

Maināla occurs in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ It seems clearly to mean 'fisherman' from Mīna, 'fish,' as Sāyaṇa² and Mahīdhara³ explain it.

¹ Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1.

² On Taittirīya Brāhmaṇa, *loc. cit.*

³ On Vājasaneyi Saṃhitā, *loc. cit.*

Maujavata. See Mūjavant.

Maudgalya, 'descendant of Mudgala,' is the patronymic of several persons, Nāka,¹ Śatabalākṣa,² and Lāṅgalāyana.³ A Brahmacārin of the name is mentioned in the Gopatha Brāhmaṇa⁴ as disputing with Glāva Maitreya.

¹ Śatapatha Brāhmaṇa, xii. 5, 2, 1;

Brhadāranyaka Upaniṣad, vi. 4, 4;

Taittirīya Upaniṣad, i. 9, 1.

² Nirukta, xi. 6.

³ Aitareya Brāhmaṇa, v. 3, 8.

⁴ i. 1, 31; Bloomfield, *Atharvaveda*, 110. Cf. also Caland, *Über das rituelle Sūtra des Baudhāyana*, 35.

Mauna, 'descendant of Muni,' is the patronymic of Anicin in the Kauṣītaki Brāhmaṇa (xxiii. 5).

Mauṣiki-putra, 'son of a female descendant of Mūṣikā,' is the name of a teacher, a pupil of Hārikarṇīputra in the last Vamśa (list of teachers) in the Mādhyamīna recension of the Brhadāranyaka Upaniṣad (vi. 4, 30).

Mleccha occurs in the Śatapatha Brāhmaṇa¹ in the sense of a barbarian in speech. The Brahmin is there forbidden to use barbarian speech. The example² given of such speech is *he 'lavo*, explained by Sāyaṇa as *he 'rayaḥ*, 'ho, foes.' If this is correct—the Kāṇva recension has a different reading³—the barbarians referred to were Āryan speakers, though not speakers of Sanskrit, but of a Prākṛta form of speech.⁴ Cf. Vāc.

¹ iii. 2, 1, 24.

² iii. 2, 1, 23.

³ See Eggeling, *Sacred Books of the East*, 26, 31, n. 3.

⁴ Weber, *Indian Literature*, 180; cf. Keith, *Aitareya Aranyaka*, 179, 180, 196.