

name is reminiscent of **Kapila** and **Patañjali** of the Śāṅkhya-Yoga system, but this suggestion may be regarded as quite improbable.³

³ Cf. Garbe, *Śāṅkhya Philosophie*, 25, 26.

Patatrin denotes a 'flying creature' generally in the Aitareya Upaniṣad,¹ or more particularly a 'bird' in the Atharvaveda.²

¹ iii. 3, 3.

² viii. 7, 24; x. 10, 14; xiv. 2, 44.

Patākā, 'banner,' is not found until the Adbhuta Brāhmaṇa.¹ Its Vedic equivalent is **Dhvaja**.

¹ *Indische Studien*, i, 39, 41 (here erroneously mentioned as *patāha*, masculine).

Patī, Patnī.—Under these words denoting primarily, as the evidence collected in the St. Petersburg Dictionary shows, 'lord' and 'lady,' and so 'husband' and 'wife,' it is convenient to consider the marital relations of the Vedic community.

Child Marriage.—Marriage in the early Vedic texts appears essentially as a union of two persons of full development. This is shown by the numerous references¹ to unmarried girls who grow old in the house of their fathers (*amā-jur*), and who adorn themselves in desire of marriage, as well as to the paraphernalia of spells and potions used in the Atharvavedic tradition² to compel the love of man or woman respectively, while even the Rigveda³ itself seems to present us with a spell by which a

¹ Cf. Rv. i. 117, 7; ii. 17, 7; x. 39, 3; 40, 5. **Ghoṣā** is the chief example of this condition. The Atharvaveda (i. 14) also refers to such a case (see Bloomfield, *Hymns of the Atharvaveda*, 253). The ornaments of maidens, especially at seasons of festival, are referred to in Rv. i. 123, 11; vii. 2, 5; Av. ii. 36, 1; xiv. 2, 59 *et seq.*

² Cf. Av. iii. 18 (= Rv. x. 145); vi. 89; 102; 130; 131; vii. 36; 37; 38. Similarly there are many references to the love of the youth for the maiden, and his seeking her—e.g., Rv. i. 115, 2; Av. ii. 30; iii. 25; vi. 8; 9; 82; to their mutual affection—e.g., Rv. i. 167,

3; ix. 32, 5; 56, 3; x. 34, 5; and to jealousy and love philtres for the purpose of recalling wandering affections—e.g., Av. vi. 18; 42; 43; 94; 139; vii. 45. The gifts of the lover are referred to in Rv. i. 117, 18. Some of these passages may, of course, refer to Hetairai, but not all.

³ vii. 55, 5. 8. Cf. Rv. i. 134, 3; Aufrecht, *Indische Studien*, 4, 337 *et seq.* A different view of the passage is taken by Pischel, *Vedische Studien*, 2, 57 *et seq.* The Atharvaveda (iv. 5) shows that the view of Aufrecht was that early adopted in India.