

According to the Vājasaneyi Saṃhitā, it formed the essential element of gruel (*karambha*), and Upavāka groats (*saktavaḥ*) are mentioned in the Śatapatha Brāhmaṇa.⁴

³ On Vājasaneyi Saṃhitā, xix. 22.

⁴ xii. 9, 1, 5.

Cf. Zimmer, *Altindisches Leben*, 240, 270.

Upa-veśi is mentioned as a pupil of **Kuśri** in a Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad (vi. 5, 3, in both recensions). See also **Aupaveśi**.

Upa-śrī, **Upa-śraya**, are two readings of the same term. The former is found in one recension of the Kauṣītaki Upaniṣad,¹ while the latter is probably the reading of the other recension of the Upaniṣad,² and certainly the reading in one passage of the Atharvaveda,³ though the text has *apaśrayaḥ*, which is accepted as possible by Roth.⁴ In both cases the term clearly means something connected with a couch (**Āsandī** in the Atharvaveda, **Paryaṅka** in the Kauṣītaki Upaniṣad). Aufrecht,⁵ Roth,⁶ and Max Müller⁷ render it as 'coverlet' or 'cushion,' but Whitney⁸ seems evidently right in holding that it must mean a 'support' or something similar.

¹ i. 5.

² See Keith, *Sāṅkhāyana Aranyaka*, 20, n. 3.

³ xv. 3, 8. Cf. Whitney's note in his Translation.

⁴ St. Petersburg Dictionary, s.v., and still followed by Böhlingk, Dictionary, s.v.

⁵ *Indische Studien*, I, 131.

⁶ S.v. *apaśraya*.

⁷ *Sacred Books of the East*, I, 278.

⁸ Translation of the Atharvaveda, 777.

Cf. Weber, *Indische Studien*, I, 402; Zimmer, *Altindisches Leben*, 155.

Upa-starana denotes in the description of the couch (**Par-yaṅka**) in the Kauṣītaki Upaniṣad¹ a 'coverlet,' and has this sense, used metaphorically, in the Rigveda² also. In the Atharvaveda³ it seems to have the same meaning. Whitney,⁴ however, renders it 'couch,' though he translates⁵ the parallel word **Āstarana** in another passage⁶ by 'cushion.'

¹ i. 5.

² ix. 69, 5.

³ v. 19, 12.

⁴ Translation of the Atharvaveda,

⁵ *Ibid.*, 776.

⁶ xv. 3, 7.

Cf. Weber, *Indische Studien*, I, 403; Zimmer, *Altindisches Leben*, 155.