

of the R̥ṣi Mandapāla, who wedded¹ Jaritā, a female Śārṅga bird—apparently a hen sparrow (*caṭakā*)—and had four sons. These being abandoned by him and exposed to the danger of being consumed by a forest fire, prayed to Agni with the hymn Rigveda x. 142. This interpretation is very doubtful, though Sāyaṇa⁴ appears to have adopted it.

⁴ On Rv. x. 142, 7. 8.

Jarūtha, mentioned in three passages of the Rigveda,¹ appears to denote a demon defeated by Agni.² Ludwig, however, followed by Griffith,³ sees in him a foe slain in a battle in which Vasiṣṭha, the traditional author of the seventh Maṇḍala of the Rigveda, was Purohita, or domestic priest.

¹ vii. 1, 7; 9, 6; x. 80, 3.

² Roth, St. Petersburg Dictionary, s.v.; Nirukta, vi. 17.

³ Hymns of the Rigveda, 2, 11, n.

Jartila, 'wild sesamum,' is mentioned in the Taittirīya Saṃhitā (v. 4, 3, 2) as an unsuitable sacrificial offering. In the Śatapatha Brāhmaṇa (ix. 1, 1, 3) sesamum seeds are regarded as combining the qualities of cultivation (viz., edibility) with those of wild growth (because they are produced on unploughed land).

Jarvara was Gr̥hapatī or 'householder' at the snake festival described in the Pañcaviṃśa Brāhmaṇa.¹

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, I, 35.

Jala Jātūkarnya ('descendant of Jātūkarna'), is mentioned in the Śāṅkhāyana Śrauta Sūtra (xvi. 29, 6) as having obtained the position of Purohita, or domestic priest, of the three peoples or kings of Kāśi, Videha, and Kosala.

Jalāṣa-bhṛ̥ṣaja, 'whose remedy is Jalāṣa,' is an epithet of Rudra in the Rigveda¹ and the Atharvaveda.² The word

¹ i. 43, 4; viii. 29, 5.

² ii. 27, 6. It also occurs in the Nīlarudra Upaniṣad (a very late work),

3, and jalāṣa as an adjective is found in Rv. ii. 33, 7; viii. 35, 6.