

Kaṅkata is the name of an animal mentioned once in the Rigveda.¹ According to Sāyaṇa it is a destructive beast; perhaps, as Grassmann renders it, a 'scorpion.'

¹ i. 191, 1. Cf. Zimmer, *Altindisches Leben*, 98.

Kaṅkatiya is the name of a family said in the Śatapatha Brāhmaṇa¹ to have learned from Śāṅḍilya the piling up of the sacrificial fire (*agni-cayana*). In the Āpastamba Śrauta Sūtra² a Kaṅkati Brāhmaṇa, no doubt the textbook of the school, is referred to. It may have been identical with the Chāgaleya Brāhmaṇa, cited in the Baudhāyana Śrauta Sūtra.³

¹ ix. 4, 4, 17.

² xiv. 20, 4.

³ xxv. 5. Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, 40.

Kaṅka-parvan ('heron-jointed'?), a term occurring once in the Atharvaveda,¹ is applied to a snake, meaning perhaps 'scorpion.' As the Paippalāda recension has a different reading (*aṅga-parvaṇah*), the passage may be corrupt.

¹ vii. 56, 1. Cf. Zimmer, *Altindisches Leben*, 94; Whitney, Translation of the Atharvaveda, 426; Bloomfield, *Hymns of the Atharvaveda*, 553; Böhtlingk, Dictionary, s v

Kaṭa denotes a 'mat,' which was 'made of reeds' (*vaitasa*). The maker of mats from reeds (*bidala-kārī*) is mentioned in the Vājasaneyi Saṃhitā,² and the process of splitting reeds for the purpose is referred to in the Atharvaveda.³

¹ Taittirīya Saṃhitā. v. 3, 12, 2. Cf. Śatapatha Brāhmaṇa, xiii. 3, 1, 3.
² xxx. 8, with Mahīdhara's Commentary. *Bidala-kāra* is read in the Taittirīya Brāhmaṇa, iii. 4, 5, 1.
³ vi. 138, 5. Cf. Zimmer, *Altindisches Leben*, 255.

Kaṅṭaki-kārī, 'worker in thorns,' is one of the victims at the human sacrifice (*Puruṣamedha*) in the Vājasaneyi Saṃhitā.¹ No doubt the thorns were cut up and used to plait mats (**Kaṭa**) or to stuff cushions.

¹ xxx. 8. The Taittirīya Brāhmaṇa, iii. 4, 5, 1, has *kaṅṭaka-kāra*. Cf. Zimmer, *Altindisches Leben*, 255.