

between the **Sindhu** (Indus) and **Vitastā**.¹ In the Vedic texts the Kekayas are mentioned indirectly only in the name of their prince **Aśvapati Kaikeya**.²

¹ Pargiter, *Journal of the Royal Asiatic Society*, 1908, 317, 332.

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

Cf. Weber, *Indian Literature*, 120; *Indische Studien*, 1, 126.

1. **Ketu** is a term which Weber¹ understands in the sense of 'meteor' or 'comet' in the late Adbhuta Brāhmaṇa.

¹ *Indische Studien*, 1, 41. The *aruṇāḥ ketavaḥ* (Av. xi. 10, 1. 2. 7), referred to in this sense in the St. Petersburg

Dictionary, are not so treated by Böhtlingk in his Dictionary.

2. **Ketu Vājya** ('descendant of Vāja') is mentioned as a teacher in the Vamśa Brāhmaṇa.¹

¹ *Indische Studien*, 4, 372.

Kevarta, **Kaivarta** are two variant forms denoting 'fisherman' in the Vājasaneyi Saṃhitā¹ and Taittirīya Brāhmaṇa² lists of victims at the Puruṣamedha, or human sacrifice.

¹ xxx. 16, with Mahidhara's note.

² iii. 4, 12, 1, with Sāyaṇa's note.

Keśa, 'hair of the head,' is repeatedly mentioned in the later Saṃhitās and Brāhmaṇas.¹ The hair was a matter of great care to the Vedic Indian, and several hymns of the Atharvaveda² are directed to securing its plentiful growth. Cutting or shaving (*vaṇ*) the hair is often referred to.³ For a man to wear long hair was considered effeminate.⁴ As to modes of dressing the hair see **Opāśa** and **Kaparda**; as to the beard see **Śmaśru**.

¹ Av. v. 19, 3; vi. 136, 3, etc.; Vājasaneyi Saṃhitā, xix. 22; xx. 5; xxv. 3; Śatapatha Brāhmaṇa, ii. 5, 2, 48, etc.

² vi. 136. 137. Cf. Zimmer, *Altindisches Leben*, 68; Bloomfield, *Hymns of the Atharvaveda*, 536, 537.

³ Av. viii. 2, 17; Śatapatha Brāhmaṇa, v. 5, 3, 1, etc. Cf. Oldenberg, *Religion des Veda*, 425 et seq.

⁴ Śatapatha Brāhmaṇa, v. 1, 2, 14. But cf. Vincent Smith, *Indian Antiquary*, 34, 203.

1. **Keśin** is the name of a people occurring in the Śatapatha Brāhmaṇa,¹ where their king is mentioned as learning from **Khaṇḍika** the atonement for a bad omen at the sacrifice.

¹ xi. 8, 4, 6. Cf. Pāṇini, vi. 4, 165; Eggeling, *Sacred Books of the East*, 44, 131, 134.