

'surety.' But Bloomfield⁶ and Whitney⁷ ignore these interpretations.

⁶ *Hymns of the Atharvaveda*, 475.

⁷ Translation of the *Atharvaveda*, 306.

Jñāti (masc.), a word which originally seems to have meant 'acquaintance,'¹ denotes in the *Rigveda*² and later³ a 'relation,' apparently one who was connected by blood on the father's side, though the passages do not necessarily require the limitation. But this sense follows naturally enough from the patriarchal basis of Vedic society.⁴

¹ Being in all probability derived from *jñā*, 'know,' not from *jan*, 'beget,' as would at first sight seem more likely on account of the sense. Cf. the *St. Petersburg Dictionary*, s.v.

² vii. 55, 5, seems to refer to the members of the joint family sleeping in the paternal house; x. 66, 14; 85, 28 (the kinsmen of the bride are meant); 117, 9 (perhaps 'brother and sister' are meant by *jñāti* here, but 'kinsfolk' will do; cf. Muir, *Sanskrit Texts*, 5, 432).

³ Av. xii. 5, 44 (where Whitney in

his Translation renders the word by 'acquaintances,' which seems too vague and feeble); *Taittiriya Brāhmaṇa*, i. 6, 5, 2; *Satapatha Brāhmaṇa*, i. 6, 4, 3 (*jñātibhyāṃ vā sakhibhyāṃ vā*, 'where 'relations' are contrasted with 'friends' or 'companions'); ii. 2, 2, 20; 5, 2, 20; xi. 3, 3, 7, etc.

⁴ For the transition from the etymological meaning. cf. γυνὴς, γυνή, which in Homer designate 'brother' and 'sister'; *St. Petersburg Dictionary*, s.v.

Jyā is the regular word for 'bowstring' in the *Rigveda*¹ and later.² The making of bowstrings was a special craft, as is shown by the occurrence of the *Jyā-kāra*, or 'maker of bowstrings,' among the victims at the *Puruṣamedha*, or human sacrifice, in the *Yajurveda*.³ The bowstring consisted of a thong of ox-hide.⁴ It was not usually kept taut,⁵ but was specially tightened when the bow was to be used.⁶ The sound of the bowstring (*jyā-ghoṣa*) is referred to in the *Atharvaveda*.⁷ Cf. *Ārti*.

¹ iv. 27, 3; vi. 75, 3; x. 51, 6, etc.

² Av. i. 1, 3; v. 13, 6; vi. 42, 1; *Vājasaneyi Saṃhitā*, xvi. 9; xxix. 51, etc.

³ *Vājasaneyi Saṃhitā*, xxx. 7; *Taittiriya Brāhmaṇa*, iii. 4, 3, 1.

⁴ Rv. vi. 75, 3; Av. i. 1, 3. In the Epic the bowstring is made of hemp

(*maurvi*); Hopkins, *Journal of the American Oriental Society*, 13, 271.

⁵ Av. vi. 42, 1.

⁶ Rv. x. 166, 3.

⁷ v. 21, 9.

Cf. Zimmer, *Altindisches Leben*, 298, 299.