

**Mahā-patha** in the Brāhmaṇas<sup>1</sup> denotes the 'high road' between two villages.

<sup>1</sup> Aitareya Brāhmaṇa, iv. 17, 8; Chāndogya Upaniṣad, viii. 6, 2. Cf. Weber, *Indische Studien*, 1, 271, n.

**Mahā-pura** in the Yajurveda Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> denotes a great fortress.<sup>1</sup> Probably the only difference between the Pur and the Mahāpura was size.

<sup>1</sup> Taittirīya Saṃhitā, vi. 2, 3, 1; Kāthaka Saṃhitā, xxiv. 10; Maitrāyaṇī Saṃhitā, iii. 8, 1. <sup>2</sup> Aitareya Brāhmaṇa, i. 23, 2; Gopatha Brāhmaṇa, ii. 2, 7.

**Mahā-brāhmaṇa**, a 'great Brahmin,' is found in the Bṛhad-āraṇyaka Upaniṣad (ii. 1, 19. 22) denoting a Brahmin of great consequence. Cf. Maharṣi.

**Mahābhīṣeka**, 'great consecration,' is mentioned in the Aitareya Brāhmaṇa,<sup>1</sup> and described as a ceremony performed for great kings, a list of whom is given. It is equivalent to the Rājasūya.

<sup>1</sup> viii. 14, 4; 19, 2. Cf. Weber, *Episches im vedischen Ritual*, 8. The list is Janamejaya Pāriksita, whose friend was Tura Kāvaseya; Śāryāta Mānava and Cyavana Bhārgava; Satānika Sātrājita and Somaśusma Bhārgava; Ambarisa and Parvata and Nārada; Yudhāmāraṣṭi Augrasainya and the same two Rṣis; Viśvakarman Bhauvana and Kaśyapa; Sudās Paijavana and Vasistha; Marutta Aviksita and Samvarta; Aṅga Vairocana and Udamaya Ātreya; Bharata Daṃṣanti and Dirghatamas Māmateya; Durmukha Pāñcala and Bṛhaduktha; Atyarāti Jānaptapi and Vāsistha Sātyahavya.

**Mahā-bhūta** in the Nirukta (xiv. 5, 10) and the Aitareya Upaniṣad (iii. 2, 3) denotes the 'gross elements' (earth, water, fire, air, ether).

**Mahā-matsya**, a 'great fish,' is mentioned in the Bṛhad-āraṇyaka Upaniṣad (iv. 3, 18).

**Mahā-meru**, 'great Meru,' is the name of a mountain in the Taittirīya Āraṇyaka.<sup>1</sup>

<sup>1</sup> i. 7, 1. 3. Cf. Weber, *Indische Studien*, 1, 78; 3, 123.