

Kapi-vana Bhauvāyana is mentioned as a teacher in the Yajurveda Samhitās¹ and the Pañcaviṃśa Brāhmaṇa.² A rite called Kapivana's Dvyaha ('ceremony lasting two days') is also referred to in the Kātyāyana Śrauta Sūtra.³

¹ Maitrāyaṇi Samhitā, i. 4, 5; Kāthaka Samhitā, xxxii. 2.

² xx. 13, 4.

³ xxv. 2, 3. Cf. Āśvalāyana Śrauta Sūtra, x. 2.

Cf. Weber, *Indische Studien*, i. 24; 3. 473; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2; Hillebrandt, *Vedische Mythologie*, 2, 157.

Kapota is the name of a bird, probably the 'pigeon' (its sense in the later language), occurring from the Rigveda onwards.¹ It is associated in some passages² with the owl (**Ulūka**) as a messenger of Nirṛti ('dissolution,' 'misfortune'). This aspect of the pigeon as a bird of evil omen is probably based on an ancient belief which is also found beyond the confines of India.³

¹ Rv. i. 30, 4; Av. xx. 135, 12; Maitrāyaṇi Samhitā, iii. 14, 4; Vājasaneyi Samhitā, xxiv. 23, 38.

² Rv. x. 165, 1-5; Av. vi. 29, 2.

³ Cf. Schrader, *Prehistoric Antiquities*, 253.

Cf. Zimmer, *Altindisches Leben*, 89; St. Petersburg Dictionary, s.v.

Kabandha Ātharvana is mentioned in the Brhadāranyaka Upaniṣad¹ along with **Sudhanvan Āṅgīrasa**, as a teacher, but is semi-mythical. His son was **Vicārin Kābandhi**.

¹ vi. 7, 1. Cf. also Gopatha Brāhmaṇa, i. 2, 9, 18; Hillebrandt, *Vedische*

Mythologie, 2, 176, n. 4; Weber, *Indian Literature*, 149.

Kama-dyū appears once in the Rigveda¹ as the wife of **Vimada**. She is probably identical with the 'maiden' (*yoṣā*) of **Purumitra**, no doubt his daughter. She is elsewhere² referred to in connexion with **Vimada**, who appears to have taken her for his bride against the will of her father.

¹ x. 65, 12.

² i. 117, 20; x. 39, 7.

Cf. Zimmer, *Altindisches Leben*, 310.

Kambala denotes in the Atharvaveda¹ a 'woollen coverlet' or 'blanket.'

¹ xiv. 2, 66. 67. Cf. Nirukta, ii. 2.