

Kulikaya is the form in the Taittiriya Saṃhitā¹ of the name of an animal, apparently a kind of fish, as explained by Mahīdhara in his commentary, which is called Kulipaya in the Vājasaneyi Saṃhitā,² and Purikaya in the Atharvaveda,³ variants probably due to the faulty tradition of an unfamiliar name.

¹ v. 5, 13, 1.

² xxiv. 21. 35.

³ xi. 2, 25. The commentator reads Pulikaya, as in the Maitrāyaṇī Saṃ-

hitā, iii. 14, 2. See Whitney, Translation of the Atharvaveda, 624.

Cf. Zimmer, *Altindisches Leben*, 96.

Kulikā is the name of a bird mentioned in the list of victims at the horse sacrifice in the Vājasaneyi Saṃhitā.¹ The Maitrāyaṇī Saṃhitā² has Pulikā instead.

¹ xxiv. 24.

² iii. 14, 5.

Cf. Zimmer, *Altindisches Leben*,

94.

Kuluṅga is the name of an animal, perhaps a gazelle, mentioned in the list of victims at the horse sacrifice in the Yajurveda.¹

¹ Taittiriya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 9, 13 (with the variant Kulaṅga); Vājasaneyi Saṃhitā, xxiv. 27. 32.

Cf. Zimmer, *Altindisches Leben*, 83.

Kulmala seems, in the Atharvaveda,¹ the Maitrāyaṇī Saṃhitā,² and the Śatapatha Brāhmaṇa,³ to denote the neck of an arrow in which the shaft is fixed.

¹ iv. 6, 5; v. 18, 15.

² iii. 8, 1, 2.

³ iii. 4, 4, 14.

Kumala-barhis is mentioned in the Pāṇcaviṃśa Brāhmaṇa (xv. 3, 21) as the seer of a Sāman or Chant.

Kumāra Hārīta is mentioned in the first Vaṃśa (list of teachers) in the Brhadāranyaka Upaniṣad¹ as a pupil of Gālava.

¹ ii. 5, 22 (Mādhyandina=ii. 6, 3, Kūṇva).

Kulmāṣa, a word mentioned by the Chāndogya Upaniṣad¹ in the plural, is interpreted by the commentator as 'bad beans' (*kutsitā māṣāḥ*), a version adopted by Böhtlingk in his

¹ i. 10, 2, 7.