

connexion with the **Vaśas**,⁴ and in the Gopatha Brāhmaṇa⁵ in connexion with **Sālvas**. In Manu⁶ the **Kurukṣetra**, the **Matsyas**, the **Pancālas**, and the **Śūrasenakas** comprise the land of the Brahmin Ṛṣis (*brahmarṣi-deśa*). There is no reason to doubt that the Matsyas occupied much the same territory as in Epic times, say Alwar, Jaipur, Bharatpur.⁷

⁴ This is the most probable reading, which results from a comparison with Gopatha Brāhmaṇa, i. 2, 9, where *Sālva-Matsyeṣu* is followed by *savaśa-Uśīnarēṣu* (misprinted *savaśa*). See Keith, *Journal of the Royal Asiatic Society*, 1908, 367. The older view was *Satvan-Matsyeṣu*, Max Müller, *Sacred Books of the East*, I, lxxvii, following Cowell; St. Petersburg Dictionary, s.v. *Satvant*.

⁵ i. 2, 9.

⁶ ii. 19; vii. 193.

⁷ See Vincent Smith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 675.

Cf. von Schroeder, *Indiens Literatur und Cultur*, 166; Weber, *Indische Studien*, I, 211; Zimmer, *Altindisches Leben*, 127.

Madā-vatī, 'intoxicating,' is the name of a plant in the Atharvaveda.¹

¹ vi. 16, 2; cf. iv. 7, 4. Cf. Whitney, Translation of the Atharvaveda. 292;

Bloomfield, *Hymns of the Atharvaveda*, 465; Zimmer, *Altindisches Leben*, 72.

Madugha, 'honey-plant,'¹ is the name of a sweet herb in the Atharvaveda.² The spelling is somewhat uncertain, since many manuscripts read Madhugha.³

¹ The literal meaning is probably 'yielding honey,' the word being, according to the commentator, derived from *madhu-dugha*, a word actually occurring in the Rigveda (vi. 70, 1. 5).

² i. 34, 4; vi. 102, 3. Cf. Weber, *Indische Studien*, 5, 386, n.; 404; Whitney, Translation of the Atharva-

veda, 34, 35, 355; Bloomfield, *Hymns of the Atharvaveda*, 275; Zimmer, *Altindisches Leben*, 69.

³ These two forms probably stand by haplology for *ma[dhu]-dugha* and *madhu-[du]gha*. Cf. Macdonell, *Vedic Grammar*, 64, 1a.

Madgu, 'diver' (from the root *majj*,¹ 'dive'), is the name of some aquatic bird which is included in the list of victims at the **Aśvamedha** ('horse sacrifice') in the Yajurveda Saṃhitās,² and is occasionally mentioned elsewhere.³

¹ See Macdonell, *Vedic Grammar*, 38c; 44a3a.

² Taittiriya Saṃhitā, v. 5, 20, 1;

Maitrāyaṇī Saṃhitā, iii. 14, 3; Vājasaneyi Saṃhitā, xxiv. 22, 34.

³ Chāndogya Upaniṣad, iv. 8, 1. 2.

Cf. Zimmer, *Altindisches Leben*, 93.