

fire.<sup>96</sup> This act constituted the marriage, the husband hence being called 'he who takes by the hand' (*hasta-grābha*).<sup>97</sup> The festivities being over,<sup>98</sup> the bridegroom took the bride to his home on a car in a marriage procession,<sup>99</sup> all to the accompaniment of suitable stanzas. Then followed cohabitation.<sup>100</sup>

*Wife's Property and Status.*—We have very little information as to the legal relations of wife and husband after marriage. It may be assumed that the husband appropriated the wife's dowry, if any, as well as her earnings, if any: even in the Epic<sup>101</sup> the rise of the recognition of women's property as their own (*strī-dhana*) is only slow. That the husband was absolute master of a wife as of a slave is not probable, though he doubtless exercised the same power of correction as was expressly allowed in the eighteenth century by English law. The poetical ideal<sup>102</sup> of the family was decidedly high, and we have no reason to doubt that it was often actually fulfilled. Moreover, the wife on her marriage was at once given an honoured position in the house: she is emphatically mistress in her husband's home, exercising authority over her father-in-law, her husband's brothers, and her unmarried sisters.<sup>103</sup> No doubt the case contemplated is one in which the eldest son

<sup>96</sup> Cf. Rv. x. 85, 36, 38; Av. xiv. 1, 47, 48. Before the bride mounted the stone, the groom repeated, according to the Grhya Sūtras (Āśvalāyana, i. 7, 3; Śāṅkhāyana, i. 13, 4; Pāraskara, i. 6, 3, etc.), the words, 'I am he, thou art she; I the Sāman, thou the Ṛc; I the heaven, thou the earth; here will we unite ourselves and produce offspring,' for which see Av. xiv. 2, 71; Kāthaka Samhitā, xxxv. 18; Aitareya Brāhmaṇa, viii. 27; Bṛhadāraṇyaka Upaniṣad, vi. 4, 19 (Mādhyamīna).

<sup>97</sup> x. 18, 8. Cf. Av. xiv. 1, 51.

Av. xiv. 2, 59 *et seq.*

<sup>98</sup> Rv. x. 85, 7. 8. 10. 24. 25. 26. 27. 42 *et seq.*; Av. xiv. 1, 60.

<sup>100</sup> See for the purification of the bride's garment, Rv. x. 85, 28-30, 35.

<sup>101</sup> 'They own neither themselves nor an inheritance' (*nātmanāś cañśāte na dāyaṃyā*), says the Satapatha Brāh-

maṇa, iv. 4, 2, 13. Cf. Maitrāyaṇi Samhitā, iv. 6, 4; Taittirīya Samhitā, vi. 5, 8, 2; Nirukta, iii. 4. Cf. for the Epic, Hopkins, *Journal of the American Oriental Society*, 13, 368. For compulsory obedience of the wife, cf. Bṛhadāraṇyaka Upaniṣad, vi. 4, 7. In the same Upaniṣad Yājñavalkya, on retiring from the ordinary life, divides his goods between his two wives.

<sup>102</sup> Rv. viii. 31, 5-9; x. 34, 11; 85, 18. 19. 42 *et seq.*; Av. iii. 30; xiv. 2, 32.

<sup>103</sup> Rv. x. 85, 46. Cf. as regards the bridegroom's sisters, Aitareya Brāhmaṇa, iii. 37. In Av. xiv. 2, 26, the daughter-in-law is to be 'wealful' (*śambhūḥ*) to her father-in-law, and 'pleasant' (*syonā*) to her mother-in-law, which is correct on either theory of her position as a daughter or a mistress.