

must be regarded as an illegitimate lover; this sense also appears in the Brhadāranyaka Upaniṣad,³ and Indra is styled the lover of Ahalyā, wife of Gautama.⁴

³ vi. 4, II.

⁴ Macdonell, *Vedic Mythology*, p. 65.

Jārat-kārava ('descendant of Jaratkāru') Ārtabhāga ('descendant of Rtabhāga') is the name of a teacher mentioned in the Śāṅkhāyana Āraṇyaka (vii. 20) and the Brhadāranyaka Upaniṣad (iii. 2, 1, in both recensions).



Jāru. See Jarāyu.

Jāla occurs in the Atharvaveda¹ and the Sūtra of 'net.' Jālaka is used in the Brhadāranyaka Upaniṣad³ of a reticulated membrane resembling a woven covering.

¹ viii. 8. 5. 3 (as used against foes); x. 1, 30.

² Kātyāyana Sruta Sūtra, vii. 4. 7. etc ³ iv. 2, 3.

Jālāṣa. See Jalāṣa, which is read by Sāyaṇa in the Atharvaveda (vi. 57, 2) for Jālāṣa.

¹ Cf. Bloomfield, *American Journal of Philology*, II, 320.

Jāṣkamada is the name of an unknown animal in the Atharvaveda.¹

¹ xi. 9, 9. Cf. Zimmer, *Allindisches Leben*, 88.

Jās-pati occurs once in the Rigveda¹ in the sense of the 'head of the family.' The abstract formed from this word, Jās-patya, apparently denoting 'lordship of children,' is also found there.²

¹ i. 135. 2.

² Rv. v. 28, 3; x. 85, 23.

Jāhuṣa is the name in the Rigveda¹ of a protégé of the Aśvins.

¹ i. 116, 10; vii. 71, 5 Cf. Ludwig, *Translation of the Rigveda*, 3. 159.