

capture may have taken place, but only as knightly feats, as when **Vimada** carried off **Purumitra's** daughter against her father's wish, but very possibly with her own consent.⁸⁸ The later law-books and the Epic describe in much detail various forms of marriage, but they all seem reducible to three types: (a) that which is based on mutual consent, the *prājāpatya* ('connected with Prajāpati'); (b) that in which a price is paid for the bride, the *āsura* ('Asura-like'), *ārṣa* ('connected with the Ṛṣis'), *brāhma* ('relating to Brahman'), or *daiva* ('divine'); (c) those which consist in stealing the bride, the *kṣātra* ('warrior-like') or the *rākṣasa* ('demon-like') mode, of all of which traces are found in Vedic literature.⁸⁹ For instance, the gift of a maiden for services rendered or other object is exemplified in the story of **Cyavana** in the Jaiminiya Brāhmaṇa,⁹⁰ and in that of **Syāvāśva** in the Bṛhaddevatā.⁹¹

Wedding Ceremony.—In normal marriages the bridal was celebrated by an elaborate ceremony which bears in essentials and details the strongest resemblance to the form observed by other Indo-Germanic as well as non-Indo-Germanic peoples,⁹² and which was destined to secure the stability and fruitfulness of the union. The ceremony commenced at the bride's house,⁹³ to which the bridegroom with his friends and relations repaired, and in which he met the friends and relations of the bride.⁹⁴ A cow or cows were slain for the entertainment of the guests.⁹⁵ The bridegroom having caused the bride to mount a stone, formally grasped her hand, and led her round the household

⁸⁸ Cf. Rv. i. 112, 19; 116, 1; 117, 20; x. 39, 7; 65, 12. Sāyaṇa's view that **Kamadyū** was daughter of **Purumitra** seems certain, though Zimmer, *loc. cit.*, is doubtful.

⁸⁹ Hopkins, *Journal of the American Oriental Society*, 13, 361, 362; Jolly, *Recht und Sitte*, 50 et seq.; Pischel, *Vedische Studien*, 1, 29; Schrader, *Prehistoric Antiquities*, 383.

⁹⁰ iii. 122.

⁹¹ v. 49 et seq.

⁹² The older ritual is described with considerable detail in Rv. x. 85 and Av. xiv. 1 and 2. The later ritual, as

elaborately traced in the Gṛhya Sūtras, is set out by Weber and Haas, *Indische Studien*, 5, 177-411. See also Leist, *Altarisches Jus Gentium*, 144 et seq.; von Schroeder, *Die Hochzeitsgebräuche der Esten*, Berlin, 1888; Schrader, *Prehistoric Antiquities*, 384 et seq.; Hopkins, *op. cit.*, 13, 355 et seq.; Winternitz, *Das altindische Hochzeitsrituell*, 1892; Whitney, *Translation of the Atharvaveda*, 739 et seq.; Lanman, *Sanskrit Reader*, 389 et seq.

⁹³ x. 17, 1.

⁹⁴ Rv. iv. 58, 9; Av. vi. 60; xiv. 2, 59.

⁹⁵ Rv. x. 85, 13.