 6, 4; Kāthaka Saṃhitā, xl. 13; Maitrāyaṇī Saṃhitā, iii. 4, 8; Vājasaneyi Saṃhitā, xviii. 48. On the other hand, the Śūdra uses magic just as an Ārya does, Av. x. 1, 3.

<sup>25</sup> Av. xix. 32, 8; 62, 1; Vājasaneyi Saṃhitā, xxvi. 2, etc.