

most man' or 'chief' as the one round whom his followers encamp.⁶ Geldner,⁷ however, thinks that a third king, who is 'neutral' between two enemies, is intended.

⁶ *Madhyama-śvan*, in Jaiminiya Brāhmaṇa, ii. 408, is obscure.

⁷ *Rigveda, Glossar*, 131; *Kommentar*,

196 (where he seems to decide in favour of derivation from *śi*, not *śr*).

Madhyama-stha,¹ **Madhyame-ṣṭha**,² in the later Saṃhitās denotes the chief in his relation to his followers (*sajāta*). Cf. **Madhyamaśi**.

¹ Vājasaneyi Saṃhitā, xxvii. 5.

² Av. iii. 8, 2, and cf. *Madhyama-*

stheya, 'position of chief,' Taittirīya Saṃhitā, iv. 4, 5, 1.

Cf. Whitney, Translation of the Atharvaveda, 96.

Madhyā-varṣa, the 'middle of the rains,' is specially mentioned as a time of the year in the Kauṣītaki Brāhmaṇa¹ and in the Sūtras.²

¹ i. 3.

² Śāṅkhāyana Śrauta Sūtra, iii. 5, 5, 7, etc.

Manasa, occurring in one passage of the Rigveda,¹ seems clearly to be the name of a *Ṛṣi*, in accordance with Sāyaṇa's interpretation.

¹ v. 44, 10. Cf. Ludwig, Translation of the Rigveda, 3, 139.

Manā is found in one passage of the Rigveda¹ in an enumeration of gifts, where it is described as 'golden' (*sacā manā hiranyayā*). It therefore seems to designate some ornament, or possibly a weight, and has accordingly been compared² with the Greek *μνᾶ* (Herodotus has *μνέα*), the Latin *mina*. All three words have been considered Semitic in origin, as borrowed from the Phœnicians³ in the case of Greece, from Carthage by way

¹ viii. 78, 2.

² As, e.g., by Zimmer, *Altindisches Leben*, 50, 51; Weber, *Indische Studien*, 5, 386; 17, 202, 203; Wackernagel, *Altindische Grammatik*, i, xxii; Hopkins, *Journal of the American Oriental Society*, 16, 278.

³ Or perhaps from Babylon via Asia Minor. The part played by the Phœnicians in Greek life is now reduced within narrow limits; in the case of the *mina*, probably their commercial activities may be considered as likely to have caused the adoption of the term.