

Ūdara with grain (Yava). Sāyaṇa renders it 'granary, but Roth<sup>2</sup> and Zimmer<sup>3</sup> seem more correct in simply making it a measure for holding grain, or 'garner.'

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> *Altindisches Leben*, 238.

Ūla is a variant of Ula.

Ūṣa in the later Saṃhitās<sup>1</sup> and Brāhmaṇas<sup>2</sup> denotes salt ground suited for cattle. Cf. Uṣa.

<sup>1</sup> Taittiriya Saṃhitā, v. 2, 3, 2, etc.

<sup>2</sup> Aitareya Brāhmaṇa, iv. 27; Satapatha Brāhmaṇa, v. 2, 1, 16, etc.

## B.

1. Rkṣa, 'bear,' is found only once in the Rigveda,<sup>1</sup> and seldom later,<sup>2</sup> the animal having evidently been scarce in the regions occupied by the Vedic Indians. Not more frequent<sup>3</sup> is the use of the word in the plural to denote the 'seven bears,' later called the 'seven Rṣis,'<sup>4</sup> the constellation of the 'Great Bear' (*ἄρκτος, ursa*).

<sup>1</sup> v. 56, 3.

<sup>2</sup> Maitrāyaṇī Saṃhitā, iii. 14, 17; Vājasaneyī Saṃhitā, xxiv. 36; Jaiminiya Brāhmaṇa, i. 184. Cf. Zimmer, *Altindisches Leben*, 81.

<sup>3</sup> Rv. i. 24, 10; Satapatha Brāhmaṇa,

ii. 1, 2, 4; Taittiriya Āraṇyaka, i. 11, 2. Cf. Hillebrandt, *Vedische Mythologie*, 3. 422.

<sup>4</sup> Cf. Macdonell, *Vedic Mythology*, p. 144 (D).

2. Rkṣa is the name of a patron mentioned in one verse of a Dānastuti ('Praise of Gifts') in the Rigveda,<sup>1</sup> his son being referred to in the next verse as Ārkṣa.

<sup>1</sup> viii. 68, 15. Cf. Ludwig, Translation of the Rigveda, 3, 163.

Rkṣākā is a word occurring once in an obscure passage of the Atharvaveda.<sup>1</sup> The sense is quite unknown. Weber<sup>2</sup> thinks it refers to the 'milky way,' but his view rests on no evidence. Whitney<sup>3</sup> despairs of the passage.

<sup>1</sup> xviii. 2, 31.

<sup>2</sup> *Festgruss an Roth*, 138, n. 2; Berlin Catalogue, 2, 59, n.; *Proceedings of the Berlin Academy*, 1895, 856.

<sup>3</sup> Translation of the Atharvaveda, 840.