

Kātyāyanī Vratam—was observed by the girls of the *Vraja* early in the season of *Hemanta*. After bathing in the *Yamunā*, they made a figure of the *Devī* with sand, and worshipped it as the representation of the *Devī* for a month. Their object was to win *Kṛṣṇa* as their husband. Prayers were also sent to *Bhadrakālī* by rising early and bathing in the *Yamunā*. To test their sincerity *Kṛṣṇa* saw them one day playing in the river naked leaving their clothes on the banks. He removed these to the top of a *Nīpa* tree near by. The girls asked for the return of their clothes, and threatened to report to the king. *Kṛṣṇa* asked them to receive their clothes from him. He said that their vow was fruitless as they bathed naked, and he returned their clothes on their saluting him with both their arms. He then blessed them and asked them to go back to the *Vraja* which they did.

Bhā. X. 22. 1-27.

Kādambarī—a *yoginī*.

Br. IV. 31. 80.

Kādraveyas—a class of snakes with several heads mentioned in verses;¹ subject to *Garuḍa*; *Śeṣa*, *Vāsuki* and others belong to this group.²

¹ Vā. 52. 20; 62. 180; 69. 74; Br. III. 7. 31. ² Vi. I. 21. 20, 21.

Kādrupingākṣi—a *Kaśyapa* and a *Trayārṣeya*.

M. 199. 13.

Kānanasthtālī—a fearful forest between the hills *Puṣpakaśaila* and *Mahāmegha*.

Vā. 38. 71-8.

Kānīna—the son of *Devadatta* alias *Agniveśya*. He was the sage *Jātūkarnīja* (*Jātukarṇa-Burnouf*). He was a manifestation of *Fire God*. With him originated the *Brahma-kula-Āgniveśyāyana*.

Bhā. IX. 2. 21-22.