

(*abhrātara iva jāmayah*) are referred to. The word is similarly used in the dispute occurring in the Aitareya Brāhmaṇa³ as to the precedence of Rākā, or of the wives of the gods, in a certain rite. One party is there described as holding that the sister should be preferred (*jāmyai vai pūrva-ṭṭyam*)—apparently at a ceremonial family meal—to the wife, presumably as being of one blood with the husband, while the wife is not (being *anyo-daryā*, 'of another womb').⁴ In the neuter⁵ the word means 'relationship,' like *jāmi-tva*, which also occurs in the Rīgveda.⁶

³ iii. 37.

⁴ Delbrück, *loc. cit.*

⁵ Rv. iil. 54-9; x. 10, 4; *jāmi-kṛt*,

'making relationship,' Av. iv. 19, 1.

Cf. Aitareya Brāhmaṇa, *loc. cit.*

⁶ i. 105, 9; 166, 13; x. 55, 4; 64, 13.

Jāmi-samsa, the 'imprecation by a sister' or 'relation,' is mentioned in the Atharvaveda,¹ showing that family disputes were not rare. This is also indicated by the word **Bhrātrvya**, which, while properly meaning 'father's brother's son,' regularly denotes simply 'enemy.'

¹ ii. 10, 1 (=Taittirīya Brāhmaṇa, ii. 5, 6, 3), and personified in ix. 4, 15. Cf. *jāmyāḥ śapatihāḥ*, Av. ii. 7, 2; Bloomfield, *Hymns of the Atharvaveda*, 362.

Jāmbila, 'hollow of the knee,'¹ occurs once in the Maitrāyaṇī Saṃhitā.² The word also occurs in the form of *Jāmbila* in the Kāthaka Saṃhitā³ and the Vājasaneyi Saṃhitā.⁴ Mahīdhara, in his commentary on the latter text, interprets the word as 'knee-pan,' which he says is so named because of its resemblance to the citron, *jāmbīra*.

¹ Perhaps for *jānu-bila*. Cf. Macdonell, *Vedic Grammar*, p. 11, n. 4.

² iii. 15, 3.

³ v. 13, 1.

⁴ xxv. 3.

Jāyanti-putra, 'son of Jāyanti,' is mentioned in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad¹ as a pupil of Māṇḍūkāyanīputra.

¹ vi. 5, 2 (Kāṇva=vi. 4, 32 Mādhyamīdina).

Jāyā regularly denotes 'wife,' and, as opposed to **Patnī**, wife as an object of marital affection, the source of the continuance