

Kuya-vāc ('evil-speaking') appears in one passage of the Rigveda¹ to denote a demon slain by Indra, probably as a personification of the barbarian opponents of the Āryans. The expression *mṛdhra-vāc* ('speaking insultingly') is similarly used of barbarians in the Rigveda.²

¹ i. 174, 7.

² v. 29, 10; 32, 8. See *Dasyu*.

Kurīra, like **Opāsa** and **Kumba**, denotes some sort of female head ornament in the description of the bride's adornment in the wedding hymn of the Rigveda¹ and in the Atharvaveda.² According to the Yajurveda Samhitās,³ the goddess Sinivālī is described by the epithets *su-kaṣṭardā*, *su-kurīra*, *so-opāsā*, as wearing a beautiful head-dress.

According to Geldner,⁴ the word originally meant 'horn'; but this is uncertain, as this sense is not required in any passage in which the term occurs.⁵

¹ x. 85, 8.

² vi. 138, 3.

³ Taittirīya Samhitā, iv. 1. 5. 3: Maitrāyaṇī Samhitā, ii. 7. 5; Vājasaneyī Samhitā, xi. 56.

⁴ *Vedische Studien*, I, 131, 132.

⁵ Gopatha Brāhmaṇa, i. 3, 21

(= *vaitāna Sūtra*, xi. 22), cited by Geldner, is quite vague.

Cf. Zimmer, *Altindisches Leben*, 265; Bloomfield, *Hymns of the Atharvaveda*, 539; Whitney, Translation of the Atharvaveda, 348; Caland, *Über das rituelle Sūtra des Baudhāyana*, 59.

Kurīrin ('having a **Kurīra**') is a word occurring in an ambiguous passage of the Atharvaveda,¹ in which it may be taken either as a noun meaning a 'crested animal,' perhaps as Zimmer² suggests the 'peacock,' or as an epithet of the word **Aja**, 'goat,' in which case it might mean 'horned.' But even in the latter alternative a metaphorical application of the word seems sufficient, just as in the **Pañcaviṃśa Brāhmaṇa**³ **Opāsa** is used of the horns of cattle, and thus renders unnecessary the adoption of Geldner's⁴ view that the original meaning of **Kurīra** is 'horn.'

¹ v. 31, 2.

² *Altindisches Leben*, 91.

³ xiii. 4, 3.

⁴ *Vedische Studien*, I, 139.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 457, 539; Weber, *Indische Studien*, 18, 285; Whitney, Translation of the Atharvaveda, 279.