

the same Brāhmaṇa<sup>2</sup> reference is made to the speech of the north being similar to that of the Kurupañcālas. The speech of the Northerners was also celebrated for purity; hence Brāhmaṇas used to go to the north for purposes of study, according to the Kauṣītaki Brāhmaṇa,<sup>3</sup> while in the Buddhist texts the school of Takṣaśilā (in Gandhāra) is famous as a resort of students.<sup>4</sup> Possibly, too, Sanskrit was specially developed in Kāśmīr, as suggested by Franke.<sup>5</sup> See also Kuru.

<sup>2</sup> iii. 2, 3, 15. Cf. Weber, *Indische Studien*, I, 191; Lévi, *La Doctrine du Sacrifice*, 35.

<sup>3</sup> vii. 6. Cf. Weber, *op. cit.*, I, 153; 2, 309.

<sup>4</sup> Rhys Davids, *Buddhist India*, 8, 28, 203.

<sup>5</sup> Cf. Pāli und Sanskrit (1902), 88, 89.

**Udumbara.**—This name of the *Ficus glomerata* does not occur in the Rigveda, but is often found from the Atharvaveda<sup>1</sup> onwards. For ritual purposes of all kinds its wood was constantly used. The sacrificial post (*yūpa*)<sup>2</sup> and the sacrificial ladle<sup>3</sup> were made of it, and amulets of Udumbara are mentioned.<sup>4</sup> Its wood, like that of other kinds of figtree—**Āsvattha, Nyagrodha, and Plakṣa**—was considered suitable for employment at the sacrifice.<sup>5</sup> The sweetness of its fruit is referred to in the Aitareya Brāhmaṇa,<sup>6</sup> where it is put on the same level as **Madhu**. It is there also spoken of as ripening three times a year.<sup>7</sup> A forest of Udumbara trees is mentioned in the Pañcaviṃśa Brāhmaṇa.<sup>8</sup>

<sup>1</sup> xix. 31, 1; Taittirīya Saṃhitā, ii. 1, 1, 6, etc.; Śatapatha Brāhmaṇa, iii. 2, 1, 33; vii. 4, 1, 38, etc.

<sup>2</sup> Taittirīya Saṃhitā, ii. 1, 1, 6.

<sup>3</sup> *Ibid.*, v. 4, 7, 3.

<sup>4</sup> Atharvaveda, xix. 31, 1.

<sup>5</sup> Taittirīya Saṃhitā, iii. 4, 8, 4.

<sup>6</sup> vii. 15.

<sup>7</sup> v. 24.

<sup>8</sup> xvi. 6, 4.

Cf. Zimmer, *Altindisches Leben*, 59.

**Uddālaka Āruṇi.**—Uddālaka, son of Aruṇa, is one of the most prominent teachers of the Vedic period. He was a Brāhmaṇa of the Kurupañcālas, according to the Śatapatha Brāhmaṇa.<sup>1</sup> This statement is confirmed by the fact that he was teacher of **Proti Kausurubindī** of Kausāmbī,<sup>2</sup> and that his son

<sup>1</sup> xi. 4, 1, 2. Cf. Gopatha Brāhmaṇa, i. 3, 6.

<sup>2</sup> xii. 2, 2, 13.