

Upamaśravas is mentioned in a hymn of the Rigveda¹ as a son of **Kuruśravāṇa**, and grandson of **Medhātithi**. The exact force of the reference to him is however, uncertain. According to the *Bṛhaddevatā*,² followed by Ludwig,³ and by Lanman,⁴ the poet in the hymn consoles Upamaśravas for the death of his grandfather, Medhātithi. Geldner,⁵ on the other hand, thinks that the poet, who was **Kavaṣa Allūṣa**, was ill-treated by his patron's son, Upamaśravas, and cast into a ditch or well, where he uttered his complaint and appeal for mercy. But of this there is no adequate evidence, and the tradition of the *Bṛhaddevatā* seems sound.

¹ x. 33, 6. 7.

² vii. 35. 36, with Macdonell's notes.

³ Translation of the Rigveda, 3, 165.

⁴ *Sanskrit Reader*, 386, 389.

⁵ *Vedische Studien*, 2, 150, n.

Upa-mit occurs twice in the Rigveda,¹ and once in the Atharvaveda,² as the designation of some part of a house. The passages in the Rigveda leave little doubt that the word means an upright pillar. As it is, in the Atharvaveda, coupled with **Parimit** and **Pratimit**, the conclusion is natural that the latter word denotes the beams supporting the Upamit, presumably by leaning against it at an angle, while **Parimit** denotes the beams connecting the Upamits horizontally. These interpretations, however, can only be conjectural. See also **Gṛha**.

¹ i. 59, 1; iv. 5, 1.

² ix. 3, 1.

Cf. Zimmer, *Altindisches Leben*, 153;

Bloomfield, *Hymns of the Atharvaveda*,

596; Whitney, Translation of the

Atharvaveda, 525.

Upāra, which, according to Pischel,¹ means 'stone' in general, is the technical name of the stone on which the Soma plant was laid in order to be pounded for the extraction of the juice by other stones (*adri, grāvan*). The word is rare, occurring only thrice in the Rigveda,² and once in the Atharvaveda.³

¹ *Vedische Studien*, 1, 109. This is the sense of the form *upāra* (Vājasaneyi Samhitā, xxv. 8, etc.).

² i. 79, 3; x. 94, 5; 175, 3.

³ vi. 49, 3.

Cf. Hillebrandt, *Vedische Mythologie*, 1, 154; Whitney, Translation of the Atharvaveda, 317; Von Schroeder, *Mysterium und Mimus*, 414.