

Brāhmaṇa,<sup>2</sup> Viśvāmītra, who is said, by means of a certain *catū-rātra* or 'four-night' ritual, to have secured the kingdom for the Jahnus in their conflict with the Vṛcīvants. He is here described as a king. Again, in the Aitareya Brāhmaṇa,<sup>3</sup> Viśvāmītra is addressed as a *rāja-putra*, 'prince,' and *Bharata-rṣabha*, 'bull of the Bharatas.' It is therefore clear that the Brāhmaṇas, though not the Saṃhitās, saw in him at once a priest and a prince by origin, though there is no trace whatever of their seeing in him a prince who won Brahmanhood as in the version of the later texts.<sup>4</sup>

A Jahnāvī is mentioned twice in the Rīgveda,<sup>5</sup> being either the wife of Jahnu, or, as Sāyaṇa thinks, the race of Jahnu. The family must clearly once have been a great one, later merged in the Bharatas.

<sup>2</sup> xxi. 12. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 54, who correctly explains the passage which Sāyaṇa misunderstands.

<sup>3</sup> vii. 17, 6, 7.

<sup>4</sup> Muir, *Sanskrit Texts*, i, 33, et seq.

<sup>5</sup> i. 116, 19; iii. 58, 6. Cf. Ludwig, *Translation of the Rīgveda*, 3, 153.

**Jāta Śākāyanya** ('descendant of Śāka') is mentioned as a ritual authority and contemporary of Śaṅkha in the Kāthaka Saṃhitā (xxii. 7).

**Jāta-rūpa**, 'possessing native beauty,' is the name of 'gold' in the later Brāhmaṇas<sup>1</sup> and the Sūtras.<sup>2</sup>

<sup>1</sup> Aitareya Brāhmaṇa, viii. 13 (*jāta-rūpa - maya*, 'composed of gold'); Bṛhadāraṇyaka Upaniṣad, vi. 4, 25; Naighaṇṭuka, i. 2.

<sup>2</sup> *Rajata-jātarūpe*, 'silver and gold,'

Lātyāyana Śrauta Sūtra, i. 6, 24. Cf. viii. 1, 3; Kauśika Sūtra, x. 16; xiii. 3, etc.; Sāṅkhāyana Śrauta Sūtra, iii. 19, 9.

**Jāti**, which in the Pāli<sup>1</sup> texts is the word denoting 'caste,' does not occur at all in the early Vedic literature; when it is found, as in the Kātyāyana Śrauta Sūtra,<sup>2</sup> it has only the sense of 'family' (for which cf. **Kula**, **Gotra**, and **Viś**). For the influence of the family system on the growth of caste, see **Varṇa**. To assume that it was the basis of caste, as does

<sup>1</sup> Fick, *Die sociale Gliederung*, 22, n. 4.

<sup>2</sup> xv. 4, 14. So *jātiya*, xx. 2, 11, etc.