

**Ud-āja** is the word used in the Maitrāyaṇī Saṃhitā<sup>1</sup> to denote the share of the booty of war taken by the king after a victory (*saṃgrāmaṃ jīvā*). This interpretation, which is that of Delbrück,<sup>2</sup> is clearly correct, as against the older version, 'march out,' given by von Schroeder<sup>3</sup> and accepted by Böhtlingk.<sup>4</sup> The Udāja thus corresponds precisely with the Homeric *γέρας*. This sense also suits Nirāja, the variant of both the Kāthaka<sup>5</sup> and the Kapiṣṭhala<sup>6</sup> Saṃhitās.

<sup>1</sup> i. 10, 16; iv. 3, 1.

<sup>2</sup> *Festgruss an Böhtlingk*, 25.

<sup>3</sup> Maitrāyaṇī Saṃhitā, I, xv.

<sup>4</sup> Dictionary, s.v.

<sup>5</sup> xxviii. 3.

<sup>6</sup> xliv. 3.

**Udāna** is usually the fifth of the vital breaths (**Prāṇa**) when five are enumerated.<sup>1</sup> Sometimes<sup>2</sup> it appears as the second, coming after Prāṇa, and followed by Vyāna or Samāna. Again,<sup>3</sup> it is found simply opposed to Prāṇa, or it simply follows Prāṇa and Apāna.<sup>4</sup> In the Śatapatha Brāhmaṇa<sup>5</sup> it is treated as the breath that consumes food, a notion traceable in the later Upaniṣads,<sup>6</sup> while it is also regarded as the wind that rises up by the throat,<sup>7</sup> and leads the spirit forth at death.<sup>8</sup>

<sup>1</sup> E.g., Maitrāyaṇī Saṃhitā, iii. 12, 9; Kāthaka Saṃhitā, v. 4; 10; Śatapatha Brāhmaṇa, ix. 2, 2, 5; xi. 8, 3, 6 (in the order Prāṇa, Vyāna, Apāna, Udāna, Samāna); Bṛhadāraṇyaka Upaniṣad, i. 5, 3; iii. 4, 1 (Samāna is omitted); iii. 9, 26; Chāndogya Upaniṣad, iii. 13, 5; v. 23, 1, 2; Aitareya Āraṇyaka, ii. 3, 3, etc.

<sup>2</sup> Vajasaneyi Saṃhitā, i. 20; vii. 27; Śatapatha Brāhmaṇa, ix. 4, 2, 10, etc.

(with Vyāna); Aitareya Brāhmaṇa, i. 7, 2 (with Samāna).

<sup>3</sup> Vajasaneyi Saṃhitā, vi. 20; Śatapatha Brāhmaṇa, iv. 1, 2, 2; ix. 2, 4, 5, etc.

<sup>4</sup> Śāṅkhāyana Āraṇyaka, viii. 8; xi. 1.

<sup>5</sup> xi. 2, 4, 5.

<sup>6</sup> Maitrāyaṇī Upaniṣad, ii. 6.

<sup>7</sup> Amṛtabindu Upaniṣad, 34.

<sup>8</sup> Praśna Upaniṣad, iii. 7. Cf. Deussen, *Philosophy of the Upaniṣads*, 280.

**Ud-īcyas.**—The Brāhmaṇas of the northern parts are referred to in the Śatapatha Brāhmaṇa<sup>1</sup> as engaging, with **Svaidāyana Śaunaka** as their spokesman, in a dispute with the Kurupañcāla Brāhmaṇa **Uddālaka Āruṇi**, and as vanquishing him. Their relation to the Kurupañcālas appears also from the fact that in

<sup>1</sup> xi. 4, 1, 1. Cf. Gopatha Brāhmaṇa, i. 3, 6.