

to things not precisely so related. For example, in the Rigveda the fingers and the seasons are 'sisters,' and night is the sister of dawn, for whom, as the elder, she makes way.² The Paṇis offer to adopt Saramā as their sister;³ but this use is not applied—any more than in the case of Bhrātṛ—to ordinary human beings.

The sister stood in a close relation to her brother. If the father was dead or feeble, the sister was dependent on her brother and on his wife, as appears from the Rigveda⁴ and the Aitareya Brāhmaṇa.⁵ Moreover, maidens without brothers were apt to find marriage difficult, and to degenerate into Hetairai;⁶ but it is not certain whether this was due, as Zimmer⁷ thinks, to brothers being required to arrange marriages for orphan girls, or because sonless fathers were anxious to make their daughters Putrikās, in order that they themselves, instead of the husbands, should count the daughters' sons as their own.⁸ See also Jāmi.

² Rv. i. 124, 8. See Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 463; Rv. i. 62, 10; 64, 7, 71, 1, etc.

³ Rv. x. 108, 9.

⁴ x. 85, 46. Cf. ix. 96, 22.

⁵ iii. 37, 5.

⁶ Av. i. 17, 1; Rv. i. 124, 7; iv. 5, 5; Nirukta, iii. 5.

⁷ *Altindisches Leben*, 328.

⁸ Cf. Geldner, *Rigveda, Kommentar*, 22, 48, 49 (on Rv. iii. 31, 1 et seq.).

Svasrīya occurs in the sense of 'sister's son' in the description of Viśvarūpa's ancestry in the Yajurveda Saṃhitās.¹

¹ Taittirīya Saṃhitā, ii. 5, 1, 1; | Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 485.
Maitrāyaṇī Saṃhitā, ii. 4, 1. Cf.

Svāti. See Nakṣatra.

Svādhyāya ('reciting to oneself') in the Brāhmaṇas¹ denotes the study or repetition of the Vedic texts. The Sūtras give rules for it in great detail. Cf. Brāhmaṇa.

¹ Śatapatha Brāhmaṇa, iii. 4, 3, 6; | Chāndogya Upaniṣad, i. 12, 1; 8, 15;
iv. 6, 9, 6; xi. 5, 6, 3; 7, 1, 4, 7; | Kauṣītaki Upaniṣad, i. 1.