

Jaimini does not appear till the Sūtra period.<sup>1</sup> But a Jaiminiya Saṃhitā of the Sāmaveda is extant, and has been edited and discussed by Caland;<sup>2</sup> and a Jaiminiya Brāhmaṇa, of which a special section is the Jaiminiya Upaniṣad Brāhmaṇa,<sup>3</sup> is known and has formed the subject of several articles by Oertel.<sup>4</sup>

<sup>1</sup> Āśvalāyana Gṛhya Sūtra, iii. 4; Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 6, etc. He appears also as a pupil of Vyāsa, Sāmavidhāna Brāhmaṇa, *ad fin.*; Weber, *Indische Studien*, 4, 377. Cf. his *Indian Literature*, 56.

<sup>2</sup> As part ii. of Hillebrandt's *Indische Forschungen*, Breslau, 1907. See Oldenberg, *Göttingische Gelehrte Anzeigen*, 1908, 712 *et seq.*

<sup>3</sup> Edited by Oertel, *Journal of the American Oriental Society*, 16, 79-260.

<sup>4</sup> *Journal of the American Oriental Society*, 18, 15 *et seq.*; 19, 97; 23, 329; 26, 176, 306; 28, 81; *Actes du onzième Congrès International des Orientalistes*, 1, 225; *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 155 *et seq.*

Jaivantāyana, 'descendant of Jivanta,' is mentioned in the Bṛhadāraṇyaka Upaniṣad<sup>1</sup> as a teacher, with Śaunaka and Raibhya, of Rauhiṇāyana.

<sup>1</sup> iv. 5, 26 (Mādhyamīna). The name is recognised by Pāṇini, iv. 1, 103.

Jaivala or Jaivali, 'descendant of Jivala,' is the patronymic of Pravāhaṇa in the Bṛhadāraṇyaka<sup>1</sup> and Chāndogya Upaniṣads.<sup>2</sup> Jaivali, the king, in the Jaiminiya Upaniṣad Brāhmaṇa<sup>3</sup> is the same person.

<sup>1</sup> vi. 2, 1 (Kāṇva—vi. 1, 1 Mādhyamīna), where the form is Jaivala.

<sup>2</sup> i. 8, 1. 2, 8; v. 3, 1.

<sup>3</sup> i. 38, 4.

Jñātr occurs in two passages of the Atharvaveda<sup>1</sup> and one of the Śāṅkhāyana Āraṇyaka<sup>2</sup> with a somewhat obscure sense. Zimmer<sup>3</sup> conjectures not unnaturally that the word is a technical term taken from law, meaning 'witness.' The reference is, perhaps, to a custom of carrying on transactions of business before witnesses as practised in other primitive societies.<sup>4</sup> Roth<sup>5</sup> suggests that the word has the sense of

<sup>1</sup> vi. 32, 3; viii. 8, 21.

<sup>2</sup> xii. 14. Cf. Keith, *Śāṅkhāyana Āraṇyaka*, 66, n. 4.

<sup>3</sup> *Altindisches Leben*, 181.

<sup>4</sup> In Manu, viii. 57, the word is a various reading for *sākṣin*, 'witness.' Cf. Jolly, *Recht und Sitte*, 140.

<sup>5</sup> *St. Petersburg Dictionary*, s.v.