

Kauru-pañcāla, 'belonging to the Kuru-Pañcālas,' is an epithet of **Āruṇi** in the Śatapatha Brāhmaṇa (xi. 4, 1, 2), and a practice of those tribes is designated by this word in the same work (i. 7, 2, 8).

Kaulakāvati are two persons mentioned in the Maitrāyaṇī Saṃhitā (ii. 1, 3) as having given advice, in the capacity of priests, to **Rathaprotā Dārbhya**.

Kaulāla is a word denoting a hereditary potter ('son of a *kulāla* or potter') according to the commentator Mahīdhara on the Vājasaneyi Saṃhitā.¹ The other Saṃhitās² have **Kulāla**.

¹ xxx. 7.

² Maitrāyaṇī Saṃhitā, ii. 9, 5; | Kāṭhaka Saṃhitā, xvii. 13, and cf. Vājasaneyi Saṃhitā, xvi. 27.

Kaulitara is mentioned in the Rīgveda¹ as a **Dāsa**. Apparently the name is an epithet of **Śambara**, meaning 'son of Kulitara': this points to Śambara having been a terrestrial foe, and not a mere demon.²

¹ iv. 30. 14.

² Cf. Hillebrandt, *Vedische Mythologie*, | 3, 273; Macdonell, *Vedic Mythology*, pp. 64, 161.

Kaulīka, like **Kulikā**, is the name of some sort of bird in the list of victims at the Aśvamedha, or horse sacrifice, in the Yajurveda.¹

¹ Vājasaneyi Saṃhitā, xxiv. 24; Maitrāyaṇī Saṃhitā, iii. 14, 5.

Kauśāmbeya is the patronymic ('descendant of Kuśāmba') of a teacher **Proti** in the Śatapatha Brāhmaṇa¹ according to the St. Petersburg Dictionary: a view supported by the fact that **Kuśāmba** actually occurs as the name of a man in the Pañcaviṃśa Brāhmaṇa.² It is, however, possible that the word means a 'native of the town Kauśāmbī' as understood by Harisvāmin in his commentary on the Śatapatha Brāhmaṇa.³

¹ xii. 2, 2, 13; Gopatha Brāhmaṇa, i. 2, 24.

² viii. 6, 8. The name is also found later (in the Epic) in the form of Kuśāmba.

³ Eggeling, *Sacred Books of the East*, 44, 153, n. 5. Cf. Weber, *Indische Studien*, 1, 193; Rhys Davids, *Buddhist India*, 3, 36; Oldenberg, *Buddha*, 397.