

had become entangled with the load and fell on the earth; beholding that sign of old age, *U.* gave himself up to loud lamentations; the beautiful daughter of his preceptor, at the command of her father, sought to hold the tears of *U.* in her hands, but her hands seemed to burn with the dropping tears, and she was obliged to let them fall on the earth; the earth was unable to hold them. Asked by *Gautama*, *U.* explained the matter. *Gautama* permitted him to leave him; as *U.* spoke of the fee, *Gautama* said that he was already highly gratified and that if *U.* became a young man of sixteen years, he would give him his daughter in marriage. *U.* again became a youth and accepted the maiden. As he spoke of the fee to his preceptor's wife, *Ahalyā* said that she was already gratified. *U.*, however, insisted, and *Ahalyā* then commanded him to bring her the celestial ear-rings which were borne by the wife of *Saudāsa*, who had [through the curse of *Çaktri*] become a cannibal. *Gautama* blamed *Ahalyā* that she had sent *U.* to the cannibal. *Ahalyā* said that she had done it unknowingly, and that *Gautama* would protect *U.* *U.* met *Saudāsa* in a deserted forest (XIV, 56). *Saudāsa* was of frightful mien, wearing a long beard smeared with human blood, and looking like a second *Yama*; he congratulated himself that he had met *U.* at the sixth hour of the day when he was in search of food; *U.* maintained that while one is employed for the sake of his preceptor, one should not be injured; at last they agreed that when he had brought his preceptor the ear-rings he should come back; *Saudāsa* told *U.* to go and see the queen *Madayanti* (near a forest fountain), as he could not himself see her at the sixth hour. *Madayanti* told *U.* to bring her some sign from her husband, as these ear-rings, when placed on the earth, would be stolen by the *Nāgas*, if worn by one who is impure from eating, they would be taken away by the *Yakshas*, and if the wearer fell asleep, the gods would take them away; "also the *maharshis* and the *Rakshasas* watch for opportunities for carrying them away; they always produce gold and shine brightly at night; they protect against hunger, and thirst, and fear, and he who wears them grows in size" (XIV, 57). *U.* came back to *Saudāsa*, who gave him a sign. When he had got the ear-rings, *U.* once more came back to *Saudāsa*, and asked him about the meaning of the mystic words he had caused him to say to *Madayanti*, as a sign. *Saudāsa*, referring to his own terrible condition in consequence of his being cursed [by *Çaktri*], said that he hoped that this gift to a brahman might save him. *U.* asked *Saudāsa* to give him such advice as is approved by the wise: "is it proper for me to come back to thee or not?" *Saudāsa* said that he would then tell him never to come back. When *U.*, on his way to *Ahalyā*, having bound the ear-rings in the folds of his black deerskin, had proceeded for some distance he became afflicted with hunger and climbed a *bilva*-tree (ægle marmelos), hanging his deerskin on a branch, while he plucked some fruits. Struck by some fruits the deerskin fell down, the knot was untied, and a serpent of *Airāvata*'s race carried the ear-rings, holding them in his mouth, into an anthill. Filled with wrath, *U.* with his staff, pierced that anthill for thirty-five days, desirous of making a path to the nether regions; the goddess Earth became anxious; *Indra* came there in the disguise of a brahman afflicted with the sorrow of *U.*, and told him that the regions of the *Nāgas* are thousands of *yojanas* distant; as *U.* did not desist, *Indra* united the latter's staff with his thunderbolt, and struck with the thunderbolt, the earth opened a way to the *Nāgaloka*

(c). *U.* entered the *Nāgaloka*, very cheerless; then there appeared to him a black steed with a white tail, whose face and eyes were of coppery hue. He told *U.* to blow into his anus, "which thou often didst at the retreat of *Gautama* in former days"; the horse turned out to be *Agni*; *U.* did as he was directed, a thick smoke enveloped the *Nāgaloka*, the *Nāgas*, headed by *Vāsuki*, gave *U.* the ear-rings, which he brought to *Ahalyā* (XIV, 58): XIV, 58, 1542 (*muniçreshtham*), 1544 (*brāhmaṇaçreshthah*), 1555, (1556); 54, (1563); 55, (1586), (1593), 1596, 1599, 1600, 1601, 1604, 1608, 1610, 1612, 1614, 1623 (*meghah*), 1624 (do.); 56, 1625, 1626, 1628, 1630, 1632, 1638 (*vipraṇ*), (1640), (1645), 1653, 1656, 1657, 1660; 57, (1664), (1666), (1673), (1675), 1676, (1678), 1680, 1681; 58, 1692, (1699), (1701), 1721, (1723), 1730, 1734, 1737, 1746, 1750.—§ 784 (do.): XIV, 59, 1751, 1752. Cf. *Bhārgava*, *Bhṛgūdvaḥa*, *Bhṛgukulodvaḥa*, *Bhṛgunandana*.

