

denotes 'free from disease.' In the Yajurveda Saṃhitās⁵ an account is given of the origin of Yakṣma, which is distinguished as of three kinds—**Rāja-yakṣma**, 'royal Yakṣma,' **Pāpa-yakṣma**, 'evil Yakṣma,' and **Jāyanya**, most probably 'syphilis.' The second of the series is elsewhere unknown, and can hardly be defined, for it merely means 'serious or deadly disease.' Cf. also **Ajñātayakṣma**.

⁵ Taittiriya Saṃhitā, ii. 3, 5, 2; 5, 6, 5; Kāthaka Saṃhitā, xi. 3; Maitrāyaṇī Saṃhitā, ii. 2, 7; Śatapatha Brāhmaṇa, iv. 1, 3, 9.

Cf. Zimmer, *Altindisches Leben*, 375 et seq.; Grohmann, *Indische Studien*, 9, 400; Bloomfield, *Atharvaveda*, 60; Jolly, *Medicin*, 89.

Yajata occurs in a hymn of the Rigveda,¹ where he is apparently a Ṛṣi or a sacrificer.

¹ v. 44, 10, 11. Cf. Ludwig, Translation of the Rigveda, 3, 138.

Yajur-veda, the 'Veda of the sacrificial utterance' (**Yajus**), is mentioned frequently in the Brāhmaṇas¹ and Upaniṣads.²

¹ Taittiriya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1; Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9. ² Aitareya Āraṇyaka, iii. 2, 3, 5; Sāṅkhāyana Āraṇyaka, viii. 3, 8; Bṛhadāraṇyaka Upaniṣad, i. 5, 5; ii. 4,

10; iv. 1, 2; 5, 11; Chāndogya Upaniṣad, i. 3, 7; iii. 2, 1, 2; 15, 7; vii. 2, 4; 2, 1; 7, 1; Āśvalāyana Śra Sūtra, x. 7, 2; Sāṅkhāyana Śra Sūtra, xvi. 2, 6, etc.

Yajus is repeatedly distinguished from the **Rc** and the **Sāman** in Vedic literature.¹ The **Yajus** is the utterance accompanying the sacrifice, and may have the form of verse or prose, the term covering both.

¹ Rv. x. 90, 9; Av. v. 26, 1; ix. 6, 2; Taittiriya Saṃhitā, v. 5, 3, 1; 9, 4; Vājasaneyi Saṃhitā, i. 30; iv. 1; xix. 28; Aitareya Brāhmaṇa, i. 29, 21; viii. 13, 2; Śatapatha Brāhmaṇa, i. 2, 1, 7; vi. 5, 1, 2; 3, 4, etc. In the Bṛhadāraṇyaka Upaniṣad, vi. 4, 33, there is a reference to the *śuklāni Yajūṃṣi*, 'white or pure Yajus,' as promulgated by **Vājasaneyi Yājñavalkya**, whence the Vājasaneyi Saṃhitā is popularly known as the 'White

Yajurveda.' The theory that this is due to the fact that in the Vājasaneyi the Mantra parts of the text are not accompanied by Brāhmaṇa passages is, though accepted by Weber, *Indian Literature*, 103, 104; Eggeling, *Sacred Books of the East*, 12, xxvii, and others, now to be abandoned. In the Taittiriya Āraṇyaka, v. 10, the expression *śukra-yajūṃṣi* seems to refer to books iv. and v. of that text. Cf. also Winternitz, *Geschichte der indischen Literatur*, I, 149, n.