

maṇa<sup>22</sup> emphasizes the horror with which the father's heartless treatment of his son was viewed. The Upaniṣads<sup>23</sup> insist on the spiritual succession from father to son. The kissing of a son<sup>24</sup> was a frequent and usual token of affection, even in mature years.

On the failure of natural children, adoption was possible.<sup>25</sup> It was even resorted to when natural children existed, but when it was desired to secure the presence in the family of a person of specially high qualifications, as in Viśvāmitra's adoption of Sunaḥṣepa.<sup>26</sup> It is not clear that adoption from one caste into another was possible, for there is no good evidence that Viśvāmitra was, as Weber<sup>27</sup> holds, a Kṣatriya who adopted a Brāhmana. Adoption was also not always in high favour: it may be accidental or not that a hymn of the Vasiṣṭha book of the Rigveda<sup>28</sup> condemns the usage. It was also possible for the father who had a daughter, but no sons, to appoint her to bear a son for him. At any rate the practice appears to be referred to in an obscure verse of the Rigveda<sup>29</sup> as interpreted by Yāska.<sup>30</sup> Moreover, it is possible that the difficulty of a brotherless maiden finding a husband<sup>31</sup> may have been due in part to the possibility of her father desiring to make her a Putrikā, the later technical name for a daughter whose son is to belong to her father's family.

There can be no doubt that in a family the father took precedence of the mother.<sup>32</sup> Delbrück<sup>33</sup> explains away the apparent cases to the contrary.<sup>34</sup> There is no trace of the

<sup>22</sup> vii. 12 *et seq.*; Śāṅkhāyana Śrauta Sūtra, xv. 17 *et seq.*

<sup>23</sup> E.g., Kauṣītaki Upaniṣad, ii. 15; Bṛhadāraṇyaka Upaniṣad, i. 5, 25 (Mādhyamdina = i. 5, 17, Kāṇva).

<sup>24</sup> See Hopkins, *Journal of the American Oriental Society*, 28, 120-134; Keith, *Śāṅkhāyana Aranyaka*, 26, n. 3.

<sup>25</sup> Cf. Zimmer, *Altindisches Leben*, 318; Mayr, *Indisches Erbrecht*, 73; Jolly, *Die Adoption in Indien* (Würzburg, 1910), 7 *et seq.*

<sup>26</sup> Aitareya Brāhmana, vii. 17 *et seq.*; Śāṅkhāyana Śrauta Sūtra, xv. 17. Cf. Hillebrandt, *Vedische Mythologie*, 2, 157.

<sup>27</sup> *Episches im vedischen Ritual*, 33, 34.

<sup>28</sup> vii. 4, 7, 8.

<sup>29</sup> iii. 31, 1.

<sup>30</sup> iii. 5 *ad fin.* Cf. Weber, *Indische Studien*, 5, 343; Geldner, *Vedische Studien*, 3, 34; Oldenberg, *Rgveda-Noten*, 1, 239-241.

<sup>31</sup> Cf. Ehrātr.

<sup>32</sup> Śatapatha Brāhmana, ii. 5, 1, 18; a citation in Śāṅkhāyana Gṛhya Sūtra, i, 9; Chāndogya Upaniṣad vii. 15, 2.

<sup>33</sup> *Die indogermanischen Verwandtschaftsnamen*, 577.

<sup>34</sup> Bṛhadāraṇyaka Upaniṣad, iv. 7, 5. Some passages in the Sūtras present difficulties, but they are of no importance for Vedic times proper.