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Jagat, 'moving,' is applied sometimes in the Atharvaveda, and later to the domestic animals in particular, as opposed to wild animals (*śvapad*).¹ Occasionally the cow is mentioned separately, when the word *jagat* covers the rest of the domesticated animals.²

¹ Av. viii. 5, 11, etc.

² Av. i. 31, 4; x. 1, 29; xix. 47, 10; Vājasaneyi Saṃhitā, iii. 59. In the Rv. the sense of animal in general is

usually sufficient; but cf. *jagati* in i. 157, 5; vi. 72, 4.

Cf. Zimmer, *Altindisches Leben*, 150, n.

Jāṅgīḍa is the name of a healing plant mentioned in the hymns of the Atharvaveda.¹ It was used as an amulet against the diseases, or symptoms of disease, **Takman**, **Balāsa**, **Āsarika**, **Viśarika**, **Prṣṭyāmaya**,² fevers and rheumatic pains, **Viṣkandha** and **Saṃskandha**,³ **Jambha**, and so on. But it is also regarded as a specific against all diseases, and as the best of healing powers.⁴ It is said to be produced from the juices (*rasa*) of ploughing (*kṛṣi*),⁵ but this need only mean that it grew in cultivated land, not that it was itself cultivated. What plant the name designates is quite uncertain, for it disappears in the later literature. Caland⁶ takes it in the Kauśika Sūtra to be the *Terminalia arjuneya*.

¹ ii. 4; xix. 34, 35.

² Av. xix. 34, 10.

³ Av. ii. 4, 1; xix. 34, 1, 5.

⁴ Av. xix. 34, 9, 7.

⁵ Av. ii. 4, 5.

⁶ *Altindisches Zauberitual*, 15, rendering Kauśika Sūtra, viii. 15.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 433; Whitney, *Translation of the Atharvaveda*, 42; Weber, *Indische Studien*, 13, 141; Grohmann, *ibid.*, 9, 417; Zimmer, *Altindisches Leben*, 65, 66, 390.

Jatū, the 'bat,' occurs in the Atharvaveda,¹ and is mentioned as one of the victims at the Aśvamedha, or horse sacrifice, in the Yajurveda.²

¹ ix. 2, 22.

² Maitrāyaṇī Saṃhitā, iii. 14, 6; Vājasaneyi Saṃhitā, xxiv. 25, 26.

Cf. Zimmer, *Altindisches Leben*, 86.