

On the relation of the owners of land to the king and others see Grāma; on its cultivation see Kṛṣi.

Urvārū, f., Urvārūka, n., 'cucumber.' The former<sup>1</sup> of these words denotes the plant, the latter<sup>2</sup> the fruit, but both are very rare. The passages all seem to refer to the fact that the stem of the plant becomes loosened when the fruit is ripe.<sup>3</sup> The fruit is also called Urvāru in a Brāhmaṇa.<sup>4</sup>

<sup>1</sup> Av. vi. 14, 2.

<sup>2</sup> Rv. vii. 59, 12=Av. xiv. 1, 17=  
Maitrāyaṇī Saṃhitā, i. 10, 4=Taittirīya  
Saṃhitā, i. 8, 6, 2=Vājasaneyi Saṃ-  
hitā, iii. 60.

<sup>3</sup> Sāyaṇa on Av. vi. 14, 2.

<sup>4</sup> Pañcaviṃśa Brāhmaṇa, ix. 2,  
19.  
Cf. Zimmer, *Altindisches Leben*, 242.

Ula is the name of some unknown wild animal, perhaps, as Whitney<sup>1</sup> suggests, the 'jackal.' It is mentioned in the Atharvaveda<sup>2</sup> and later Saṃhitās,<sup>3</sup> but not definitely identified by the commentators.

<sup>1</sup> Translation of the Atharvaveda, 669.  
<sup>2</sup> xii. 1, 49.  
<sup>3</sup> Taittirīya Saṃhitā, v. 5, 12, 1 (as

ūla); Maitrāyaṇī Saṃhitā, iii. 13, 12;  
14, 2; Vājasaneyi Saṃhitā, xxiv. 31. Cf.  
ulala in Baudhāyana Śrauta Sūtra, ii. 5.  
Cf. Zimmer, *Altindisches Leben*, 82.

Ula Vārṣṇi-vṛddha is mentioned as a teacher in the Kauṣītaki Brāhmaṇa (vii. 4).

Ulapa<sup>1</sup> is the name of a species of grass referred to in the Rīgveda and the later Saṃhitās.<sup>2</sup>

<sup>1</sup> x. 142, 3.  
<sup>2</sup> Av. vii. 66, 1. Adjectives derived  
from the word are *ulafya* (Vājasaneyi

Saṃhitā, xvi. 45, etc.) and *upolapa*  
(Maitrāyaṇī Saṃhitā, i. 7, 2).

Ulukya Jānaśruteya is mentioned as a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (i. 6, 3).