

of the race.¹ So it is used of the wife of the gambler, and of the wife of the Brāhmaṇa in the Rigveda;² it is also frequently combined with **Patī**, 'husband,'³ both there and in the later literature.⁴ **Patnī**, on the other hand, is used to denote the wife as partner in the sacrifice;⁵ when no share in it is assigned to her, she is called **Jāyā**.⁶ The distinction is, of course, merely relative; hence one text⁷ calls Manu's wife **Jāyā**, another⁸ **Patnī**. Later on **Jāyā** is superseded by **Dāra**.

¹ Deibüch, *Die indogermanischen Verwandtschaftsnamen*, 411, 412. Cf. Rv. i. 105, 2; 124, 7; iii. 53, 4; iv. 3, 4; 18, 3; ix. 82, 4; x. 10, 7; 17, 1; 71, 4, etc.; Av. iii. 30, 2; vi. 60, 1, etc.

² x. 34, 2. 3. 13, and x. 109.

³ Rv. iv. 3, 2; x. 149, 4.

⁴ Aitareya Brāhmaṇa, iii. 23, 1. Cf.

vii. 13, 10; Śatapatha Brāhmaṇa, iv. 6, 7, 9. Cf. Maitrāyaṇī Saṃhitā, i. 6, 12.

⁵ Śatapatha Brāhmaṇa, i. 9, 2, 14.

⁶ i. 1, 4, 13.

⁷ *Ibid.*, i. 1, 4, 16.

⁸ Maitrāyaṇī Saṃhitā, iv. 8, 1.

Jāyānya,¹ **Jāyenya**,² are variant forms of the name of a disease mentioned in the Atharvaveda and the Taittirīya Saṃhitā. In one passage of the former text³ it is mentioned with jaundice (*harimā*) and pains in the limbs (*aṅga-bhedo visalpakaḥ*). Zimmer⁴ thinks these are its symptoms, and identifies it with a kind of Yakṣma, or disease of the lungs. Bloomfield⁵ prefers to identify it with syphilis, in accordance with certain indications in the ritual of the Kauśika Sūtra.⁶ Roth conjectures 'gout,' but Whitney⁷ leaves the nature of the disease doubtful.

¹ Av. vii. 76, 3-5; xix. 44, 2.

² ii. 3, 5, 2; 5, 6, 5.

³ xix. 44, 2.

⁴ *Altindisches Leben*, 377, following Wise, *Hindu System of Medicine*, 321, describing Akṣata.

⁵ *American Journal of Philology*, 11,

320 et seq.; *Hymns of the Atharvaveda*, 559-561.

⁶ xxxii. 11. Cf. also the commentary on Av. vii. 76, and Taittirīya Saṃhitā, loc. cit.

⁷ Translation of the Atharvaveda, 442. Cf. Henry, *Le livre vii de l'Atharvaveda*, 98.

Jāra, 'lover,' has no sinister sense in the early texts¹ generally, where the word applies to any lover. But it seems probable that the **Jāra** at the Puruṣamedha, or human sacrifice,²

¹ Rv. i. 66, 8; 117, 18; 134, 3; 152, 4; ix. 32, 5, etc. The word is often used mythologically, as, e.g., *jāra* *ṛasām*, 'lover of the dawns,' vii. 9,

1. Cf. Zimmer, *Altindisches Leben*, 308.

² *Vājasaneyi Saṃhitā*, xxx. 9; Taittirīya Brāhmaṇa, iii. 4, 4, 1.