

Senart,³ is difficult in face of the late appearance of words for family and of stress on family.⁴

³ *Les Castes dans l'Inde* (1896).

⁴ Fick, *op. cit.*, 3; Oldenberg, *Zeit-*

schrift der Deutschen Morgenländischen Gesellschaft, 51, 267 et seq.

Jātū-karnya, 'descendant of Jātūkarna,' is the patronymic of several persons.

(a) A pupil of Āsurāyana and Yaska bears this name in a Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad in the Kānva recension.¹ In the Mādhyamīna² he is a pupil of Bhāradvāja.

(b) A Kātyāyanī-putra, 'son of Kātyāyani,' bears this name in the Śāṅkhāyana Āraṇyaka.³

(c) A Jātūkarnya is mentioned in the Kauṣītaki Brāhmaṇa⁴ as a contemporary of Alikayu Vācaspatya and other sages.

(d) Jātūkarnya is in the Sūtras⁵ frequently a patronymic of teachers whose identity cannot be determined. The same person or different persons may here be meant.

¹ ii. 6, 3; iv. 6, 3.

² ii. 5, 21; iv. 5, 27.

³ viii, 10.

⁴ xxvi. 5 (Jātūkarnya in Lindner's index, 159, is a misprint).

⁵ Aitareya Āraṇyaka, v. 3, 3; Śāṅkh-

āyana Srauta Sūtra, i. 2, 17; iii. 16, 14; 20, 19; xvi. 29, 6 (Jala); Kātyāyana Srauta Sūtra, iv. 1, 27; xx. 3, 17; xxv. 7, 34, etc.

Cf. Weber, *Indian Literature*, 138-140.

Jātū-ṣṭhira occurs in one verse of the Rigveda¹ where Sāyana and Ludwig² interpret the word as a proper name. Roth³ renders it as an adjective meaning 'naturally powerful.'⁴

¹ ii. 13, 11.

² Translation of the Rigveda, 3, 152.

³ St. Petersburg Dictionary, s.v. (with a wrong reference, ii. 23, 11).

⁴ *Urkräftig*. Grassmann, *Wörterbuch*, similarly explains the word as 'powerful by nature or birth' (jātū).

Jāna, 'descendant of Jana,' is the patronymic of Vṛṣa in the Pañcaviṃśa Brāhmaṇa¹ and apparently in the Śātyāyanaka.²

¹ xiii. 3, 12.

² In Sāyana on Rv. v. 5. Cf. Bṛhad-devatā, v. 14 et seq., with Macdonell's

notes; Sieg, *Die Sagenstoffe des Rigveda*, 64 et seq.