

lover seeks to send all the household to sleep when he visits his beloved. Child wives first occur regularly in the Sūtra period, though it is still uncertain to what extent the rule of marriage before puberty there obtained.⁴ The marriage ritual also quite clearly presumes that the marriage is a real and not a nominal one: an essential feature is the taking of the bride to her husband's home, and the ensuing cohabitation.⁵

Limitations on Marriage.—It is difficult to say with certainty within what limits marriage was allowed. The dialogue of Yama and Yamī in the Rigveda⁶ seems clearly to point to a prohibition of the marriage of brother and sister. It can hardly be said, as Weber⁷ thinks, to point to a practice that was once in use and later became antiquated. In the Gobhila Gṛhya Sūtra⁸ and the Dharma Sūtras⁹ are found prohibitions against marriage in the Gotra ('family') or within six degrees on the mother's or father's side, but in the Śatapatha Brāhmaṇa¹⁰ marriage is allowed in the third or fourth generation, the former being allowed, according to Harisvamin,¹¹ by the Kāṇvas, and the second by the Saurāṣṭras, while the Dākṣiṇātyas allowed marriage with the daughter of the mother's brother or the son of the father's sister, but presumably not with the daughter of the mother's sister or the son of the father's brother. The prohibition of marriage within the Gotra cannot then have existed,¹² though naturally marriages

⁴ Cf. Jolly, *Recht und Sitte*, 59; Hopkins, *Journal of the American Oriental Society*, 13, 340 et seq.; 23, 356; Risley, *People of India*, 179 et seq. There is a possible reference to a child-wife in the Chāndogya Upaniṣad, i. 10, 1. For the Sūtra evidence, see Bhandarkar, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 47, 143-156; Jolly, *ibid.*, 46, 413-426; 47, 610-615.

⁵ Rv. x. 85, especially verse 29 et seq.

⁶ x. 10.

⁷ *Proceedings of the Berlin Academy*, 1895, 822. Cf. also *Indische Studien*, 5, 427; 10, 76, n.; Pischel, *Hermes*, 18, 465-468; Max Müller, *Science of Language*, 2, 507; Herodotus, iii. 19. Crawley's *Mystic Rose* gives strong reasons

against the early prevalence of such marriages.

⁸ iii. 4, 5.

⁹ Āpastamba Dharma Sūtra, ii. 5, 15, 16, etc. Cf. Mānava Dharma Śāstra, iii. 5; Yājñavalkya Dharma Śāstra, i. 52, 53.

¹⁰ i. 8, 3, 6.

¹¹ On Śatapatha Brāhmaṇa, *loc. cit.*

¹² Cf. Weber, *Indische Studien*, 10, 75, 76; Max Müller, *Ancient Sanskrit Literature*, 387; Schrader, *Prehistoric Antiquities*, 392; Geiger, *Ostiranische Kultur*, 246; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 43, 308-312; Jolly, *Recht und Sitte*, 62, 63; Hopkins, *Journal of the American Oriental Society*, 13, 345 et seq.