

Pischel<sup>33</sup> finds some evidence in the Rigveda<sup>34</sup> to the effect that a woman could remarry if her husband disappeared and could not be found or heard of.

*Polygamy.*—A Vedic Indian could have more than one wife. This is proved clearly by many passages in the Rigveda;<sup>35</sup> Manu, according to the Maitrāyaṇī Saṃhitā,<sup>36</sup> had ten wives; and the Śatapatha Brāhmaṇa<sup>37</sup> explains polygamy by a characteristic legend. Moreover, the king regularly has four wives attributed to him, the Mahiṣī,<sup>38</sup> the Parivṛktī,<sup>39</sup> the Vāvātā,<sup>40</sup> and the Pālāgalī.<sup>41</sup> The Mahiṣī appears to be the chief wife, being the first one married according to the Śatapatha Brāhmaṇa.<sup>42</sup> The Parivṛktī, 'the neglected,' is explained by Weber<sup>43</sup> and Pischel<sup>44</sup> as one that has had no son. The Vāvātā is 'the favourite,' while the Pālāgalī is, according to Weber, the daughter of the last of the court officials. The names are curious, and not very intelligible, but the evidence points to the wife first wedded alone being a wife in the fullest sense. This view is supported by the fact emphasized by

<sup>33</sup> *Vedische Studien*, I, 27.

<sup>34</sup> vi. 49, 8. Cf. Mahābhārata, iii. 70, 26.

<sup>35</sup> Rv. i. 62, 11; 71, 1; 104, 3; 105, 8; 112, 19; 186, 7; vi. 53, 4; vii. 18, 2; 26, 3; x. 43, 1; 101, 11. Cf. Av. iii. 4; Taittirīya Saṃhitā, vi. 5, 1, 4, etc. See Muir, *Sanskrit Texts*, 5, 455 *et seq.*; Schrader, *Prehistoric Antiquities*, 387; Jolly, *Recht und Sitte*, 64; von Schröder, *Indische Literatur und Cultur*, 430, 431; Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 539, 540; Hopkins, *Journal of the American Oriental Society*, 13, 353; Bloomfield, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 561.

<sup>36</sup> i. 5, 8.

<sup>37</sup> ix. 1, 4, 6.

<sup>38</sup> Taittirīya Brāhmaṇa, iii. 9, 4, 4; Śatapatha Brāhmaṇa, v. 3, 1, 4; vi. 5, 3, 1; vii. 5, 1, 1; xiii. 2, 6, 4; 4, 1, 8; 5, 2, 2, 5, 9; Pañcaviṃśa Brāhmaṇa, xix. 1, 4. Cf. Rv. v. 2, 2; 37, 3; Av. ii. 36, 3; Taittirīya Saṃhitā, i. 8, 9, 1; Weber, *Indische Studien*, 5, 220.

<sup>39</sup> *Parivṛktā* occurs in Rv. x. 102, 11; Av. vii. 113, 2; xx. 128, 10, 11; Śatapatha Brāhmaṇa, xiii. 2, 6, 6; 4, 1, 8; 5, 2, 7; *parivṛktī* in Taittirīya Saṃhitā, i. 8, 9, 1; Taittirīya Brāhmaṇa, i. 7, 3, 4; iii. 9, 4, 4; Kāthaka Saṃhitā, x. 10; xv. 4; Śatapatha Brāhmaṇa, v. 3, 1, 13.

<sup>40</sup> Aitareya Brāhmaṇa, iii. 22; Taittirīya Brāhmaṇa, i. 7, 3, 3; iii. 9, 4, 4; Av. xx. 128, 10, 11; Śatapatha Brāhmaṇa, xiii. 2, 6, 5; 4, 1, 8; 5, 2, 6. Cf. Weber, *Indische Studien*, 5, 308, n.; Bloomfield, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 553, 554.

<sup>41</sup> Taittirīya Brāhmaṇa, i. 7, 3, 3 *et seq.*; iii. 9, 4, 5; Śatapatha Brāhmaṇa, xiii. 4, 1, 8; Sāṅkhāyana Śrauta Sūtra, xvi. 4, 4.

<sup>42</sup> vi. 5, 3, 1.

<sup>43</sup> *Indische Studien*, 10, 6.

<sup>44</sup> *Vedische Studien*, 2, 199. Cf. Geldner, *ibid.*, 2, 38.