

manap.): V, 164, 5707 (pitted against Kṛpa).—§ 572 (Rathātirathasaṅkhyānap.): V, 170, 5883 (a ratha in the army of Yudhishthira).—§ 573 (Ambopākhyānap.): V, 194, 7598 (Yudhāmanyū^oau); 196, 7624 (Pāncālyau . . . Yudhāmanyū^oau), (κ) 7638 (Pāncālyau Yudhāmanyū^oau).—§ 576 (Bhagavadgītāp.): VI, 15, 606 (protects the right wheel of Arjuna); 19, 714 (Pāncālyau Yudhāmanyū^oau, protectors of Arjuna's wheels); 25, 835.—§ 585 (Bhīshmavadhap.): VI, 98, 4494 (protects the right wheel of Arjuna).—§ 589 (Dronābhishekap.): VII, 10, 345 (Pāncāleshūttamanap.).—§ 592 (Samcāptakavadhap.): VII, 21, 904, 909; 23, 957 (proceeded against Drona, description of his horses); 25, 1101 (fought with Aṅgada).—§ 593 (Abhimanyuvadhap.): VII, 35, 1510.—§ 597 (Pratijñāp.): VII, 83, 2951 (Pāncālyanap.).—§ 598 (Jayadrathavadhap.): VII, 85, 3048 (Pāncālyanap.).—§ 599 (do.): VII, 91, 3252 (cakrarakshau Pāncālyau Yudhāmanyū^oau); 92, 3289, 3290; 130, 5336 (cakrarakshau tu Pāncālyau Yudhāmanyū^oau), 5345, 5346 (Pāncālyanap.), 5347 (brother of Yudhāmanyu), 5351 (Yudhāmanyū^oau, defeated by Duryodhana); 137, 5629; 146, 6289 (only B.); 147, 6346 (cakrarakshau . . . Yudhāmanyū^oau).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6765; 177, 8059 (Yudhāmanyū^oau); 179, 8119 (do.).—§ 604 (Karnap.): VIII, 6, 174 (among the slain).—§ 605 (do.): VIII, 11, 428 (cakrarakshau tu Pāncālyau Yudhāmanyū^oau); 30, 1231.—§ 608 (do.): VIII, 61, 3080 (attacked by Kṛtavarma), 3123, 3125 (vanquished by Kṛtavarma), 63, 3199 (prsthākarakshau . . . Yudhāmanyū^oau); 67, 3374 (Yudhāmanyuḥ co^oāc ca gurau prsthāto mān rakshatām, says Arjuna); 75, 3812 (Sṛjāyā, fought with Sushena), 3816 (slew Sushena); 79, 4029; 82, 4195, 4200.—§ 609 (Chalyap.): IX, 1, 31 (among the slain).—§ 612 (Hradapravecap.): IX, 30, 1726.—§ 616 (Sauptikap.): X, 8, 353 (slain by Aśvatthāman).—§ 620 (Chradhap.): XI, 26, 789 (his body is cremated).—§ 795 (Svargārohanap.): XVIII, 18, 27 (bhṛatarau . . . Yudhāmanyū^oau). Cf. Pāncālya (sg. and dual.), Sṛjāya.

Uttanka (so B., C. mostly Uta^o), a rshi. § 11 (Parvasaṅgr.): I, 2, 364.—§ 17 (cf. Paushyap.): U. was the disciple of Veda; having resisted the temptations of the wife of Veda, he obtained leave to depart, but first wished to bring Veda some gratuity for his instruction, and having uttered this wish two times, he was ordered to procure the ear-rings of Paushya's queen for the wife of Veda. Having met with a bull (Aīrāvata) and a man (Indra) mounted upon it, he ate of the dung and drank of the urine (amṛta) of that bull, "as his master had formerly done." Coming to the abode of Paushya, he could not discover the queen before he had purified himself properly from the leavings of his last meal. He and Paushya cursed one another. Having obtained the ear-rings, U. returned to his master. On the road Takshaka, the king of the serpents, in the shape of a mendicant, stole the ear-rings and proceeded to Nāgaloka. Indra, with the thunderbolt, made a hole through which U. entered the Nāgaloka, where he hymned the serpents. He there saw two damsels (= Dhātṛ and Vidhātṛ) sitting over a loom, weaving a fabric with black and white threads (night and day), further, he saw a wheel (= the year) with twelve spokes (= the months) turned by six boys (= the seasons), and then a man (Parjanya) mounted on a horse (Agni). At the injunction of the man U. blew into the anus of the horse, whence there issued flames of fire with smoke, which were about to consume the Nāgaloka.

