

Jāhnavā, 'descendant of Jahnu,' is the patronymic of Viśvā-mitra in the Pañcaviṃśa Brāhmaṇa.¹ This fact is of some importance as disproving Aufrecht's theory² that the Jahnus were the clan of Ajigarta, the father of Śunaḥśepa.

¹ xxi. 12. Cf. Weber, *Indische Studien*, | *necticut Academy of Arts and Sciences*, 15,
1, 37, Hopkins, *Transactions of the Con-* | 54.

² Aitareya Brāhmaṇa, 424.

Jitvan Śailini is the name of a teacher in the Bṛhadāranyaka Upaniṣad,¹ a contemporary of Janaka and Yājñavalkya. He held that speech (*vāc*) was Brahman.

¹ iv. 1, 2 (Kāṇva=iv. 1, 5 Mādhyamīna, which has Śailina as the patronymic).

Jihvāvant Bādhyoga is the name, in the last Vaṃśa (list of teachers) of the Bṛhadāranyaka Upaniṣad,¹ of a teacher, pupil of Asita Vārṣagaṇa.

¹ vi. 5, 3 (Kāṇva=vi. 4, 33 Mādhyamīna).

Jīva-grbh, 'seizing alive,' is, according to Roth,¹ the term for a police official in the Rigveda.² But although this sense is rendered possible by the mention of Madhyamaśi, perhaps 'arbitrator,' in the same passage,³ it is neither necessary nor probable.⁴

¹ St Petersburg Dictionary, s.v.; |
Siebenzig Lieder, 174.

² x. 97, 11.

³ Rv. x. 97, 12.

⁴ Zimmer, *Altindisches Leben*, 180.

Jīva-ja. See Jarāyu.

Jīvant appears to denote a certain plant in one passage of the Atharvaveda,¹ where the edition of Roth and Whitney has the unjustified emendation Jīvala.²

¹ xix. 39, 3. Cf. Whitney, *Transla-* |
tion of the Atharvaveda, 960.

² With this conjectural form, cf.

Jīvalā, an epithet of a plant in Av.
vi. 59, 3; viii. 2, 6; 7, 6; xix. 39, 3.