

Jābālas⁴ as well. The Jābāla Gr̥hapatis are spoken of in the Kauṣītaki Brāhmaṇa.⁵

⁴ iii. 7, 2.

⁵ xxiii. 5.

Cf. Weber, *Indische Studien*, I, 395.

Jābālāyana, 'descendant of Jābāla,' is the patronymic of a teacher, a pupil of Mādhyam̐dināyana, who is mentioned in the second Vam̐sa (list of teachers) of the Kāṇva recension of the Br̥hadāraṇyaka Upaniṣad (iv. 6, 2).

Jāmadagni¹ is the patronymic of two 'descendants of Jamadagni' in the Taittirīyā Saṃhitā.¹ It appears from the Pañcaviṃśa Brāhmaṇa² that the Aurvas are meant, and that Jamadagni's descendants were ever prosperous.

¹ vii. I, 9, I.

² xxi. 10, 6.

Cf. Weber, *Indische Studien*, 12, 251, n.;

Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 54.

Jāmātr̥ is a rare word denoting 'son-in-law' in the R̥gveda,¹ where also occurs the word Vijāmātr̥, denoting an 'unsatisfactory son-in-law,' as one who does not pay a sufficient price, or one who, having other defects, must purchase a bride. Friendly relations between son-in-law and father-in-law are referred to in the R̥gveda.²

¹ viii. 2, 20. Vāyu is called the jāmātr̥ of Tvaṣṭr̥ in viii. 26, 21. 22. Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 517; Pischel, *Vedische Studien*, 2, 78, 79.

² x. 28, 1. Cf. Bloomfield, *Journal of the American Oriental Society*, 15, 255.

Jāmi, a word which appears originally to have meant 'related in blood,' is not rarely used as an epithet of 'sister' (Svasr̥), and sometimes even denotes 'sister' itself, the emphasis being on the blood-relationship.¹ So it appears in a passage of the Atharvaveda,² where 'brotherless sisters'

¹ Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 463, 464. As 'relation,' it occurs, e.g., Rv. i. 31, 10; 75. 3. 4; 100, 11; 124, 6, etc.; as

'sister,' Rv. i. 65, 7; x. 10, 10, etc.; with *svasā*, i. 123, 5; 185, 5; iii. 1, 11; ix. 65, 1; 89, 4, etc.

² i. 17, 1.