

the survival of wives was more necessary, and the remarriage of widows, whether prohibited or allowed in the texts, is proof that there were widows who could be remarried.¹⁴⁶

wasteful action; even the chief wife would often have had to be spared on one ground or another. The Rigveda already reveals a state of society in which the actual burning of the wife was avoided by a semblance of it in the funeral ritual of (cf. Macdonell, *Sanskrit Literature*, 126). The reward of a good wife was to go to the world of her husband (*pati-loka*) after death (cf. Av. xiv. 1, 64; xviii. 3, 1; Rv.

x. 85, 43). A Vedic citation in the scholiast on Pāṇini, iii. 2, 8, Vārttika, 2, says that a Brahmin woman who drinks *Surā*, an intoxicating liquor, does not go to the world of her husband after death.

¹⁴⁶ Cf. perhaps the *gartāruḥ* of Rv. i. 124, 7, as explained by Yaska, *Nirukta*, iii. 5; Geldner, *Rigveda, Kommentar*, 22.

Patti is used in the Atharvaveda (vii. 62, 1) to designate the 'foot soldier' in war as opposed to the *Rathin*, 'charioteer,' the latter defeating (*ji*) the former. One of the epithets of Rudra in the Śātarudriya liturgy of the Vājasaneyi Saṃhitā (xvi. 19) is 'lord of footmen' (*patnīnām pati*).

Patnī. See *Pati*. A part of the house is the *Patnīnām Sadana*, mentioned in the Atharvaveda,¹ presumably the women's quarters. The phrase is borrowed from the *Patnī-śāla*, 'hut for the wife,' of the Brāhmaṇa² ritual.

¹ ix. 3, 7.

² Vājasaneyi Saṃhitā, xix. 18; Śātopatha Brāhmaṇa, iv. 6, 9, 8; x. 2,

3, 1; Aitareya Brāhmaṇa, v. 22 (-śālā); Kauṣītaki Brāhmaṇa, xix. 6, etc.

Pathin Saubhara ('descendant of Sobhari') is mentioned in the first two Vaṃśas (lists of teachers) in the Bṛhadāranyaka Upaniṣad¹ as the pupil of *Ayāsya Āṅgīrasa*.

¹ ii. 5, 22 (Mādhyam̐dina = ii. 6, 3 Kāṇva); iv. 5, 28 (Mādhyam̐dina = iv. 6, 3 Kāṇva).

Pathi-kṛt, 'path-maker,' is not a rare epithet in the Rigveda¹ and later,² showing clearly the importance naturally attached in primitive times to the finding of roads. The frequency

¹ ii. 23, 6; vi. 21, 12; ix. 106, 5; x. 14, 15; xiii. 3, etc.

² Av. xviii. 2, 53; 3, 25, etc.