

Delbrück,⁴⁵ that in the sacrifice the Patnī is usually mentioned in the singular, apparent exceptions being due to some mythological reason.⁴⁶ Zimmer⁴⁷ is of opinion that polygamy is dying out in the Rigvedic period, monogamy being developed from pologamy; Weber,⁴⁸ however, thinks that polygamy is secondary, a view that is supported by more recent anthropology.⁴⁹

Polyandry.—On the other hand, polyandry is not Vedic.⁵⁰ There is no passage containing any clear reference to such a custom. The most that can be said is that in the Rigveda⁵¹ and the Atharvaveda⁵² verses are occasionally found in which husbands are mentioned in relation to a single wife. It is difficult to be certain of the correct explanation of each separate instance of this mode of expression; but even if Weber's⁵³ view, that the plural is here used *majestatis causā*, is not accepted, Delbrück's⁵⁴ explanation by mythology is probably right. In other passages⁵⁵ the plural is simply generic.

Marital Relations.—Despite polygamy, however, there is ample evidence that the marriage tie was not, as Weber⁵⁶ has suggested, lightly regarded as far as the fidelity of the wife was concerned. There is, however, little trace of the husband's being expected to be faithful as a matter of morality. Several

⁴⁵ *Indogermanische Verwandtschaftsnamen*, 539. Cf. Zimmer, *Altindisches Leben*, 325. Yājñavalkya had, however, two apparently equal wives (Bṛhad-āraṇyaka Upaniṣad, iii. 1, and cf. Taittirīya Brāhmaṇa, i. 3. 10, 3).

⁴⁶ E.g., Taittirīya Saṃhitā, ii. 5, 6, 4; Maitrāyaṇī Saṃhitā, iii. 3, 1.

⁴⁷ *Altindisches Leben*, 323.

⁴⁸ *Indische Studien*, 5, 222. Weber's theory that *sapatnī* cannot be derived from *sapatnī* is, however, quite untenable.

⁴⁹ See, e.g., Westermaarck, *Origin and Development of Marriage*; Crawley, *Mystic Rose*.

⁵⁰ Mayr, *Indisches Erbrecht*, Wien, 1873, contends in favour of its existence. But see Weber, *Indische Studien*, 5, 191, 207; 10, 83, 84; Jolly, *Recht und Sitte*, 48; Hopkins, *Journal of the*

American Oriental Society, 13, 354 *et seq.*; von Schroeder, *Indiens Literatur und Cultur*, 431, n. 2; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 44, 340-342; Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 541-545.

⁵¹ x. 85, 37. 38.

⁵² Av. xiv. 1, 44. 52. 61; 2, 14. 27.

⁵³ *Indische Studien*, 5, 191. So Zimmer, *Altindisches Leben*, 326, who, however, suggests that the plural is generic.

⁵⁴ *Op. cit.*, 543.

⁵⁵ Śatapatha Brāhmaṇa, ii. 6, 2, 14. Cf. the plural *ivaśurāḥ*, 'fathers-in-law,' in Kāthaka Saṃhitā, xii. 12. The Niyoga has, of course, nothing to do with polyandry.

⁵⁶ *Indische Studien*, 10, 83. Cf. Ludwig, *Translation of the Rigveda*, 5, 573, and cf. *Dharma*.