

excepting the fox went for his bath and the fox stood watch over the carcass of the lion. First came the tiger after his bath. The fox looked worried and the tiger asked him the reason why. The fox said "Comrade, the rat says with arrogance that he it was that killed the lion. My pride does not allow me to eat what the rat claims to be his kill." Hearing this the proud tiger left the place saying "Let me see whether I can kill my prey without the help of anybody."

Sometime later the rat came after its bath. The sly fox said "My friend, the mongoose says that the flesh of a lion is poison. It says "Let the rat eat it and die." Hearing this the rat went its way.

Then came the mongoose. The fox threatened it and it went away. The fox then ate the flesh of the lion by himself and was contented.

Kaṇika then said that the Kings should use such tricks against their enemies. (Chapter 139, Ādi Parva).

KAṆIKA II. There is a statement in Mahābhārata about another brahmin of the Bharadvāja family who was also well-versed in Kūṭanīti. He was an adviser to Śatruñjaya, King of Sauvīra. (Chapter 140, Śānti Parva).

KĀNĪNA. A child born to an unmarried woman. Vyāsa, Karṇa, Śibi, Aṣṭaka, Pratardana, and Vasūmān were Kānīnas.

KAṆJALA. See under Dharmaśarmā.

KAṆKA I. One of the seven famous archers of the Vṛṣṇi dynasty. The seven are : Kṛtavarmā, Anādhṛṣṭi, Samīka, Samitiñjaya, Kaṅka, Śaṅku and Kuntī. (Chapter 14, Sabhā Parva).

KAṆKA II. A King of ancient India. (Śloka 233, Chapter 1, Ādi Parva).

KAṆKA III. A bird, son of Surasā. (Śloka 69, Chapter 66, Ādi Parva).

KAṆKA IV. The name which Dharmaputra bore when he spent his life incognito at the palace of the King of Virāṭa. (See under Dharmaputra).

KAṆKA V. A place of habitation of ancient India. This place was given to Dharmaputra as a gift by the inhabitants of the place. (Chapter 51, Sabhā Parva).

KAṆKAṆA. A follower of Skandadeva. (Śloka 16, Chapter 46, Śalya Parva).

KAṆṬAKINĪ. A follower of Skandadeva. (Śloka 16, Chapter 46, Śalya Parva).

KĀNTĀRAKA. A city in South India. There is a reference in Mahābhārata, Sabhā Parva, Chapter 31, Verse 16, about the conquest of this place by Sahadeva. Modern scholars are of the opinion that Kāntāraka is situated on the banks of the river Venā.

KAṆṬARĪKA. An ancient sage. He was a worker of his gotra. It was in this family that the pre-eminent Brahmadata was born. (Chapter 342, Śānti Parva).

KĀNTI. A city in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 40).

KĀNTIVRATA. A Vrata observed in the month of Kārttika. It consists in offering worship to Balarāma and Śrī Kṛṣṇa and taking food only at night. By observing this Vrata for one year, beauty, longevity and health can be obtained. (Agni Purāṇa, Chapter 177).

KAṆVA I. (KĀŚYAPA).

1) *General information.* Kaṇva attained Purāṇic fame as the father who brought up Śakuntalā. From Ṛgveda

it can be gathered that the Kaṇva family was very prominent among the Ṛṣi families of ancient India. Because he was born in the family of sage Kaśyapa, son of Brahmā, Kaṇva was known as Kāśyapa also. Kaṇva's father was Medhātithi as could be seen by a reference to him in Śloka 27, Chapter 208 of Śānti Parva as Medhātithisuta. Kaṇva was staying in a hermitage on the banks of the river Mālinī, with a number of disciples.

2) *Kaṇvāśrama.* Vana Parva of Mahābhārata states that Kaṇvāśrama was on the northern shore of the river Praveṇī. According to certain critics Kaṇvāśrama was situated on the banks of the river Cambal, four miles to the south of 'Kota' in Rājputānā.

3) *How Kaṇva got Śakuntalā.* Once Viśvāmitra started a severe penance and Indra desiring to obstruct the attempt sent the enchanting Menakā to entice him. They fell in love with each other and soon Menakā bore a girl. The parents left the child in the forest and went their way. Birds (Śakuntas) looked after her for some time and so she was named Śakuntalā. Accidently Kaṇva came that way and took the child to his Āśrama.

4) *The Yāga of Bharata.* Bharata, son of Duśyanta, performed a peculiar type of Yāga called 'Govitata' with Kaṇva as the chief preceptor to officiate. (Śloka 130, Chapter 74, Ādi Parva).

5) *Kaṇva and Duryodhana.* Once Kaṇva narrated to Duryodhana how Mātali and his wife Sudharmā went to him in search of a suitable husband to their daughter Guṇakeśī. (Chapter 97, Udyoga Parva, M.B.).

6) *Kaṇva, a sage of the east.* When Śrī Rāma returned to Ayodhyā after his exile many sages from many different parts came to visit him. Kaṇva was one of those who came from the east. The others who came along with him were, Vasiṣṭha, Atri, Viśvāmitra, Gautama, Jamadagni, Bharadvāja, Sanaka, Śarabhaṅga Durvāsa, Mataṅga, Vibhāṇḍaka and Tumburu.

7) *Kaṇva and Ṛgveda.*

(i) There are ten Maṇḍalas in Ṛgveda. The Maṇḍalas from two to seven are written by different Ṛṣi families. The second Maṇḍala was written by the Bhārgava family of ṛṣis, the third by the Viśvāmitra family, the fourth by that of Vāmadeva, the fifth by Atri, the sixth by that of Bharadvāja and the seventh by the family of Vasiṣṭha. Fifty Sūktas of the first Maṇḍala and the whole of the eighth Maṇḍala were written by Kaṇva.

(ii) Kaṇva had a son named Medhātithi. Sūkta twelve of Anuvāka four in the first Maṇḍala of Ṛgveda is written making Medhātithi a sage.

(iii) Kaṇva had a daughter named Indīvaraprabhā by Menakā. (Kathāsaritsāgara). (See under Candrāvaloka and Kasyapa I).

KAṆVA II. A King of Pūruvāṁśa. (Pūru dynasty). He was the son of the brother of Santurodha, father of Duśyanta. His father was Pṛitiratha and he also had a son named Medhātithi. (Agni Purāṇa).

KĀṆVAŚIRAS. A caste. Originally they were Kṣatriyas. In Mahābhārata, Anuśāsana Parva, Chapter 35, Verse 17 we find that they were reduced to low caste because of their being jealous of the superiority of the Brāhmaṇas.

KANYĀHRADA. A sacred place. If one stayed in this place for a while one would attain Devaloka. (Chapter 25, Anuśāsana Parva).