

Kāri is the name of one of the victims of the human sacrifice (Puruṣamedha) in the Vājasaneyi Saṃhitā,¹ and is there dedicated to 'laughter.' The commentator Mahīdhara² interprets the word as 'worker' (*karaṇa-śīla*), but the St. Petersburg Dictionary suggests that it means a 'jubilant' person (as derived from the root *kr*, 'to praise').

¹ xxx. 6. 20; Taittiriya Brāhmaṇa, | ² On Vājasaneyi Saṃhitā, *loc. cit.*
iii. 4. 2, 1.

Kārīradi is the name of persons mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (ii. 4, 4) as holding a special view of the Udgītha (Sāmaveda Chant).

Kāru, 'poet,' is a word almost confined to the Rigveda.¹ There is evidence that the poet was regarded as a professional man, just as much as the physician (**Bhiṣaj**).² The poets, no doubt, mainly lived at the courts of princes amid their retainers,³ though they would probably also sing the praises of rich merchants. There was probably no essential connexion between the priest and the poet. Though the priest was often a poet, yet poetry can hardly have been restricted to the priestly caste. Indeed, at the horse sacrifice (Aśvamedha) the Śatapatha Brāhmaṇa⁴ expressly requires that one of the singers of panegyrics should be a Rājanya, while the other was a Brāhmaṇa, both singing verses of their own composition. The Anukramaṇī (Index) in several cases⁵ attributes hymns of the Rigveda to princes; and even though this may often be merely the same sort of procedure⁶ as has made Sūdraka the author of the Mṛcchakaṭikā, or Harṣa of the Ratnāvalī, and has given us royal teachers of the Brahman doctrine,⁷ still the Indian tradition evidently saw nothing odd in the idea of non-Brāhmaṇas as poets. Most of the non-sacred poetry has,

¹ i. 148, 2; 165, 12; 177, 5; 178, 3;
ii. 43, 1; iii. 33, 8; 39, 7; v. 33, 7;
vii. 27; 68, 9; 72, 4, etc.; Maitrāyaṇī
Saṃhitā, i. 8, 7; Gopatha Brāhmaṇa,
i. 2, 21.

² ix. 112, 3.

³ vii. 73, 1.

⁴ xiii. 1, 5, 1; 4, 3, 5.

⁵ E.g., x. 92 is attributed to Śaryāta
Mānava.

⁶ See Pischel, *Vedische Studien*, 3, 202.

⁷ Weber, *Episches im vedischen Ritual*,
20, n. 4, sees in Av. xx. a recension
of Kṣatriya character. He also finds
Kṣatriyas in Viśvāmitra and Kakṣivant,
but hardly with reason. Cf. Varṇa.