

meat eating generally was condemned. Apart from mythical considerations, such as the identification of the cow with earth or Aditi (which are, of course, much more than an effort of priestly ingenuity), the value of the cow for other purposes than eating was so great as to account adequately for its sanctity, the beginnings of which can in fact be traced back to Indo-Iranian times.<sup>14</sup> Moreover, the ritual of the cremation of the dead required the slaughter of a cow as an essential part, the flesh being used to envelope the dead body.<sup>15</sup>

The usual food of the Vedic Indian, as far as flesh was concerned, can be gathered from the list of sacrificial victims: what man ate he presented to the gods—that is, the sheep, the goat, and the ox. The horse sacrifice was an infrequent exception: it is probably not to be regarded as a trace of the use of horseflesh as food, though the possibility of such being the case cannot be overlooked in view of the widespread use of horseflesh as food in different countries and times. It is, however, more likely that the aim of this sacrifice was to impart magic strength, the speed and vigour of the horse, to the god and his worshippers, as Oldenberg<sup>16</sup> argues.

<sup>14</sup> Cf. Macdonell, *Sanskrit Literature*, 68.

<sup>15</sup> Rv. x. 16, 7. See Oldenberg, *op. cit.*, 576.

<sup>16</sup> *Religion des Veda*, 356, n. 4. As to meat-eating in Buddhist times, cf. the death of the Buddha from a meal of pork, Fleet, *Journal of the Royal Asiatic Society*, 1906, 881, 882; Oldenberg, *Buddha*,<sup>5</sup> 231, n. 2 (*contra* Neumann,

*Die Reden des Gotamo Buddho*, I, xix). As to meat-eating in the Epic, see Hopkins, *Journal of the American Oriental Society*, 13, 119, 120; *Great Epic of India*, 377-379; and see for modern instances Jolly, *Deutsche Rundschau*, July, 1884, 118; Bühler, *Report*, 23.

Cf. Schrader, *Prehistoric Antiquities*, 316; Hopkins, *Religions of India*, 156, 189.

**Māmsaudana** denotes in the Śatapatha Brāhmaṇa<sup>1</sup> a dish consisting of 'meat cooked with rice.'

<sup>1</sup> xi. 5, 7, 5; Brhadāranyaka Upaniṣad, vi. 4, 18; Śāṅkhāyana Āraṇyaka, xii, 8.

**Mākṣavya**, 'descendant of Makṣu,' is the patronymic of a teacher in the Aitareya Āraṇyaka.<sup>1</sup>

<sup>1</sup> iii. 1, 1, which is discussed in the preface to the Rigveda Prātiśākhya. Cf. Weber, *Indische Studien*, I, 391; 2, 212.