

Maṇi could be strung on a thread (*sūtra*), which is referred to in the *Pañcaviṃśa Brāhmaṇa*⁶ and elsewhere;⁷ the Maṇi was certainly also worn round the neck, for in the *Rigveda*⁸ occurs the epithet *maṇi-grīva*, 'having a jewel on the neck.' An amulet of Bilva is celebrated in the *Śāṅkhāyana Āraṇyaka*,⁹ and many varieties of amulet are there enumerated.¹⁰ The 'jeweller' (*maṇi-kāra*) is mentioned in the list of victims at the *Puruṣamedha* ('human sacrifice') in the *Yajurveda*.¹¹

⁶ xx. 16, 6.

⁷ *Jaiminiya Upaniṣad Brāhmaṇa*, i. 18, 8. Cf. iii. 4, 13; *Jaiminiya Brāhmaṇa*, ii. 248; *Śatapatha Brāhmaṇa*, xii. 3, 4, 2.

⁸ i. 122, 14.

⁹ xii. 18 *et seq.* ¹⁰ xii. 8.

¹¹ *Vājasaneyi Saṃhitā*, xxx. 7; *Taittiriya Brāhmaṇa*, iii. 4, 3, 1.

Cf. Schrader, *Prehistoric Antiquities*, 337; Zimmer, *op. cit.*, 253; Weber, *Omina und Portenta*, 317, 374; *Indische Studien*, 2, 2, n. 4; 5, 386; 18, 37; *Proceedings of the Berlin Academy*, 1891, 796. Weber is inclined to detect a Babylonian origin of Maṇi (cf. *Manā*), but the evidence is not convincing.

Maṇika in the late *Adbhuta Brāhmaṇa*¹ and the *Sūtras*² denotes a large 'water bottle.'

¹ Weber, *Omina und Portenta*, 316.

² *Āśvalāyana Gṛhya Sūtra*, ii. 9, 3; iv. 6, 4; *Gobhila Gṛhya Sūtra*, i. 1, 26;

iii. 9, 6, 7, etc.; *Śāṅkhāyana Gṛhya Sūtra*, ii. 14.

Maṇḍa, n., is found in the compound *nau-maṇḍa* (du.), denoting the two 'rudders' of a ship in the *Śatapatha Brāhmaṇa*.¹

¹ ii. 3, 3, 15. Cf. Eggeling, *Sacred Books of the East*, 12, 345, n. 3, who, following the commentary, accepts

'sides' as the meaning; Caland, *Über das rituelle Sūtra des Bauddhāyana*, 60.

Maṇḍūka is the name of 'frog' in the *Rigveda*¹ and later,² the feminine *Maṇḍūkī* also occurring.³ The famous frog hymn of the *Rigveda*⁴ compares with Brahmins the frogs croaking

¹ vii. 103, 1; x. 166, 5.

² *Av. vii. 112, 2; Taittiriya Saṃhitā*, v. 4, 4, 3; 7, 11, 1; *Kāthaka Saṃhitā*, xiii. 1; xxi. 7; *Maitrāyaṇi Saṃhitā*, iii. 14, 2; *Vājasaneyi Saṃhitā*, xxiv. 36; *Pañcaviṃśa Brāhmaṇa*, xii. 4, 16; *Śatapatha Brāhmaṇa*, ix. 1, 2, 20 *et seq.*; *Nirukta*, ix. 5.

³ *Rv. x. 16, 14; Av. xviii. 3, 60;*

Vājasaneyi Saṃhitā, xvii. 6; *Taittiriya Saṃhitā*, iv. 6, 1, 2; *Kāthaka Saṃhitā*, xvii. 17; *Maitrāyaṇi Saṃhitā*, ii. 10, 1; *Taittiriya Āraṇyaka*, vi. 4, 1.

⁴ vii. 103. Cf. *Av. iv. 15, 12*, as explained by Pischel, *Vedische Studien*, 2, 223, where reference is made to frogs in the clefts of the earth (*Irīṇa*).