

U.

Ukṣan. See Go.

Ukṣanyāyana is mentioned in a Dānastuti ('Praise of Gifts') in the Rigveda¹ along with Harayāṇa and Suśāman. Ludwig² thinks that all three are identical. Roth³ finds a reference to Ukṣan himself in the verb *ukṣanyati*⁴ and in the adjective *ukṣanyu*.⁵

¹ viii. 25, 22.

² Translation of the Rigveda, 3, 162, 270.

³ St. Petersburg Dictionary, s.v.

⁴ Rv. viii. 26, 9.

⁵ Rv. viii. 23, 16.

Ukṣno-randhra Kāvya is mentioned as a seer in the Pañcaviṃśa Brāhmaṇa (xiii. 9, 19).¹

¹ Cf. Max Müller, *Sacred Books of the East*, 32, 397.

Ukhā is the regular word for a 'cooking pot,' usually mentioned in connexion with sacrifice, from the Rigveda¹ onwards. It was made of clay (*mṛṇ-mayī*).² See also *Sthālī*.

¹ i. 162, 13, 15; iii. 53, 22; Av. xii. 3, 23; Taittirīya Saṃhitā, v. 1, 6, 3, etc.

² Vājasaneyi Saṃhitā, xi. 59; Taittirīya Saṃhitā, iv. 1, 5, 4.

Cf. Zimmer, *Altindisches Leben*, 253, 271.

Ugra in one passage of the Brhadāraṇyaka Upaniṣad¹ seems to have a technical force, denoting 'man in authority,' or according to Max Müller's rendering, 'policeman.' Roth² compares a passage in the Rigveda,³ where, however, the word has simply the general sense of 'mighty man.' Böhtlingk,⁴ in his rendering of the Upaniṣad, treats the word as merely adjectival.

¹ iv. 3, 37, 38.

² St. Petersburg Dictionary, s.v.

³ vii. 38, 6.

⁴ P. 66 (with *pratyanasāhī*).

Ugra-deva is mentioned with *furvaśa* and *Yadu* in the Rigveda¹ apparently as a powerful protector. The name occurs also in the Pañcaviṃśa Brāhmaṇa² and the Taittirīya Āraṇyaka,³ where he is styled *Rājani* and called a leper (*kilāsa*).

¹ i. 36, 18 (Ugrādeva).

² xiv. 3, 17; xxiii. 16, 11.

³ v. 4, 12.

Cf. Ludwig, Translation of the Rig-

veda, 3, 147; Roth, St. Petersburg Dictionary, s.v., who suggests that in the Rv. passage the word should be taken adjectivally.