

infers that Kambojas and Madras were not far distant in space. This conclusion is perfectly reasonable in view of the probable position of the Kāmbojas.⁴

⁴ See map in Pargiter, *Journal of the Royal Asiatic Society*, 1908, p. 332. Cf. Weber, *Indische Studien*, I, 165.

Ut-tāna Āngirasa is mentioned in the Taittirīya Brāhmaṇa¹ as a quasi-mythical person who received all good things, and yet was not harmed, as he was really a form of the earth, according to Sāyaṇa's² explanation. His name occurs also in the Kāthaka Saṃhitā,³ the Pancaviṃśa Brāhmaṇa,⁴ and the Taittirīya Āraṇyaka.⁵

¹ ii. 3, 2, 5. Cf. ii. 2, 5, 3.

² On Taittirīya Brāhmaṇa, ii. 3, 2, 5.

³ ix. 9.

⁴ i. 8, 11.

⁵ iii. 10, 2, 3.

Udag-ayana. See **Sūrya**.

Ud-aṅka Śaulbāyana.—His views on Brahman, which he identified with the vital airs (*prāṇa*), are mentioned in the Brhadāraṇyaka Upaniṣad (iv. 1, 3). He would thus have been a contemporary of **Janaka** of Videha. He is also mentioned in the Taittirīya Saṃhitā (vii. 5, 4, 2) as holding that the Daśarātra ceremony was the prosperity or best part of the Sattrā ('sacrificial session').

Ud-añcana.—This word, occurring only metaphorically in the Rigveda,¹ means a 'pail' or 'bucket' in the Brāhmaṇas.²

¹ v. 44, 13 (*dhiyām udañcanaḥ*, 'a very well of prayers').

² Aitareya Brāhmaṇa, vii. 32; Śatapatha Brāhmaṇa, iv. 3, 5, 21

Udamaya Ātreya is mentioned in the Aitareya Brāhmaṇa (viii. 22) as Purohita, or domestic priest, of **Āṅga Vairocana**.

Udara Śāṅḍilya is mentioned as a teacher in the Chāndogya Upaniṣad,¹ and as a pupil of **Atidhanvan Śaunaka** in the Vaṃśa Brāhmaṇa.²

¹ i. 9, 3.

² *Indische Studien*, 4, 384.

Udala, a Vaiśvāmītra, is mentioned in the Pañcaviṃśa Brāhmaṇa (xiv. 11, 33) as the seer of a Sāman.