is made out to be Uddālaka by Sāyaṇa.[25] But the episode of Naciketas, being somewhat unreal, cannot be regarded as of historical value in proving relationship. Aruṇa is known to the Taittirīya Saṃhitā. A real son of Uddālaka was the famous **Śvetaketu,** who is expressly reported by Āpastamba[26] to have been in his time an Avara or later authority, a statement of importance for the date of Āruṇi.

[25] On Taittirīya Brāhmaṇa, *loc. cit.* *Cf.* Kāthaka Upaniṣad, i. 11.
[26] See Bühler, *Sacred Books of the East*, 2, xxxviii; Keith, *Aitareya Āraṇyaka*, 39.

Cf. Weber, *Indische Studien*, 1, 170, n.; 2, 201, 202; Oldenberg, *Buddha*, 396, n.; Eggeling, *Sacred Books of the East*, 12, xl., xli.

Uddālakāyana is mentioned as a pupil of Jābālāyana in the second Vaṃśa (list of teachers) contained in the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (iv. 6, 2).

Udra is the name of an animal occurring only in the list of sacrificial victims at the Aśvamedha given in the Saṃhitās of the Yajurveda.[1] According to Mahīdhara[2] it was a crab; but as the commentary on the Taittirīya Saṃhitā[3] calls it a water-cat, there can be no doubt that it was an otter.

[1] Taittirīya Saṃhitā, v. 5, 20, 1; Maitrāyaṇī Saṃhitā, iii. 14, 18; Vājasaneyi Saṃhitā, xxiv. 37.
[2] On Vājasaneyi Saṃhitā, *loc. cit.*
[3] *Loc. cit.*

Cf. Zimmer, *Altindisches Leben*, 95, 96; Schrader, *Prehistoric Antiquities*, 247. *Udrin* occurs in the Baudhāyana Śrauta Sūtra, ii. 5.

Uddhi[1] denotes some part of a chariot, probably the seat,[2] but, according to Roth,[3] the frame resting on the axle.

[1] Av. viii. 8, 22; Śatapatha Brāhmaṇa, xii. 2, 2, 2; Aitareya Āraṇyaka, ii. 3, 8.
[2] So Whitney's Translation of the

Atharvaveda, 506; Eggeling, *Sacred Books of the East*, 44, 149.
[3] St. Petersburg Dictionary, *s.v.*

Upa-ketu is the name of a man mentioned in the Kāṭhaka Saṃhitā (xiii. 1).

Upa-kosala Kāmalāyana is mentioned as a teacher and a pupil of **Satyakāma Jābāla** in the Chāndogya Upaniṣad (iv. 10, 1; 14, 1).