

**Maṅgīra** is found in an obscure verse in the Vaitāna<sup>1</sup> and other<sup>2</sup> Sūtras with reference to cows. It is quite uncertain whether a river or a man<sup>3</sup> is meant. The Gaṅgā (Ganges) and the Yamunā (Jumna) are mentioned in the same verse. The correct form of the word is doubtful.<sup>4</sup>

<sup>1</sup> xxxiv. 9.

<sup>2</sup> Mānava Śrauta Sūtra, vii. 2, 7; *Mandirasya*, Kātyāyana Śrauta Sūtra, xiii. 3, 21; *Maṅkīrasya*, Āpastamba Śrauta Sūtra, xxi. 20, 3.

<sup>3</sup> So apparently Garbe, Translation of the Vaitāna Sūtra, 97; Caland. *Das Vaitānasūtra*, 102; Böhlingk, Dictionary, s.v.

<sup>4</sup> See the variants in n. 2.

**Maṅjiṣṭhā**, 'madder,' is mentioned in the Aitareya (iii. 2, 4) and Śāṅkhāyana (viii. 7) Āraṇyakas

**Maṭaci** occurs in a passage of the Chāndogya Upaniṣad,<sup>1</sup> where reference is made to the Kurus being overwhelmed by Maṭacis.<sup>2</sup> Śaṅkara interprets the word by 'thunderbolts' (*aśanayaḥ*), while Ānandatīrtha in his commentary gives, as an alternative rendering, *pāṣāṇa-vṛṣṭayaḥ*—i.e., 'hailstones,' which may be the sense. The Śabdakalpadruma,<sup>3</sup> agreeing with Ānandatīrtha,<sup>4</sup> says that Maṭaci means 'a kind of small red bird' (*rakta-varṇa-kṣudra-pakṣi-viśeṣa*, reading *-pakṣī-*), and Jacob<sup>5</sup> suggests that the 'locust' is meant.

<sup>1</sup> i. 10, 1.

<sup>2</sup> *Maṭaci-hata*.

<sup>3</sup> St. Petersburg Dictionary, s.v.

<sup>4</sup> On Brahmasūtra, iii. 4, 28.

<sup>5</sup> *Journal of the Royal Asiatic Society*, 1911, p. 510.

**Maṇi** is the name in the Rīgveda<sup>1</sup> and later<sup>2</sup> of a 'jewel' used as an amulet against all kinds of evil. That either 'pearl'<sup>3</sup> or 'diamond'<sup>4</sup> is denoted is not clear.<sup>5</sup> It is evident that the

<sup>1</sup> i. 33, 8.

<sup>2</sup> Av. i. 29, 1; ii. 4, 1, 2; viii. 5, 1 *et seq.*; x. 6, 24; xii. 1, 44; Taittirīya Saṃhitā, vii. 3, 4, 1; Kāthaka Saṃhitā, xxxv. 15; Aitareya Brāhmaṇa, iv. 6; Nirukta, vii. 23, where Durga, in his commentary, takes Maṇi as *āditya-maṇi*, or 'sun-stone,' while the St. Petersburg Dictionary, s.v., suggests that a crystal used as a burning glass may be meant.

<sup>3</sup> St. Petersburg Dictionary, s.v.

<sup>4</sup> Cf. Zimmer, *Altindisches Leben* 53.

<sup>5</sup> The expression *hiranya maṇi* in Rv. i. 33, 8, might possibly mean 'gold and an ornament,' but 'gold (and) jewels' is more probable. Cf. Av. xii. 1, 44, where *maṇiḥ hiranyam* must mean 'a jewel (and) gold.'