Takshaka then gave back the ear-rings and U. was borne by the horse to his master's abode. His master explained to him all he had seen during his journey. U. then proceeded to Hāstinapura and told Janamejaya, who had some time before returned victorious from Takshāçilā, to burn Takshaka, who had bitten Parikshit to death, and caused Kāçyapa to turn back without relieving Parikshit, at a snake-sacrifice: I, 3, 747 (°nāmānam), 748, 749, 753, 756, 757 (Uta^o also C.), 758, 759, 761, 762, 763, 764, 765, 770, 771, 772, 773, 776, 778, 779, 780, 787, 789, 790, 791, 793, 796, 805, 815, 816, 818, 819, 820, 821, 822, 823, 832, 833, (836), (840), 848, 849, 850.—§ 56 (Parikshit): I, 50, 1991 (rsher U^oaya, sc. parābhavaṁ, all. to § 17).—§ 57 (Janamejaya): I, 50, 2014 (°sya priyaṁ kartum, do.).—§ 474b (Dhundhumārop.): III, 201, 13491 (maharshih), 13492, (13494), 13504, (13505), 13507 (gratified Vishnu who granted him boons).—§ 476 (do.): III, 202, 13523, 13524, (13525); 203, 13546, 13550 (U. urged Bhṛhadaçya to slay Dhundhu, but Bhṛhadaçya directed him to Kuvālāçya).—§ 478 (do.): III, 204, 13589 (°āçramāṇe), 13591 (°āçramābhyāse, there Dhundhu had his abode), 13592, 13594, 13619 (U. accompanied Kuvālāçya when he set out to slay Dhundhu).—§ 784b (Anugītāp.): When Kṛshṇa, on his way from Hāstinapura to Dvārakā, had entered the desert, he beheld U., who enquired whether he came after having reconciled the Kurus and the Pāṇḍavas. Kṛshṇa told him the matter; filled with wrath U. threatened to curse him; Kṛshṇa warned U. (who had practised brahmacharya from the day of his infancy) against destroying his penances [by a curse] (XIV, 53). U. agreed that Kṛshṇa should first tell him "that faultless adhyātma", and Kṛshṇa explained his own identity with the creator and destroyer of all things. "R., V., Dai., Y., G., Rā., N., and Aps. have sprung from me; etc. Dharma, whose essence is compassion for all creatures, is my eldest-born offspring, and has sprung from my mind; I am Vishnu, Brahmān, and Çakra (i.e. Indra)." He always acts as those beings in whose order he lives (XIV, 54). U. prevailed upon Kṛshṇa to show him his eternal Vaiçhāyava or universal form, and praised Kṛshṇa, who granted him the boon to have water wherever he wished for it (water being scarce in such deserts) by thinking of Kṛshṇa. Once, when U. was wandering thirsty in the desert, and thought of Kṛshṇa, he saw a naked Cāṇḍāla (mātāṅga) all besmeared with dirt, surrounded by a pack of dogs, and carrying a sword, and bow, and arrows; from his urinary organs there issued copious streams of water; he invited U. to accept this water; U. refused and even censured Kṛshṇa, the Cāṇḍāla disappeared. Kṛshṇa came and said that the Cāṇḍāla was Indra, whom he had ordered to give amṛta to U. in the form of water, and that Indra at first had refused to do it, but at last had agreed on the condition that U. should accept it in that way. Kṛshṇa ordained that on those days in which U. would feel a desire for water, there should rise clouds raining savoury water over this desert and that they should be named U.-clouds; even to this day such clouds shower rain on the arid desert (XIV, 55): Asked by Janamejaya about the penances of U., Vaiçampāyana related that U.'s preceptor Gautama, having permitted thousands of disciples to return home, was so pleased with the devotion of U. that he would not dismiss him, even after 100 years, and decrepitude overtook U.; one day when he threw the load of fuel he had fetched on the earth, one of his matted locks, white as silver,