

Kauṇeya. See **Rajana.**

Kauṇṭha-ravya is mentioned as a teacher in the *Aitareya*¹ and *Śāṅkhāyana Āraṇyakas*.²

¹ iii. 2, 2.

² vii. 14; viii. 2.

Cf. Keith, *Aitareya Aranyaka*, 249.

Kauṇḍinī. See **Pārāśarīkaṇḍinīputra.**

Kauṇḍinya is mentioned as a pupil of **Śāṇḍilya** in the first two *Vaṃśas* (lists of teachers) in the *Bṛhadāraṇyaka Upaniṣad*.¹ See also **Vidarbhīkaṇḍinya**, and the following.

¹ ii. 5, 20; iv. 5, 26 (*Mādhyamīna* = ii. 6, 1; iv. 6, 1, *Kāṇva*).

Kauṇḍinyāyana is mentioned in the first *Vaṃśa* (list of teachers) of the *Mādhyamīna* recension of the *Bṛhadāraṇyaka Upaniṣad*¹ as a pupil of **Kauṇḍinya**, pupil of **Kauṇḍinya** and **Āgniveśya**; in the second² as a pupil of the two **Kauṇḍinyas**, pupils of **Aurṇavābha**, pupil of **Kauṇḍinya**, pupil of **Kauṇḍinya**, pupil of **Kauṇḍinya** and **Āgniveśya**. Neither *Vaṃśa* is of much value.³

¹ ii. 5, 20.

² iv. 5, 26.

³ Eggeling, *Sacred Books of the East*, 12, xxxiv.

Kautasta, a word occurring once in the dual, is apparently a patronymic of **Arimejaya** and **Janamejaya**, two *Adhvaryu* priests at the snake sacrifice described in the *Pañcaviṃśa Brāhmaṇa*.¹

¹ xxv. 15, 3. Cf. Weber, *Indische Studien*, I, 35.

Kautsa ('descendant of Kutsa') is mentioned in the *Śatapatha Brāhmaṇa*¹ as a pupil of **Māhitthi**. A **Kautsa** is also attacked in the *Nirukta*² as denying the value of the Vedas, and there is a strong ritual tradition of hostility to the **Kautsas**.³

¹ x. 6, 5, 9; *Bṛhadāraṇyaka Upaniṣad*, vi. 5, 4 (*Kāṇva* recension only).

² i. 15.

³ E.g., *Āpastamba Śrauta Sūtra*,

x. 20, 12; Hillebrandt, *Vedische Mythologie*, 3, 285. Cf. Weber, *Indian Literature*, 77, 140.