

**Uṣa**, 'salt ground,' occurs as a variant of **Ūṣa** in the *Maitrāyaṇī Saṃhitā* (i. 6, 3).

**Uṣasta Cākṛāyaṇa** is mentioned as a teacher in the *Bṛhad-āraṇyaka* (iii. 5, 1) and *Chāndogya* (i. 10, 1; II, 1) *Upaniṣads*, the name in the latter work appearing as **Uṣasti**.

**Uṣṭi, Uṣṭra**.—Both of these words, of which the former is quite rare,<sup>1</sup> must have the same sense. Roth<sup>2</sup> and Aufrecht<sup>3</sup> hold that in the *Rigveda*<sup>4</sup> and the *Brāhmaṇas*<sup>5</sup> the sense is 'humped bull' or 'buffalo,' but the former thinks that in the *Vājasaneyi Saṃhitā*<sup>6</sup> the sense is doubtful, and 'camel' may be meant. Hopkins<sup>7</sup> is decidedly of opinion that the sense in every case is 'camel.' The animal was used as a beast of burden yoked in fours.<sup>8</sup>

<sup>1</sup> Perhaps in *Rv.* x. 106, 2; *Taittiriya Saṃhitā*, v. 6, 21, 1; *Kāthaka Saṃhitā*, xv. 2.

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

<sup>3</sup> Cited in Muir, *Sanskrit Texts*, 5, 468. Cf. Zimmer, *Altindisches Leben*, 224.

<sup>4</sup> i. 138, 2; viii. 5, 37; 6, 48; 46,

22, 31; *Av.* xx. 127, 2; 132, 13; *Vājasaneyi Saṃhitā*, xiii. 50.

<sup>5</sup> *Satapatha Brāhmaṇa*, I, 2, 3, 9, etc.; *Aitareya Brāhmaṇa*, ii. 8.

<sup>6</sup> xxiv. 28, 39.

<sup>7</sup> *Journal of the American Oriental Society*, 17, 83.

<sup>8</sup> *Av.* xx. 127, 2; *Rv.* viii. 6, 48.

**Uṣṇiṣa** denotes the 'turban' worn by Vedic Indians, men and women<sup>1</sup> alike. The *Vrātya*'s turban is expressly referred to in the *Atharvaveda*<sup>2</sup> and the *Pañcaviṃśa Brāhmaṇa*.<sup>3</sup> A turban was also worn at the *Vājapeya*<sup>4</sup> and the *Rājasūya*<sup>5</sup> ceremonies by the king as a token of his position.

<sup>1</sup> *Aitareya Brāhmaṇa*, vi. 1; *Satapatha Brāhmaṇa*, iii. 3, 2, 3; iv. 5, 2, 7 (used at the sacrifice to wrap the embryo in); xiv. 2, 1, 8 (*Indrāṇi*'s *Uṣṇiṣa*), etc.; *Kāthaka Saṃhitā*, xiii. 10.

<sup>2</sup> xv. 2, 1.

<sup>3</sup> xvii. 1, 14. Cf. xvi. 6, 13.

<sup>4</sup> *Satapatha Brāhmaṇa*, v. 3, 5, 23.

<sup>5</sup> *Maitrāyaṇī Saṃhitā*, iv. 4, 3.

**Uṣyala** occurs once in the description of the couch or the bridal car in the *Atharvaveda*,<sup>1</sup> where it seems to mean the four 'frame-pieces.' The form is doubtful: *uṣpala* is possible.<sup>2</sup>

<sup>1</sup> xiv. 1, 60.

<sup>2</sup> Whitney, *Translation of the Atharvaveda*, 385.

Cf. Zimmer, *Altindisches Leben*, 155; Whitney, *op. cit.*, 752.