

and his descendants are called Pajras.⁵ In a hymn of the Rigveda⁶ he celebrates the prince Svanaya Bhāvya, who dwelt on the Sindhu (Indus), as having bestowed magnificent gifts on him; and the list of Nārāśaṃsas ('Praises of Heroes') in the Śāṅkhāyana Śrauta Sūtra⁷ mentions one by Kakṣivant Auśija in honour of Svanaya Bhāvayavya. In his old age he obtained as a wife the maiden Vṛcayā.⁸ He appears to have lived to be a hundred,⁹ the typical length of life in the Vedas. He seems always to be thought of as belonging to the past, and in a hymn of the fourth book of the Rigveda¹⁰ he is mentioned with the semi-mythical Kutsa and Kavi Uśanas. Later, also, he is a teacher of bygone days.¹¹

In Vedic literature he is not connected with Dirghatamas beyond being once mentioned along with him in a hymn of the Rigveda.¹² But in the Bṛhaddevatā¹³ he appears as a son of Dirghatamas by a slave woman, Uśij.

Weber¹⁴ considers that Kakṣivant was originally a Kṣatriya, not a Brāhmaṇa, quoting in favour of this view the fact that he is mentioned beside kings like Para Ātṇāra, Vitahavya Śrāyasa, and Trasadasyu Paurukutsya.¹⁵ But that these are all kings is an unnecessary assumption: these persons are mentioned in the passages in question undoubtedly only as famous men of old, to whom are ascribed mythical sacrificial performances, and who thus gained numerous sons.

⁵ Rv. i. 126, 4.

⁶ i. 126.

⁷ xvi. 4, 5.

⁸ Rv. i. 51, 13.

⁹ Rv. ix. 74, 8.

¹⁰ iv. 26, 1.

¹¹ Av. iv. 29, 5; xviii. 3, 15; Aitareya Brāhmaṇa, i. 21, 6, 7; Jaiminiya Upaniṣad Brāhmaṇa, ii. 6, 11.

¹² viii. 9, 10

¹³ iv. 11 *et seq.*

¹⁴ *Episches im vedischen Ritual*, 22-25.

¹⁵ Taittiriya Saṃhitā, v. 6, 5, 3; Kāthaka Saṃhitā, xxii. 3; Pancaviṃśa Brāhmaṇa, xxv. 16, 3. Cf. xiv. 11, 16.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221, 236, n. 1; Ludwig, *Translation of the Rigveda*, 3, 102; Geldner, *Rigveda, Kommentar*, 23, 24.

Kaṅka is the name of a bird, usually taken to mean 'heron',¹ but, at any rate in some passages, rather denoting some bird of prey.² It first appears in the Yajurveda Saṃhitās.³

¹ Zimmer, *Altindisches Leben*, 92.

² Roth, *St. Petersburg Dictionary*, s.v. Cf. Śāṅkhāyana Āraṇyaka, xii. 13.

³ Taittiriya Saṃhitā, v. 4, 11, 1

(*kaṅka-cit*, an altar piled in the form of a heron); Vājasaneyi Saṃhitā, xxiv. 31; Maitrāyaṇī Saṃhitā, iii. 14, 12; Sāmaveda, ii. 9, 3, 6, 1