

however, disappeared, for the epic is a product, as it stands, of a later period. See also R̥ṣi.

Kārotara appears to denote in the R̥gveda,¹ and occasionally later,² a 'filter' or 'sieve' for purifying the liquor called **Sura**.

¹ i. 116, 7.

² Vājasaneyi Saṃhitā, xix. 16. 82; Satapatha Brāhmaṇa, xii. 9. 1, 2; Kauṣītaki Brāhmaṇa, ii. 7. Cf. Zimmer, *Altindisches Leben*, 280.

Kārotī is mentioned in the Śatapatha Brāhmaṇa (ix. 5, 2, 15) as a place, or perhaps a river, where **Tura Kāvāṣeṇya** made a fire-altar—that is, as a seat of the fire-cult *par excellence*.

Kārsakeyī-putra ('son of Kārsakeyī') is the name of a man mentioned in the last Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad. In the Kāṇva (vi. 5, 2) recension he is a pupil of Prācinayogīputra; in the Mādhyamdina (vi. 4, 33) recension his teacher's name is Prāśnīputra Āsurivāsin.

Kārṣṇāyasa ('black metal'), a word found in the Upaniṣads,¹ must clearly mean 'iron.' See **Ayas**.

¹ Chāndogya Upaniṣad, iv. 17, 7; Jaiminīya Upaniṣad Brāhmaṇa, iii. 17, 3. Cf. Zimmer, *Altindisches Leben*, 52.

Kārṣman, a word meaning literally 'furrow,' and found only in the R̥gveda,¹ is the designation of the goal in the chariot race. The competitor probably turned round it and came back to the starting-place.²

¹ i. 116, 17; ix. 36, 1; 74, 8.

² Av. ii. 14, 6. Cf. Zimmer, *Altindisches Leben*, 291, 292.

Kārṣmarya is the name of a tree (*Gmelina arborea*) which is often alluded to in the Taittirīya Saṃhitā,¹ the Maitrāyaṇī Saṃhitā,² and the Śatapatha Brāhmaṇa.³

¹ v. 2, 7, 3, 4; vi. 2, 1, 5.

² iii. 2, 6; 7, 9.

³ iii. 4, 1, 6; 8, 2, 17; iv. 3, 3, 6;

vii. 4, 1, 37. Cf. Zimmer, *Altindisches Leben*, 62.