

the Kauśika Sūtra⁴ that it was a child's ailment, especially 'teething.' Bloomfield⁵ considers it to mean 'convulsions,' while Caland⁶ thinks it denotes 'tetanus.' Whitney⁷ decides for 'lockjaw' or 'convulsions.'

⁴ xxxii. 1.

⁵ *Hymns of the Atharvaveda*, 283.

⁶ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 53, 224; *Altindisches Zauberritual*, 103.

⁷ Translation of the *Atnarvaveda*,

42.

Cf. Zimmer, *Altindisches Leben*, 392.

Jambhaka, as the name of a demon, presumably identical with the demon causing **Jambha**, is mentioned in the Vājasaneyi Saṃhitā¹ and the Śāṅkhāyana Āraṇyaka.²

¹ xxx. 16.

² xii. 25. Cf. Keith, *Śāṅkhāyana Āraṇyaka*, 67, n. 7.

Jayaka Lauhitya ('descendant of Lohita') is mentioned in a Vamśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of Yaśasvin Jayanta Lauhitya.

Jayanta is the name of several teachers in the Jaiminīya Upaniṣad Brāhmaṇa:

(a) Jayanta Pārāśarya ('descendant of Parāśara') is mentioned as a pupil of Vipāścit in a Vamśa (list of teachers).¹

(b) Jayanta Vārakya ('descendant of Varaka') appears in the same Vamśa¹ as a pupil of Kubera Vārakya. His grandfather is also mentioned there as a pupil of Kaṃsa Vārakya.

(c) A Jayanta Vārakya, pupil of Suyajña Śāṇḍilya, perhaps identical with the preceding, is found in another Vamśa.²

(d) Jayanta is a name of Yaśasvin Lauhitya.³

See also **Dakṣa Jayanta Lauhitya**.

¹ iii. 41, 1.

² iv. 17, 1.

³ iii. 42, 1. Not only is the formation of the name a late one (cf. Whitney,

Sanskrit Grammar, 1299, and Macdonell, *Vedic Grammar*, 191a), but the Upaniṣad in which it occurs is also a late one.

Jarā-bodha, a word occurring only once in the Rīgveda,¹ is of doubtful meaning. It is held by Ludwig² to be the name of

¹ i. 27, 10.

² Translation of the Rīgveda, 3, 103.