

Ugra-sena is mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 4, 3), and in a Gāthā there cited as being, with **Bhīmasena** and **Srutasena**, a Pārikṣitīya and a brother of **Janamejaya**. The brothers were cleansed by the horse sacrifice from sin.

Uccaiḥ-śravas Kaupayeya appears in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 29, 1-3) as a king of the **Kurus** and as maternal uncle of **Keśin**. His connexion with the Kurus is borne out by the fact that **Upamaśravas** was son of **Kuruśravaṇa**, the names being strikingly similar.

Uc-chiṛṣaka.—This word, occurring in the description of the couch (*paṛyaṅka*) in the Kauṣītaki Upaniṣad¹ (i. 5), apparently denotes a cushion for the head. See also **Āsandi**.

¹ Cf. Weber, *Indische Studien*, 1, 403; Zimmer, *Altindisches Leben*, 155.

Uttara Kuru.—The Uttara Kurus, who play a mythical part in the Epic and later literature, are still a historical people in the Aitareya Brāhmaṇa,¹ where they are located beyond the **Himālaya** (*pareṇa Himavantaṃ*). In another passage,² however, the country of the Uttara Kurus is stated by **Vāsiṣṭha Sātyahavya** to be a land of the gods (*deva-kṣetra*), but **Jānamtapi Atyarāti** was anxious to conquer it, so that it is still not wholly mythical. It is reasonable to accept Zimmer's view that the northern Kurus were settled in **Kāśmīr**, especially as **Kurukṣetra** is the region where tribes advancing from **Kāśmīr** might naturally be found. Cf. **Udīcyas**.

¹ viii. 14.

² viii. 23.

Cf. Weber, *Indische Studien*, 1, 165;

Zimmer, *Altindisches Leben*, 101, 102;

Hopkins, *Journal of the American Oriental Society*, 13, 75, n.

Uttara Madra is the name of a tribe mentioned with the **Uttara Kurus** in the Aitareya Brāhmaṇa¹ as living beyond the **Himālaya**. Zimmer² points out that in the **Vaṃśa Brāhmaṇa**³ **Kāmbhoja Aupamanyava** is a pupil of **Madragāra**, and thence

¹ viii. 14.

² *Altindisches Leben*, 102.

³ *Indische Studien*, 4, 371.