

Upa-kvasa is the name in the Atharvaveda (vi. 50, 2) of a noxious insect injurious to seed. Sāyaṇa, however, reads the word as a plural adjective (*a-pakvasaḥ = a-dagdhāḥ*), but the Paippalāda recension supports the form *upakvasaḥ*.

Cf. Zimmer, *Altindisches Leben*, 237; | 486; Whitney's Translation of the Bloomfield, *Hymns of the Atharvaveda*, | Atharvaveda, 318.

Upa-gu Sausravasa is mentioned in the Pañcaviṃśa Brāhmaṇa (xiv. 6, 8) as Purohita of **Kutsa Aurava**, by whom he was murdered because of his paying homage to Indra.

Cf. Hillebrandt, *Vedische Mythologie*, 3, 268; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 57.

Upa-cit occurs in the Vājasaneyi Saṃhitā¹ as the name of a disease, which Roth² renders as 'swelling,' and which Bloomfield³ identifies with **Apacit**.

¹ xii. 97.

² St. Petersburg Dictionary, s.v.

³ *Proceedings of the American Oriental Society*, October, 1887, xviii.

Upa-jihvikā, **Upa-jikā**, **Upa-dikā** are all forms of one word denoting a species of ant.¹ To these ants is attributed in the Atharvaveda² the power of penetrating to water which possesses curative properties. They were accordingly used in all sorts of spells against poisoning. The belief in their healing qualities was no doubt due to the well-known properties of the earth of ant-heaps which contains their water.

¹ *Upajihvikā* is the form in Rv. viii. 102, 21; *upajikā* in Av. ii. 3, 4; vi. 100, 2; but *upacikā* in both passages in the Paippalāda recension; *upadikā* in the Taittirīya Brāhmaṇa, i. 1, 3, 4; Taittirīya Āraṇyaka, v. 1, 4; 10, 9; Sata-patha Brāhmaṇa, xiv. 1, 1, 8.

² vi. 100, 2.

Cf. Bloomfield, *American Journal of Philology*, 7, 482 et seq.; *Hymns of the Atharvaveda*, 511; Whitney's Translation of the Atharvaveda, 41, 354; Bergaigne and Henry, *Manuel Védique*, 153.

Upa-dhāna denotes the 'cushion' of a seat (**Āsandī**) in the Atharvaveda (xiv. 2, 65). It corresponds to the **Upabarhaṇa** of other texts.