

marriage within a Gotra, or with a Sapinda of the mother of the bridegroom—that is to say, roughly, with agnates and cognates. Sénart⁶ has emphasized this fact as a basis of caste, on the ground that marriage within a *curia*, *phratría*, or caste (*Varṇa*) was Indo-European, as was marriage outside the circle of agnates and cognates. But there is no evidence at all⁷ to prove that this practice was Indo-European, while in India the Śatapatha⁸ expressly recognizes marriage within the third or fourth degree on either side. According to Sāyaṇa, the Kāṇvas accepted marriage in the third degree, the Saurāṣṭras only in the fourth, while the scholiast on the Vajrasūci⁹ adds to the Kāṇvas the Andhras and the Dākṣiṇātyas, and remarks that the Vājasaneyins forbade marriage with the daughter of the mother's brother. All apparently allowed marriage with the daughter of a paternal uncle, which later was quite excluded. Change of Gotra was quite possible, as in the case of Śunaḥśepa and Grtsamada, who, once an Aṅgīrasa, became a Bhārgava.¹⁰

⁶ *Les Castes dans l'Inde*, 210 et seq. Cf. De la Vallée Poussin, *Le Védisme*, 15.

⁷ Keith, *Journal of the Royal Asiatic Society*, 1909, 471, 472.

⁸ i. 8, 3, 6.

⁹ See Weber, *Indische Studien*, 10, 73-76.

¹⁰ Hillebrandt, *Vedische Mythologie*, 2, 157; *Festgruss an Roth*, 108.

Cf. Jolly, *Recht und Sitte*, 61 et seq.; Zimmer, *Altindisches Leben*, 323.

Go-dāna appears to mean 'the whiskers' in the Śatapatha Brāhmaṇa,¹ where the person, being consecrated, first shaves off the right and then the left 'whisker.' Later on the Godānavidhi, or ceremony of shaving the head, is a regular part of the initiation of a youth on the attainment of manhood and on marriage;² but though the ceremony is recognized in the Atharvaveda,³ the name⁴ does not occur there.

¹ iii. 1, 2, 5, 6.

² Āśvalāyana Gṛhya Sūtra, i. 19; Śāṅkhāyana Gṛhya Sūtra, i. 28, etc.

³ vi. 68. See Kausika Sūtra, liii. 17-20. But Av. ii. 13 is not to be classed here as in the Kausika; it refers to the giving of a new garment to a child, and the removal of its first wrap. See Whitney, *Translation of the Atharva-*

veda, 56, 57, correcting Weber, *Indische Studien*, 13, 173, and Zimmer, *Altindisches Leben*, 322, 323. Cf. Bloomfield, *Hymns of the Atharvaveda*, 306, 574, 665.

⁴ The meaning 'whisker' is a secondary one, derived, doubtless, from the 'gift of a cow' (*go-dāna*), accompanying the ceremony of shaving the whiskers or hair.