

the infant was washed.¹³⁵ The cutting of the teeth was also a solemn occasion,¹³⁶ and is the subject of a hymn in the Atharvaveda. Reference is also made to children's learning to speak, which the Taittirīya Saṃhitā¹³⁷ ascribes to the end of the first year of life. The Aitareya Āraṇyaka¹³⁸ asserts that the words *Tata* and *Tāta*, onomatopoeic words like 'dada,'¹³⁹ are the first words of a child's speech, giving therein perhaps an unfair prominence to the father. The Atharvaveda¹⁴⁰ further contains at least one hymn for the ceremony of the first shaving of the young man's beard. The giving of a name was also an occasion of importance, a second one being often added.¹⁴¹

Sati.—On the death of her husband, in some cases the widow burned herself or was burned by his relations.¹⁴² This is clearly implied in the reference to this ancient custom in the Atharvaveda.¹⁴³ On the other hand, the Rigveda does not contemplate the custom anywhere, but on the contrary considers the widow as married apparently to the brother of the dead man.¹⁴⁴ The custom of Suttee would therefore appear during the Vedic age to have been in abeyance, at least as a general rule. At all times the practice seems to have been mainly usual among families of the warrior class, to judge from the other Indo-Germanic parallels.¹⁴⁵ In other classes

¹³⁵ Pañcaviṃśa Brāhmaṇa, xiv. 7, 2 (on Sāmaveda, ii. 525=Rv. ix. 96, 17). The first ten days were the dangerous period (Aitareya Brāhmaṇa, vii. 14; Pañcaviṃśa Brāhmaṇa, xxii. 14, 3).

¹³⁶ Av. vi. 140.

¹³⁷ vi. 1, 6, 7. Cf. Śatapatha Brāhmaṇa, vii. 4, 2, 38; xi. 1, 6, 3-5.

¹³⁸ i. 3, 3.

¹³⁹ Cf. Delbrück, *op. cit.*, 449, 596.

¹⁴⁰ vi. 68. Cf. ii. 13, according to Kauśika Sūtra, 53-54, and cf. Śatapatha Brāhmaṇa, xi. 4, 1, 6.

¹⁴¹ Cf. Aitareya Āraṇyaka, i. 3, 3. with Keith's note; Śatapatha Brāhmaṇa, vi. 1, 3, 9, and Nāmaṇa.

¹⁴² Cf. Schrader, *Prehistoric Antiquities*, 391; von Schroeder, *Indiens Literatur und Cultur*, 41; Jolly, *Recht und*

Sitte, 67-69; Weber, *Proceedings of the Berlin Academy*, 1896, 254 *et seq.*; Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 8, 468; Wilson, *Journal of the Royal Asiatic Society*, 16, 202; Zimmer, *Altindisches Leben*, 329; Geldner, *Rigveda, Kommentar*, 154.

¹⁴³ Av. xviii. 3, 1.

¹⁴⁴ x. 18, 7, 8.

¹⁴⁵ Cf. Herodotos, v. 5 (of the Thracians); iv. 71 (of the Scythians); Procopius, *De Bello Gothico*, ii. 14 (of the Heruli). So in Germany Brynhild and Nanna are instances (cf. Weinhold, *Altwordisches Leben*, 476 *et seq.*). The universality of the custom must not be exaggerated, as Zimmer, 331, is inclined to do. To burn all the wives of a king would, in primitive ages, have been a