

Ku-muda is the name of a plant mentioned with other water plants in one passage of the Atharvaveda.¹ It is no doubt the white water-lily (*Nymphaea esculenta*), being the name of that plant in post-Vedic Sanskrit also.

¹ iv. 34, 5. Cf. Zimmer, *Altindisches Leben*, 70.

Kumba is mentioned with **Opāśa** and **Kurīra** as an ornament of women's hair in the Atharvaveda.¹ Geldner² thinks that, like those two words, it originally meant 'horn,' but this is very doubtful. Indian tradition³ simply regards the term as denoting a female adornment connected with the dressing of the hair.

¹ vi. 138, 3.

² *Vedische Studien*, I, 131.

³ Sāyaṇa on Av. vi. 138, 3.

Cf. Zimmer, *Altindisches Leben*, 265;

Bloomfield, *Hymns of the Atharvaveda*, 538, 539; Whitney, Translation of the Atharvaveda, 348; Caland, *Über das rituelle Sūtra des Baudhāyana*, 59.

Kumbyā or **Kumvyā** is a word mentioned after **Rc**, **Yajus**, **Sāman**, and **Gāthā** in the Śatapatha Brāhmaṇa¹ to denote a form of speech. In the Aitareya Āraṇyaka² it appears as one of the forms of measured speech together with **Rc** and **Gāthā**. The precise meaning of the term is unknown. Weber³ suggests the sense 'refrain.'

¹ xi. 5, 7, 10.

² ii. 3, 6.

³ *Indische Studien*, 10, III, n.

Cf. Keith, *Aitareya Āraṇyaka*, 221; Eggeling, *Sacred Books of the East*, 44, 101.

Kumbha is a word of frequent occurrence in the Rigveda,¹ as well as later,² and denotes a 'pot.' Usually no doubt made of clay, it was easily broken.³ See also **Ukhā**.

¹ i. 116, 7; 117, 6; vii. 33, 13, etc.

² Av. i. 6, 4; iii. 12, 7, etc.; Vāja-saneyi Saṃhitā, xix. 87, etc.

³ Rv. x. 89, 7.

Cf. Schrader, *Prehistoric Antiquities*, 367.

Kumbhī-nasa ('pot-nosed') is the name of an animal mentioned in the list of victims at the horse sacrifice (**Aśva-medha**) in the Taittirīya Saṃhitā.¹ Possibly some sort of snake is meant, as in the later literature.

¹ v. 5, 14, 1. Cf. Zimmer, *Altindisches Leben*, 95; St. Petersburg Dictionary, s. 3.