

northerners, though Bloomfield² suggests that the name may be chosen more for its sound and sense (as 'of mighty strength' to resist the disease) than for its geographical position. In the Chāndogya Upaniṣad³ the place Raikvaparna is said to be in the Mahāvṛṣa country. The king of the Mahāvṛṣas in the Jaiminiya Upaniṣad Brāhmaṇa⁴ is said to be Hṛtsvāsaya. The Mahāvṛṣas are also known from a Mantra in the Baudhāyana Śrauta Sūtra.⁵

² *Hymns of the Atharvaveda*, 446.

³ iv. 2, 5.

⁴ iii. 40, 2.

⁵ ii. 5.

Cf. Weber, *Indian Literature*, 70, 147; Zimmer, *Altindisches Leben*, 129; Whitney, *Translation of the Atharvaveda*, 259, 260.

1. **Mahā-śāla** (lit., 'having a great house'), a 'great householder,' is an expression applied in the Chāndogya Upaniṣad (v. 11, 1) to the Brahmins who were instructed by **Aśvapati**, no doubt to emphasize their importance. Cf. **Mahābrāhmaṇa**.

2. **Mahā-śāla Jābāla** is the name of a teacher twice mentioned in the Śatapatha Brāhmaṇa, once as instructing **Dhīra Śātaparṇeya**,¹ and once as one of the Brahmins who received instruction from **Aśvapati**.² In the parallel passage of the Chāndogya Upaniṣad³ the name is **Prācīnaśāla Aupamanyava**.⁴ The word must be considered a proper name rather than an adjective (I. **Mahāśāla**), as it is taken in the St. Petersburg Dictionary.⁵

¹ x. 3, 3, 1.

² x. 6, 1, 1.

³ v. 11, 1.

⁴ Cf. Eggeling, *Sacred Books of the East*, 43, 393, n. 1.

⁵ In *Muṇḍaka Upaniṣad*, i. 1, 3, the word is used of **Śaunaka**, perhaps merely as an epithet. Cf. Weber, *Indian Literature*, 161.

Mahā-suparṇa in the Śatapatha Brāhmaṇa (xii. 2, 3, 7) denotes a 'great bird' or 'great eagle.'

Mahā-suhaya, a 'great (i.e., high-spirited) horse,' is the description in the Bṛhadāraṇyaka Upaniṣad¹ of the steed from

¹ vi. 2, 13. Cf. *Śāṅkhāyana Aranyaka*, ix. 7; *Chāndogya Upaniṣad*, v. 1, 12; Pischel, *Vedische Studien*, 1,

234, 235; Keith, *Śāṅkhāyana Aranyaka*, 57, n. 3. Cf. *Paṇḍita*.