

Kavaṣa denotes a 'corselet' or 'breastplate' in the Atharvaveda¹ and later.² There is nothing to show whether it was made of metal, but that it was so is quite possible (see **Varman**). The Atharvaveda³ refers to a 'corselet-strap' (*kavaca-pāśa*), which may point to a linen corselet such as those known to Herodotus.⁴

¹ Av. xi. 10, 22 (*kavacin*).

² Śatapatha Brāhmaṇa, xiii. 2, 2, 7; Aitareya Brāhmaṇa, vii. 19, 2; Nirukta, v. 25 (*kavaca*); Śatapatha Brāhmaṇa, xiii. 1, 6, 3; 4, 1, 5; Aitareya Brāhmaṇa, iii. 48; Vājasaneyi Saṃhitā, xvi. 45 (*kavacin*).

³ xi. 10, 22.

⁴ Bloomfield, *Hymns of the Atharvaveda*, 129, and Whitney, *Translation of the Atharvaveda*, 659, seem to recognize coats of mail only.

Kavaṣa is mentioned in a hymn of the Rigveda¹ as one of those whom, together with the **Druhyu** king, Indra overthrew for the **Ṛtsus**. The *Anukramaṇī* (Index) also attributes to him the authorship of several hymns of the Rigveda, including two (x. 32. 33) that deal with a prince **Kuruśravaṇa** and his descendant **Upamaśravas**. There seems no reason to doubt this attribution, which is accepted by both Zimmer² and Geldner.³ The former holds that **Kavaṣa** was the Purohita of the joint tribes named **Vaikarna**, in whom he sees the Kuru-Krivi (Pañcāla) peoples, and that **Kavaṣa** in that capacity is mentioned in the Rigveda as representative of those peoples. He also suggests that the language of Rigveda x. 33, 4 is best explained by the reduced position in which the Kuru-Krivis found themselves on their defeat by the **Ṛtsus**. Ludwig,⁴ on the other hand, thinks that **Kavaṣa** was the priest of the five peoples. Geldner⁵ holds that **Kavaṣa** was the Purohita of **Kuruśravaṇa**, by whose son, **Upamaśravas**, he was ill-treated, and that he composed Rigveda x. 33 to deprecate the anger of his royal master. Hopkins⁶ thinks that he was a king.

In the Brāhmaṇas of the Rigveda⁷ mention is made of

¹ vii. 18, 12.

² *Altindisches Leben*, 127.

³ *Vedische Studien*, 2, 150.

⁴ Translation of the Rigveda, 3, 139.

⁵ *Loc. cit.*

⁶ *Journal of the American Oriental Society*, 15, 261, 263.

⁷ Aitareya Brāhmaṇa, ii. 19; Kauṣītaki Brāhmaṇa, xii. 1, 3.

Cf. Weber, *Indische Studien*, 3, 459; Lanman, *Sanskrit Reader*, 386, 387; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 50.

