

**Mahā-kula**, 'sprung from a great family,' is the designation of a bowl or cup (**Camasa**) in the Rigveda (i. 161, 1). The metaphorical use of this word shows that the high position of certain families was already recognized in the times of the Rigveda

**Mahā-kaṣṭaka**, the 'Great Kaṣṭaka (Brāhmaṇa),' is the name of a Vedic text in the Rigveda Gṛhya Sūtras.<sup>1</sup>

<sup>1</sup> Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Cf. Oldenberg, *Sacred Books of the East*, Mahākaṣṭaki, the teacher, in Śāṅkh-  
yana Gṛhya Sūtra, iv. 10; vi. 1, etc. 29, 3, 4.

**Mahāja**, a 'great goat' (**Aja**) is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

**Mahā-dhana** in the Rigveda denotes either a 'great fight'<sup>1</sup> or a 'great prize'<sup>2</sup> as the result of a fight. In many cases the fight may mean merely the contest of the chariot race.

<sup>1</sup> Rv. i. 7, 5; 40, 8; 112, 17; vi. 59, 7, etc.

<sup>2</sup> ix. 86, 12.

**Mahā-nagnī** in the Atharvaveda<sup>1</sup> denotes a 'courtesan.' The masculine, **Mahā-nagna**,<sup>2</sup> 'paramour,' is probably secondarily derived from the feminine **Mahānagnī**.<sup>3</sup>

<sup>1</sup> xiv. 1, 36; xx. 136, 5 *et seq.*; Aitareya Brāhmaṇa, i. 27, 1.

<sup>2</sup> Av. xx. 136, 11; Śāṅkhāyana Śranta Sūtra, xii. 24, 14. Cf. Whitney, Trans-

lation of the Atharvaveda, 747; Geldner, *Vedische Studien*, I, 280, n. 1.

<sup>3</sup> As *sa-patna*, 'rival,' is unmistakably formed from *sa-patnī*, 'co-wife.'

**Mahā-nāga**, a 'great snake,' is mentioned in the Śatapatha Brāhmaṇa (xi. 2, 7, 12), where it is plainly mythical.

**Mahā-niraṣṭa**, a 'great castrated' ox, is mentioned as the **Dakṣiṇā**, or 'sacrificial fee,' in the house of the Sūta at the **Rājasūya** ('royal consecration') in the Yajurveda Samhitās.<sup>1</sup> Cf. **Anaḍvāh** and **Go**.

<sup>1</sup> Taittirīya Samhitā, i. 8, 9, 1; Kāthaka Samhitā, xv. 4, 9; Maitrāyaṇī Samhitā, ii. 6, 5.