

Mahā-ratha, 'having a great car'—*i.e.*, 'a great chariot fighter,' is an epithet of the hero who is prayed for in the ritual of the *Aśvamedha* ('horse sacrifice') in the *Yajurveda Samhitās*.¹

¹ *Taittirīya Samhitā*, vii. 5, 18, 1; *Vājasaneyi Samhitā*, xxii. 22.

Mahā-rāja, a 'great king,' is frequently referred to in the *Brāhmaṇas*.¹ It seems to mean no more than a king, or rather perhaps a reigning and powerful king, as opposed to a mere prince, who would also be called **Rājan**.

¹ *Aitareya Brāhmaṇa*, vii. 34. 9; *Brhadāranyaka Upaniṣad*, ii. 1, 19
Kauṣītaki Brāhmaṇa, v. 5; *Śatapatha et seq.*; *Maitrāyaṇī Upaniṣad*, ii. 1,
Brāhmaṇa, i. 6, 4, 21; ii. 5, 4, 9; etc.

Mahā-rātra, 'advanced night,' is a phrase found in the *Kauṣītaki Brāhmaṇa*¹ and the *Sūtras*² to denote the latter part of the night, after midnight and before dawn.

¹ ii. 9; xi. 8.

² *Śāṅkhāyana Śrauta Sūtra*, vi. 2, 1; xvii. 7, 1, etc.

Mahārṇava, a 'great ocean,' is a phrase not found before the late *Maitrāyaṇī Upaniṣad* (i. 4), where the drying up of 'great oceans' is one of the marvels enumerated. *Cf. Samudra*.

Mahā-vīra ('great hero') is the name in the later *Samhitās* and the *Brāhmaṇas*¹ of a large earthenware pot which could be placed on the fire, and which was especially employed at the introductory Soma ceremony called *Pravargya*.

¹ *Vājasaneyi Samhitā*, xix. 14; *Satapatha Brāhmaṇa*, xiv. 1, 2, 9. 17; 3, 1,
 13; 4, 16; 2, 2, 13. 40; *Pañcaviṃśa Brāhmaṇa*, ix. 10, 1; *Kauṣītaki Brāhmaṇa*, viii. 3. 7, etc.

Mahā-vṛkṣa, a 'great tree,' is mentioned sometimes in the *Pañcaviṃśa Brāhmaṇa* (vii. 6, 15; xiv. 1, 12) and in the *Sūtras*.

Mahā-vṛṣa is the name of a tribe mentioned along with the *Mūjavants* in the *Atharvaveda*¹ as a locality to which fever is to be relegated. It is reasonable to suppose that they were

¹ v. 22, 4. 5. 8.