Uttara¹ (also called *Bhūmiñjaya*), son of *Virāṭa*.—§ 232 (*Svayamvarap.*): I, 186, 6988 (*Virāṭah saha putrābhyāṃ Çankhenavivartareṇa ca*, present at the *svayamvara* of *Draupadi*).—§ 552 (*Goharanap.*): IV, 36 (1171), 1182, (1190); 37, (1217), 1220, 1226, †1228, †1229; 38, (1240), (1256), 1268, 1270, 1271, (1274), 1283 (*Vairāṭim*); 39, 1285; 40, 1304; 41, (1312); 42, (1325); 44, (1367), (1373), (1377), 1380 (*aḥam Bhūmiñjayo nāma nānnāham api cottarah*); 45, (1394), 1398, (1403), (1409), (1427); 46, 1436, 1437 (*Çarathih*, sc. *Arjuna*), 1444, 1445, (1449), 1457; 47, 1478; 55, 1701, (1737, only C.), 1738; 58, 1824, 1832; 60, 1949; 61, 1952, 1966, 1989 (*Vairāṭim*); 67, (†2146), †2150, †2157; 68, 2165, 2171, 2177, 2178, 2179, 2212, 2214, 2216, 2222, (2224), 2230; 69, (2241), (2254), 2258 (when the Kurus were ravishing the kine of *Virāṭa*, *U.* set out, having the disguised *Arjuna* for his charioteer. *Arjuna* disclosed to *U.* who he was and vanquished the Kurus having *U.* for his charioteer).—§ 553 (*Vaivāhikap.*): IV, 71, 2300, (†2301), (2307), 2310, (2312).—§ 561 (*Yānasandhip.*): V, 48, †1845 (*Virāṭah . . . sahottarah*); 57 E, 2237 (*Virāṭah saha putrābhyāṃ Çankhenavivartareṇa ca*), 2263 (*Vairāṭih*).—§ 572 (*Rathātirathasankh.*): V, 170, 5879 (*Vairāṭih*).—§ 578 (*Bhīshmadvadhap.*): VI, 45²³, 1746 (*Vairāṭim*, pierced by *Virabāhu*); 47²³, 1842 (*Vairāṭih*), 1850 (slain by *Çulya*).—§ 604 (*Karṇap.*): VIII, 6, 187 (had been slain).—§ 619 (*Strīvilāpap.*): XI, 20 e, 601 (among the slain).—§ 795 (*Svargārohanap.*): XVIII, 5 λ, 148, (μ), 164 (*saha bhṛātrā Çankhena*, among those who after death entered the deities). Cf. *Bhūmiñjaya*, *Kaikeyinandivardhana*, *Matsya*, *Mātsya*, *Matsyaputra*, *Matsyavira*, *Prthiviñjaya*, *Vairāṭi*, *Virāṭaputra*.

Uttara², a prince. § 277 (*Jarāsandhavadhap.*): II, 22, 877 (among the kings who met with destruction on account of their having disregarded their superiors).

Uttara³ = *Vishṇu* (1000 names).

Uttara⁴ (= *upanishad*, *Nil.*): XII, 11733 (*vedaḥ . . . sottarah*).

Uttarā, daughter of *Virāṭa*, wife of *Abhimanyu*, mother of *Parikshit*. § 4 (*Anukram.*): I, 1, †169.—§ 11 (*Parvasaṅgr.*): I, 2, 439.—§ 56 (*Parikshit*): I, 49, 1946 (*āyām añjanat*, sc. *Parikshit*).—§ 160 (*Pūruvamç.*): I, 95, †† 3835 (daughter of *Virāṭa*, wife of *Abhimanyu*).—§ 549 (*Pāṇḍuvapraveçap.*): IV, 11, †305.—§ 552 (*Goharanap.*): IV, 37, 1218, 1223 (prevails upon *Bhānnalā* (i.e. *Arjuna*) to become the charioteer of *Uttara*); 66, †2116; 68, 2186; 69, 2267 (obtains the garments of the Kurus).—§ 553 (*Vaivāhikap.*): IV, 71, 2311, 2323; 73, 2342, 2367 (is married to *Abhimanyu*).—