

Upala-prakṣiṇī occurs once in the Rigveda,¹ where it designates the occupation of a woman, as opposed to that of her son, who is a poet (*kāru*), and to that of his father, who is a physician (*bhiṣaj*). Yāska² renders the word by 'maker of groats' (*saktu-kārikā*), and Roth,³ Grassmann,⁴ Zimmer,⁵ as well as others, connect it with the operation of grinding corn. Pischel,⁶ however, who points out that corn was not ground between two stones, but beaten on a stone with a pestle (*dr̥ṣad*), considers that *Upala-prakṣiṇī* denotes a woman that assisted at the crushing of Soma (*cf. Upara*). Von Schroeder,⁷ who more correctly points out that there is no objection to regarding *upala* as the mortar in which the corn was placed and then beaten with the pestle, renders the word literally as 'one who fills the (lower) stone (with corn).'

¹ ix. 112, 3.

² Nirukta, vi. 5.

³ St. Petersburg Dictionary, s.v.

⁴ *Ibid.*, s.v., 'fitting the upper (to the lower) millstone.'

⁵ *Altindisches Leben*, 269. *Cf.* Hillebrandt, *Vedachvestomathie*, s.v., who, taking *prc* in the sense of 'fill,' explains the compound as 'filling the upper millstone,' an interpretation which as it stands is unintelligible.

⁶ *Vedische Studien*, I, 308-310.

⁷ *Mysterium und Mimus*, 412 *et seq.*

Von Schroeder does not accept the view that the mother of the singer is alluded to; but it seems impossible to draw any other conclusion from the language of the passage, and his own explanation of the word as referring to a corn-mother is very improbable; *cf.* Keith, *Journal of the Royal Asiatic Society*, 1909, 204.

Upalā in the Brāhmaṇas¹ may denote the upper and smaller 'stone,' which was used as a pestle with the **Dr̥ṣad** as the mortar, whereas **Upara** in the Saṃhitās denotes rather the mortar, and **Dr̥ṣad** the pestle. But see **Dr̥ṣad**.

¹ Śatapatha Brāhmaṇa, i. 1, 1, 22; ii. 1, 14, 17; ii. 2, 2, 1, etc.

Cf. Von Schroeder, *Mysterium und Mimus*, 413, n. 3.

Upa-vāka occurs in the Vājasaneyi Saṃhitā¹ and the Brāhmaṇas² as a description of a species of grain, the *Wrightia antidysenterica*, known later as Indra-yava. The commentator Mahidhara³ simply glosses it with the more general term **Yava**.

¹ xix. 22; 90; xxi. 30 (as 'healing').

² Śatapatha Brāhmaṇa, xii. 7. 1, 3; 2, 9, etc.