

outside the Gotra were frequent.¹³ Similarity of caste was also not an essential to marriage, as hypergamy was permitted even by the Dharma Sūtras,¹⁴ so that a Brāhmaṇa could marry wives of any lower caste, a Kṣatriya wives of the two lowest castes as well as of his own caste, a Vaiśya a Śūdrā as well as a Vaiśyā, although the Śūdrā marriages were later disapproved *in toto*. Instances of such intermarriage are common in the Epic, and are viewed as normal in the Brhaddevatā.¹⁵

It was considered proper that the younger brothers and sisters should not anticipate their elders by marrying before them. The later Saṃhitās and Brāhmaṇas¹⁶ present a series of names expressive of such anticipation, censuring as sinful those who bear them. These terms are the *pari-vividāna*,¹⁷ or perhaps *agre-dadhus*,¹⁸ the man who, though a younger brother, marries before his elder brother, the latter being then called the *parivitta*;¹⁹ the *agre-didhiṣu*,²⁰ the man who weds a younger daughter while her elder sister is still unmarried; and the *Didhiṣu-pati*,²¹ who is the husband of the latter. The passages do not explicitly say that the exact order of birth must always be followed, but the mention of the terms shows that the order was often broken.

Widow Remarriage.—The remarriage of a widow was

¹³ Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 51, 279.

¹⁴ Gautama Dharma Sūtra, iv. 16; Baudhāyana Dharma Sūtra, i. 16, 2-5; Vasiṣṭha Dharma Sūtra, i. 24; 25; Pāraskara Gṛhya Sūtra, i. 4, etc.; Risley, *People of India*, 156 *et seq.* Cf. Varpa.

¹⁵ See Hopkins, cited in note 12; Brhaddevatā, v. 79; and Varpa.

¹⁶ See Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 578 *et seq.*

¹⁷ Maitrāyaṇi Saṃhitā, iv. 1, 9, and Kāthaka and Kapiṣṭhala Saṃhitās, cited by Delbrück, 579, 580; Vājasaneyi Saṃhitā, xxx. 9. In Āpastamba Dharma Sūtra, ii. 5, 12, 22, the expression is *parivāhita*.

¹⁸ Maitrāyaṇi Saṃhitā, iv. 1, 9, according to Delbrück, 581. But, as

pari-vividāna follows, it seems very doubtful; the reading is probably wrong, especially in view of the Kāthaka and Kapiṣṭhala parallels, which have *agre-didhiṣau* and *agre-dadhiṣau*.

¹⁹ See passages cited in note 17; also Av. vi. 112, 3; Taittirīya Brāhmaṇa, iii. 2, 8, 11. Āpastamba Śrauta Sūtra, ix. 12, 11, and Dharma Sūtra, ii. 5, 12, 22, add *parivinna* to *parivitta*, but probably the two words should be identical in sense.

²⁰ Kāthaka Saṃhitā (see note 17) has *agre-didhiṣu*; Kapiṣṭhala, *agre-dadhiṣu*; Taittirīya Brāhmaṇa, iii. 2, 8, 11, *agre-didhiṣu*. The Dharma Sūtras adopt *agre-didhiṣu*.

²¹ Kāthaka Saṃhitā has *didhiṣu-pati*; Kapiṣṭhala, *dadhiṣu-pati*; and so the Dharma Sūtras. Vājasaneyi Saṃhitā, xxx. 9, has the corrupt *edidhiṣu-pati*.