

refer not to 'wives' proper, but to Hetairai. This is, however, rendered unlikely because the Rigveda⁵ uses the phrase *patyur janitvam*, denoting 'wifehood to a husband,' as well as the expression *janayo na patnīh*,⁶ 'like wives (who are) mistresses,'⁷ besides containing passages in which the word has reference to marriage.⁸ The singular occurs in the dialogue of Yama and Yamī.⁹

⁵ x. 18, 8. Cf. *janitvana* in viii. 2, 42.

⁶ i. 62, 10; 186, 7.

⁷ The distinction of sense was probably this: *jani* meant 'wife,' as bearing children (from *jan*, 'beget'), while

patnī was 'wife,' as being mistress of the house (feminine of *pati*, 'lord,' 'husband').

⁸ v. 61, 3. So in x. 40, 10, the word seems certainly to refer to marriage.

⁹ x. 10, 3.

Janitr¹ and **Janitrī**² are frequent words, in the Rigveda and later, for 'father' and 'mother' regarded as the 'begetter' and the 'bearer' respectively of the child. See **Pitr**, **Mātr**.

¹ Rv. i. 129, 11; 164, 33; iii. 1, 10; 54, 9, etc.; Av. iv. 1, 7; Vājasaneyi Samhitā, xix. 87, etc.

² Rv. iii. 48, 2; 54, 14; Av. vi. 110, 13; ix. 5, 30, etc.

Jantu, besides the general sense of 'man,' has also in a few passages¹ the more restricted sense of 'follower' or 'subject.' The 'followers of Śvaitreya,'² may be compared with the 'subjects (*viśah*) of Tṛṇaskanda.'³

¹ Rv. i. 94, 5; x. 140, 4.

² Rv. v. 19, 3.

³ Rv. i. 172, 3.

Janman appears to have the sense of 'relations' in two passages of the Rigveda,¹ being used collectively in the second of them.

¹ iii. 15, 2; ii. 26, 3 (where *janena*, *viśā*, *janmanā*, *putrāh*, is the series).

Cf. Zimmer, *Altindisches Leben*, 160, and see **Jana** and **Viś**.

Janya has in the Rigveda (iv. 38, 6) and the Atharvaveda (xi. 8, 1) the special sense of 'bridesman.'

Jabālā is the name of the mother of an illegitimate son, **Satyakāma**, in the C'hāndogya Upaniṣad (iv. 4, 1. 2. 4).