

contrasted with the Jana and the Viś. Possibly, too, another passage<sup>18</sup> contrasts the *adhvara*, or family sacrifice, with that of the Jana or Viś, rather than, as Zimmer<sup>19</sup> thinks, the village with the two larger units. But it is significant of the particularism of the Vedic Indians that while the king maintained a fire which might be regarded as the sacred fire of the tribe, there is no sure trace<sup>20</sup> of any intermediate cult between that of the king and that of the individual householder. The real elements in the state are the Gotra and the Jana, just as ultimately the *gens* and *tribus*, the *γένος* and *φύλον*, are alone important. It may be that Viś sometimes represents in the older texts what later was known as the Gotra. See Viś.

This appears clearly when the constitution of society in the Brāhmaṇa period is considered. The tribe or people still exists, and is presupposed, but the division into Viś disappears. The real division is now the separate castes (*Varṇa*), but the numerous sections into which each of them is divided appear to be based in part on the ancient Gotra.

<sup>18</sup> Rv. vii. 82, 1.

<sup>19</sup> *Altindisches Leben*, 435.

<sup>20</sup> Hillebrandt, *Vedische Mythologie*, 2, 126.

Cf. Macdonell, *Sanskrit Literature*,

158; von Schroeder, *Indiens Literatur und Cultur*, 32, 33; Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 512 et seq.

2. **Jana Śārkarakṣya** ('descendant of Śārkarakṣa') is mentioned as a teacher in the Śatapatha Brāhmaṇa (x. 6, 1, 1 et seq.) and the Chāndogya Upaniṣad (v. 11, 1; 15, 1). He was a contemporary of **Aśvapati Kaikeya**, and of **Aruṇa Aupaveśi** and his son **Uddālaka Āruṇi**.

**Janaka**, king of Videha, plays a considerable part in the Śatapatha Brāhmaṇa<sup>1</sup> and the Bṛhadāranyaka Upaniṣad,<sup>2</sup> as well as in the Jaiminīya Brāhmaṇa<sup>3</sup> and the Kauṣītaki Upaniṣad.<sup>4</sup> He was a contemporary of **Yājñavalkya Vāja-**

<sup>1</sup> xi. 3, 1, 2; 4, 3, 20; 6, 2, 1 et seq.

<sup>2</sup> iii. 1, 1; iv. 1, 1; 2, 1; 4, 7; v. 14, 8.

<sup>3</sup> i. 19, 2 (*Journal of the American Oriental Society*, 23, 329); ii. 76 (*ibid.*, 15, 238).

<sup>4</sup> iv. 1.