

Kesara-prābandhā.—In the list of the crimes of the **Vaita-havyas** narrated in the Atharvaveda¹ is the cooking of the last she-goat (*caramājām*) of Kesaraprābandhā, who may presumably be deemed to have been a woman, 'having braided hair.'² Ludwig,³ followed by Whitney,⁴ appears to amend the passage (*carama-jām*) as meaning 'the last-born calf' of Kesaraprābandhā, a cow. But this interpretation does not suit the name so well.

¹ v. 18, 11.

² Bloomfield, *Hymns of the Atharvaveda*, 432, 433.

³ Translation of the Rigveda, 2, 44/.

⁴ Translation of the Atharvaveda, 252.

Kaikeya, 'king of the Kekayas,' is an epithet of **Aśvapati**.¹

¹ Śatapatha Brāhmaṇa, x. 6, 1, 2; Chāndogya Upaniṣad, v. 11, 4.

Kairāta is the name of a snake in the Atharvaveda¹—possibly, but not probably, the modern Karait.

¹ v. 13, 5. Cf. Whitney, Translation of the Atharvaveda, 243

Kairātikā, a 'maiden of the Kirāta people,' is mentioned in the Atharvaveda (x. 4, 14) as digging up roots for medicinal use.

Kairiśi, 'descendant of Kiriśa,' is the patronymic of **Sutvan** in the Aitareya Brāhmaṇa (viii. 28).

Kaivarta. See **Kevarta**.

Kaiśinī.—The *Kaiśinyah prajāh*, 'offspring or people¹ of Keśin,' are mentioned in an obscure passage of the Śatapatha Brāhmaṇa² either as still existing at the date of the Brāhmaṇa³ or as extinct.

¹ So Sāyaṇa.

² xi. 8, 4, 6.

³ Cf. Eggeling, *Sacred Books of the East*, 44, 134.

Cf. Weber, *Indische Studien*, 1, 208.

Kaiśorya, 'descendant of Kaiśori,' is the patronymic of **Kāpya** in the first two **Varṇas** (lists of teachers) in the **Bṛhad-āraṇyaka Upaniṣad**.¹

¹ ii. 5, 22; iv. 5, 28 (Mādhyandina = ii. 6, 3; iv. 6, 3 Kāṇva).