

Pitā-putra, 'father and son,' is a compound of rare occurrence.¹

¹ Av. vi. 112, 2; Śatapatha Brāhmaṇa, xiii. 2, 4, 4.

Pitā-putriya ('relating to father and son'), used with **Sampradāna** ('handing over') means the ceremony by which a father, when about to die, bequeathes his bodily and mental powers to his son. It is described in the **Kauṣītaki Upaniṣad**.¹

¹ ii. 15. Cf. Weber, *Indische Studien*, I, 408.

Pitā-maha, beside **Tatāmaha**, denotes from the Atharvaveda onwards¹ the 'paternal grandfather,' apparently as a 'father in a higher sense.'² The great-grandfather is **Prapitāmaha** and **Pratatāmaha**.³ It is significant that there are no corresponding Vedic words for maternal grandparents, and that the words used in the latter language, such as **Mātāmaha**, are imitations of the terms for paternal relations.

In one passage of the **Rigveda**⁴ **Delbrück**⁵ suggests that *mahe pitre* means 'grandfather,' a sense which would well suit the *napātam*, 'grandson,' following, but the sense of the whole passage is uncertain.⁶

We learn very little from the texts of the position of grandparents. No doubt they were entitled to marks of respect similar to those shown to parents,⁷ as the epic expressly testifies. A grandfather might easily be the head of the family, or be living with his eldest son, after he ceased to be able to control the family.

The grandmother (**Pitāmahī**) is not mentioned in the extant Vedic literature.

¹ Av. v. 5, 1; ix. 5, 30; xi. 1, 19; xviii. 4, 35; Taittiriya Saṃhitā, i. 8, 5, 1; vii. 2, 7, 3; Vājasaneyi Saṃhitā, xix. 36; Śatapatha Brāhmaṇa, v. 5, 5, 4.

² **Delbrück**, *Die indogermanischen Verwandtschaftsnamen*, 474.

³ Av. xviii. 4, 75.

⁴ vi. 20, 11.

⁵ *Ibid.*, 473.

⁶ See **Pischel**, *Vedische Studien*, 2, 128, n. 1. **Roth**, *St. Petersburg Dictionary*, s.v., also doubts the view which is accepted by **Delbrück**, and denies that in Rv. i. 71, 5, the sense of 'grandfather' can be found.

⁷ **Delbrück**, *op. cit.*, 480, citing **Mahābhārata**, ii. 1634.