

Śūdra is *anyasya preṣya*, 'the servant of another'; *kāmotthāpya*, 'to be expelled at will'; and *yathākāmavadhya*, 'to be slain at will.' All these terms well enough describe the position of the serf as the result of a conquest: the epithets might have been applied to the English serf after the Norman Conquest with but slight inaccuracy, especially if his master had received a grant of jurisdiction from the Crown. The Pañcaviṃśa Brāhmaṇa⁶ explains that even if prosperous (*bahu-ṣaśu*, 'having many cows') a Śūdra could not be other than a servant: his business was *pādāvanejya*, 'the washing of the feet' of his superiors. The Mahābhārata⁷ says out and out that a Śūdra has no property (*na hi svam asti śūdrasya*, 'the Śūdra has nothing he can call his own'). On the other hand, just as in England the royal justice would protect the serf in life and limb,⁸ so it appears that the slaying of a Śūdra involved a wergeld of ten cows according to both Baudhāyana⁹ and Āpastamba.¹⁰ It may, indeed, be held that this wergeld was only due in case of murder by another than the master, but such limitation is nowhere stated.

In sacred matters the distinction between Āryan and Śūdra was, of course, specially marked. The texts¹¹ do not hesitate to declare that the upper castes were 'all,' ignoring the Śūdras; the Śūdra is prohibited¹² from milking the cow for the milk required at the Agnihotra ('oblation to Agni'); and the Śatapatha Brāhmaṇa¹³ forbids a man who has been consecrated (*dīkṣita*) for a sacrifice to speak to a Śūdra at all for the time, though the Śātyāyanaka¹⁴ seems to have relaxed this rule by confining it to cases in which the Śūdra was guilty of some sin.

⁶ vi. 1, 11.

⁷ xii. 30, 7 (Hopkins, *Journal of the American Oriental Society*, 13, 73). The same text, xii. 294, 21 (*ibid.*, 74, n.), insists on his duty of service.

⁸ Pollock and Maitland, *History of English Law*, I, 350, 355, etc.

⁹ Dharma Sūtra, I. 10, 19, 1.

¹⁰ Dharma Sūtra, I. 9, 24, 3.

¹¹ Śatapatha Brāhmaṇa, II. 1, 4, 2; IV. 2, 2, 14, etc. Cf. Eggeling, *Sacred Books of the East*, 12, xvi et seq.; 26, 292. Cf. Hopkins, *op. cit.*, 13, 73, 75, n.

¹² Kāthaka Saṃhitā, xxxi. 2; Maitrāyaṇi Saṃhitā, IV. 1, 3. So the *sthālī*, 'cooking vessel,' is to be prepared by an Āryan, Maitrāyaṇi Saṃhitā, I. 8, 3.

¹³ III. 1, 1, 10. Cf. V. 3, 2, 2.

¹⁴ Quoted by Āpastamba, cited in the scholiast on Kātyāyana Śrauta Sūtra, VII. 5, 7. The sense is not quite certain, but that given in the text seems reasonable. Cf. Weber, *op. cit.*, 10, 11.