

**Jyaishthineya** denotes, in combination with **Jyeṣṭha**, the eldest, 'a son of the father's first wife' (*jyeshṭhā*), in the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Taittirīya Brāhmaṇa, ii. 1, 3, 1 (opposed to *haniṣṭha* and *haniṣṭhineya*); Pañcaviṃśa Brāhmaṇa, ii. 1, 2; xx. 5, 2.

**Jyotiṣa**, 'astronomy.' It is important to note that no reference to any work on astronomy occurs in the Saṃhitās or Brāhmaṇas. The text which claims to represent the astronomical science of the Veda has been edited by Weber,<sup>1</sup> and has frequently been discussed since.<sup>2</sup> Its date is unknown, but is undoubtedly late, as is shown alike by the contents and form of the work.

<sup>1</sup> *Ueber den Vedakalender namens Jyotiṣam* (1862).

<sup>2</sup> See references in Thibaut, *Astronomie, Astrologie und Mathematik*, 20, 29.

**Jvālāyana**, 'descendant of Jvāla,' is the name of a man, a pupil of **Gauṣūkti**, mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (iv. 16, 1), in a list of teachers.

## JH.

**Jhaṣa** is mentioned in the story of Manu told in the Śatapatha Brāhmaṇa,<sup>1</sup> where it means a 'great fish' (*mahā-matsya*) according to the commentator. Eggeling<sup>2</sup> suggests that a horned fish is meant, because in the Taittirīya Saṃhitā<sup>3</sup> the *Idā*, or personified libation, is represented as a cow, and this may have brought in the idea of a horned fish in the later form of an old legend. But *cf.* **Jaṣa**.

<sup>1</sup> i. 8, 1, 4.

<sup>2</sup> *Sacred Books of the East*, 12, 217, n. 3; 26, xxxi.

<sup>3</sup> i. 7, 1; ii. 6, 7.