

by the horse sacrifice purified themselves from sin. The priest who performed the sacrifice for him was **Indrota Daivāpi Śaunaka**.⁶ On the other hand the **Aitareya Brāhmaṇa**,⁷ which also mentions his **Aśvamedha**, names **Tura Kāvaseya** as his priest. It also contains an obscure tale stating that at one sacrifice of his he did not employ the **Kaśyapas**, but the **Bhūtavīras**, being, however, induced by the **Asitamrgas** to have recourse to the **Kaśyapas** again.⁸ He was a **Kuru** prince; see **Parikṣit**. The **Gopatha Brāhmaṇa**⁹ tells an absurd tale about him, evidently as of an ancient hero.

⁶ Satapatha Brāhmaṇa, xiii. 5, 4, 1; Śāṅkhāyana Śrauta Sūtra, loc. cit.

⁷ viii. 21. Cf. iv. 27; vii. 34.

⁸ vii. 27. Cf. Weber, *Indische Studien*, i, 204; Muir, *Sanskrit Texts*, i², 438, n. 229; Eggeing, *Sacred Books of the East*, 43, 345, n.

⁹ i. 2, 5.

Cf. Weber, *Indian Literature*, 123-125; 134-136; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 37, 65 et seq.; 42, 239; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 28 et seq.

2. **Janam-ejaya** is in the **Pañcaviṃśa Brāhmaṇa**¹ the name of a priest who officiated at the snake sacrifice.

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, i, 35.

Jana-śruta ('famed among men') **Kāṇḍviya** is the name of a pupil of **Hṛtsvāsaya**, mentioned in a **Vaṃśa** (list of teachers) in the **Jaiminiya Upaniṣad Brāhmaṇa** (iii. 40, 2), and of **Vārakya**, a pupil of **Jayanta**, referred to in the same **Brāhmaṇa** (iii. 41, 1; iv. 17, 1). Cf. **Jānaśruti**.

Jani, Janī.—These words appear to denote 'wife,' usually applying to her in relation to her husband (**Patī**). The more general sense of 'woman' is doubtful; for when **Uṣas** is called a fair **Janī**,¹ 'wife' may be meant, and the other passage² cited for this sense by **Delbrück**,³ which refers to the begetting of children, seems to demand the sense of 'wives.' Since the words usually appear in the plural,⁴ it is possible they may

¹ Rv. iv. 52, 1.

² v. 61, 3.

³ *Die indogermanischen Verwandtschaftsnamen*, 413.

⁴ i. 85, 1; iv. 5, 5; 19, 5; vii. 18, 2;

26, 3; ix. 86, 32; Vājasaneyi Samhitā, xii. 35; xx. 40, 43, etc. Cf. Rv. x. 43, 1. In x. 110, 5, the phrase is *patibhyo na janayah*, where both plurals may be generic