

Jivala Cailaki, 'descendant of Celaka,' is mentioned in the Śatapatha Brāhmaṇa¹ as reproving **Takṣan**.

¹ ii. 3, 1, 31-35. Cf. Lévi, *La Doctrine du Sacrifice*, 140.

Juhū is the regular name in the Rigveda and later for the tongue-shaped ladle in which butter was offered to the gods.

¹ Rv. viii. 44, 5; x. 21, 3; Av. xviii. 4, 5, 6, etc.

Jūrpi, 'firebrand,' is regarded by Zimmer¹ as one of the weapons of the Vedic Indians. But since it is only mentioned in the Rigveda² as a weapon used by demons, its employment in normal war cannot be safely assumed.

¹ *Altindisches Leben*, 301.

² i. 129, 8. Cf. Nirukta, vi. 4.

Jūrpi is one of the names given to serpents in a hymn of the Atharvaveda (ii. 24, 5), perhaps from their habit of casting their slough. See **Ahi**.

Jetṛ. See **Sṛpi**.

Jaitrāyaṇa Saho-jit is apparently in the Kāthaka Saṃhitā¹ the name of a prince who celebrated the Rājasūya, or 'royal consecration.' Von Schroeder² quotes in support of Jaitrāyaṇa as a proper name the derivative Jaitrāyaṇi, 'descendant of Jaitra,' formed according to the Gaṇa *karnādi*, which is referred to by Pāṇini;³ but it should be noted that in the parallel passage of the Kapiṣṭhala Saṃhitā⁴ the reading is different, and no proper personal name appears, the subject being Indra, the god. This reading seems much more probable, for the verse should be general, and suit every king performing the rite.

¹ xviii. 5.

² *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 168.

³ iv. 2, 80.

⁴ xxviii. 5, cited by von Schroeder *Kāthaka*, i, p. 269.