

Upa-stuta is mentioned several times in the Rigveda,¹ always as a sage of old, and usually in connexion with Kaṇva, who was aided or favoured by Agni, the Ásvins, and other gods. The Upastutas, sons of Vṛṣṭihavya,² are mentioned as singers.³

¹ i. 36, 10. 17; 112, 15; viii. 5, 25; x. 115, 8.

² x. 115, 9.

³ viii. 103, 8; x. 115, 9.

Cf. Ludwig, Translation of the Rigveda, 3, 108; Max Müller, *Sacred Books of the East*, 32, 152, 153.

Upa-hvara denotes, in one passage of the Rigveda,¹ according to Geldner,² the body of a chariot (*upa-stha*).

¹ i. 87, 2.

² *Vedische Studien*, 3, 40.

Upānasa is in the Atharvaveda¹ opposed to Akṣa, and must mean something like 'the body of the wagon,' though Sāyaṇa suggests that it signifies either a 'granary' or a 'wagon full of grain.' In the Rigveda,² where the word occurs only once, its sense is doubtful. Pischel³ explains the form which occurs there not as an adjective, but as an infinitive.

¹ ii. 14, 2.

² x. 105, 4.

³ *Vedische Studien*, I, 197.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 301; Whitney, Translation of the Atharvaveda, 56.

Upā-nah is the regular word for a 'sandal' or 'shoe' from the later Saṃhitās¹ onwards. Boarskin is mentioned in the Śatapatha Brāhmaṇa² as a material of which shoes were made. The combination 'staff and sandals' (*daṇḍopānaha*) occurs as early as the Kauṣītaki Brāhmaṇa.³

¹ Taittiriya Saṃhitā, v. 4, 4, 4; 6, 6, 1, etc.

² v. 4, 3, 19.

³ iii. 3.

Upāvi Jāna-śruteya is mentioned in the Aitareya Brāhmaṇa (i. 25, 15) as an authority on the Upasads (a kind of Soma ceremony).

Upoditi Gaupāleya is mentioned in the Pañcaviṃśa Brāhmaṇa (xii. 13, 11) as a seer of Sāmans.

Ubhayā-dant, 'having incisors in both jaws,' is an expression employed to distinguish, among domestic animals, the horse,