

Kāla, the generic expression for 'time,' first occurs in the Rigveda,¹ where, however, it is used only once, in the late tenth book. It is known to the Atharvaveda,² where Kāla has already developed the sense of time as fate. The word is frequent in the Brāhmaṇas,³ superseding the earlier use of Rtu. The more general division of time is into 'past' (*bhūta*), 'present' (*bhavat*), and 'future' (*bhaviṣyat*).⁴ For other divisions see Ahan, Māsa, Saṃvatsara.

¹ x. 42, 9.

² xix. 53, 54.

³ Satapatha Brāhmaṇa, i. 7, 3, 3;

ii. 4, 2, 4; iii. 8, 3, 36; vii. 2, 2, 21, etc.

⁴ E.g., Sāṅkhāyana Āraṇyaka, vii. 20.

Kālakā is the name of one of the victims at the horse sacrifice (Aśvamedha) in the Yajurveda Saṃhitās,¹ variously identified with a bird² or a chameleon.³

¹ Taittiriya Saṃhitā, v. 5, 15, 1; Maitrāyaṇī Saṃhitā, iii. 14, 16; Vājasaneyi Saṃhitā, xxiv. 35.

² Mahidhara on Vājasaneyi Saṃhitā, loc. cit.

³ Sāyaṇa on Taittiriya Saṃhitā, loc. cit. Cf. Zimmer, *Altindisches Leben*, 99.

Kāla-kāṇja.—In the Atharvaveda¹ mention is made of the Kālakāṇjas as being in the sky. Both Roth² and Zimmer³ hold that some constellation is meant. But as the defeat of the Kālakāṇjas is one of Indra's exploits,⁴ it is doubtful whether any stress can be laid on that interpretation of the passage in the Atharvaveda. Whitney⁵ suggests that the three stars of Orion are meant, Bloomfield⁶ that the galaxy or the stars in general are intended.

¹ vi. 80, 2.

² St. Petersburg Dictionary, s.v.

³ *Altindisches Leben*, 353.

⁴ Kāthaka Saṃhitā, viii. 1. Cf. also Maitrāyaṇī Saṃhitā, i. 6, 9; Taittiriya Brāhmaṇa, i. 1, 2, 4-6; Kauṣītaki Upaniṣad, iii. 1.

⁵ Translation of the Atharvaveda, 341.

⁶ *Hymns of the Atharvaveda*, 500; *Journal of the American Oriental Society*, 15, 163-169.

Cf. Weber, *Indische Studien*, i, 410, 414 et seq.; 3, 465; Oertel, *Journal of the American Oriental Society*, 19, 121.