

the later literature.<sup>1</sup> Perhaps even in the Rigveda<sup>2</sup> the technical sense of 'first wife' is present.

<sup>1</sup> Taittiriya Saṃhitā, i. 8, 9, 1; Kāṇhaka Saṃhitā, xv. 4; Maitrāyaṇī Saṃhitā, ii. 6, 5; Pañcaviṃśa Brāh-  
maṇa, xix. 1, 4; Śatapatha Brāhmaṇa, vi. 5, 3, 1; vii. 5, 1, 6, etc.  
<sup>2</sup> v. 2, 2; 37. 3.

**Mahaitareya** is the title of a Vedic text according to the Gṛhya Sūtras of the R̥gveda.<sup>1</sup>

<sup>1</sup> Āśvalāyana Gṛhya Sūtra, iii. 4, 4; of a teacher, in Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 1. Cf. Keith, *Aitareya* | *Āraṇyaka*, 39; Oldenberg, *Sacred Books of the East*, 29, 3, 4.

**Mahokṣa**, a 'great bull,' is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

**Māmsa**, 'flesh.' The eating of flesh appears as something quite regular in the Vedic texts, which show no trace of the doctrine of Ahimsā, or abstaining from injury to animals. For example, the ritual offerings of flesh contemplate that the gods will eat it, and again the Brahmins ate the offerings.<sup>1</sup> Again, the slaying of a 'great ox' (*mahokṣa*) or a 'great goat' (*mahāja*) for a guest was regularly prescribed;<sup>2</sup> and the name **Atithigva** probably means 'slaying cows for guests.'<sup>3</sup> The great sage **Yājñavalkya** was wont to eat the meat of milch cows and bullocks (*dhenv-anaduha*) if only it was *aṃsala* ('firm' or 'tender').<sup>4</sup> The slaughter of a hundred bulls (*ukṣan*) was credited to one sacrificer, **Agastya**.<sup>5</sup> The marriage ceremony was accompanied by the slaying of oxen, clearly for food.<sup>6</sup>

<sup>1</sup> So Agni is called 'eater of ox and cow' in Rv. viii. 43, 11—Av. iii. 21, 6 = Taittiriya Saṃhitā, i. 3, 14, 7; Weber, *Indische Studien*, 17, 280, 281; Oldenberg, *Religion des Veda*, 355.

<sup>2</sup> Śatapatha Brāhmaṇa, iii. 4, 1, 2. Cf. Śāṅkhāyana Gṛhya Sūtra, ii. 15, 2.

<sup>3</sup> Bloomfield, *American Journal of Philology*, 17, 426; *Journal of the American Oriental Society*, 16, cxxiv. Cf. *atithinir gāḥ*, 'cows fit for guests,' Rv. x. 68, 3.

<sup>4</sup> Śatapatha Brāhmaṇa, iii. 1, 2, 21. The sense of *aṃsala* is given as *sthūla*, 'firm,' in the scholiast. Cf. Kātyāyana Śrauta Sūtra, vii. 2, 23-25. Eggeling, *Sacred Books of the East*, 26, 11, has 'tender.' 'Off the shoulder' (*aṃsa*) is also a possible version.

Taittiriya Brāhmaṇa, ii. 7, 11, 1; Pañcaviṃśa Brāhmaṇa, xxi. 14, 5.

<sup>6</sup> Rv. x. 85, 13. Cf. Winternitz, *Das altindische Hochzeitsrituell*, 33.