

Kūrma, the 'tortoise,' is mentioned frequently in the later Saṃhitās<sup>1</sup> and Brāhmanas,<sup>2</sup> but nothing is said of its characteristics. See also Kaśyapa.

<sup>1</sup> Av. ix. 4, 16; Taittiriya Saṃhitā, ii. 6, 3, 3; v. 2, 8, 4, 5; 7, 13, 1; Maitrāyaṇī Saṃhitā, iii. 15, 3; Vājasaneyi Saṃhitā, xxiv. 34, etc.

<sup>2</sup> Śatapatha Brāhmaṇa, i. 6, 2, 3; vi. 1, 1, 12, etc.  
Cf. Zimmer, *Altindisches Leben*, 95; Macdonell, *Vedic Mythology*, p. 153.

Kūśāmba Svāyava Lātavya is mentioned in the Pañcaviṃśa Brāhmaṇa<sup>1</sup> as a priest. His name apparently means<sup>2</sup> Kūśāmba,<sup>3</sup> of the Lātavya clan, son of Svāyu.

<sup>1</sup> viii. 6, 8.

<sup>2</sup> The form is peculiar, as Kuśāmba would be expected.

<sup>3</sup> Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2.

Kṛkalāsa denotes the 'chameleon' mentioned in the list of sacrificial victims at the horse sacrifice in the Yajurveda<sup>1</sup> and later.<sup>2</sup> The female chameleon, Kṛkalāśī, is also referred to in the Brāhmaṇas.<sup>3</sup> See Godhā and Śayaṇḍaka.

<sup>1</sup> Taittiriya Saṃhitā, v. 5, 19, 1; Maitrāyaṇī Saṃhitā, iii. 14, 21; Vājasaneyi Saṃhitā, xxiv. 40.

<sup>2</sup> Bṛhadāraṇyaka Upaniṣad, i. 5, 22.

<sup>3</sup> Jaiminiya Brāhmaṇa, i. 221 (*Journal of the American Oriental Society*, 18, 29), Śātyāyanaka in Śāyaṇa on Rv. viii. 91. Cf. Zimmer, *Altindisches Leben*, 95.

Kṛka-vāku, the 'cock,' being named in the Atharvaveda<sup>1</sup> with sheep, goats, and other domesticated animals, was presumably tamed.<sup>2</sup> In the list of victims at the horse sacrifice in the Yajurveda,<sup>3</sup> it appears as dedicated to Savitr: Yaska<sup>4</sup> explains this by the fact that it declares the time of day (*kālānuvāda*). The commentator Mahidhara<sup>5</sup> explains the name by *tāmra-cūḍa*, 'red-crested.' It is of course onomatopoeic ('calling kṛka').<sup>6</sup> See also Kukkuṭa.

<sup>1</sup> v. 31, 2. Cf. x. 136, 10.

<sup>2</sup> Cf., however, Śāyaṇa on Taittiriya Saṃhitā, v. 5, 18, 1, who says that it is a 'forest' Kukkuṭa.

<sup>3</sup> Taittiriya Saṃhitā, loc. cit.; Maitrāyaṇī Saṃhitā, iii. 14, 15; Vājasaneyi Saṃhitā, xxiv. 35.

<sup>4</sup> Nirukta, xii. 3.

<sup>5</sup> On Vājasaneyi Saṃhitā, loc. cit.

<sup>6</sup> Schrader, *Prehistoric Antiquities*, 251; Weber, *Indische Studien*, 18, 285.

Cf. Zimmer, *Altindisches Leben*, 91.