

of Etruria or Sicily in the case of Rome, and from Babylon in the case of India. The identification as regards Manā is very conjectural, depending merely on the probabilities of Babylonian borrowing⁴ seen—e.g., in the legend of the flood, and in the system of the **Nakṣatras**. On the other hand, Manā may very well be identical with the word *manā* which occurs several times in the *Rigveda*⁵ in the sense of 'desire' (from the root *man*, 'think'), and which may have in this one passage the concrete sense of 'desirable object.' It is to be noted that in Böhlingk's Dictionary a single word Manā appears, to which the only senses assigned are 'wish,' 'desire,' 'jealousy.'

⁴ See, e.g., for borrowing, Oidenberg, *Religion des Veda*, 276; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 43 et seq.; Bühler, *Indian Studies*, 3, 16 et seq.; *Indische Paläographie*, 17; Vincent Smith, *Indian Antiquary*, 34, 230. On the other side, cf. Max Müller, *India*, 133-138; Hopkins, *Religions of India*, 160; Macdonell, *Vedic Mythology*, p. 139 (as regards the flood legend):

Bloomfield, *Religions of India*, 133 et seq. (as regards the *Ādityas*).

⁵ i. 173, 2; iv. 33, 2, x. 6, 3; Vājasaneyi *Saṃhitā*, iv. 19; 'jealousy. Rv. ii. 33, 5. *Kaṇṣika Sūtra*, cvii. 2. There are also the derivatives *manā-ya*, 'think of,' 'be zealous': Rv. i. 133, 4; ii. 26, 2; *manā-yu*, 'desirous': Rv. i. 92, 9; iv. 24, 7; *manā-vasu*, 'rich in devotion': Rv. v. 74, 1.

Manāvī, 'wife of Manu,' is mentioned in the *Kāthaka Saṃhitā*¹ and the *Śatapatha Brāhmaṇa*.² See **Manu**.

¹ xxx. 1 (*Indische Studien*, 3, 462).

² i. 1, 4, 16.

Manu in the *Rigveda*¹ and later² has no claim to historical reality. He is simply the first man, father of the race, and its guide in all matters, sacrificial and other. Hence the views of the texts on inheritance are foisted on Manu and his youngest son, **Nābhānediṣṭha**.³ He also plays the part of the hero in the Vedic legend of the flood.⁴

¹ i. 80, 16; ii. 33, 13; viii. 63, 1; x. 100, 5, etc. See Macdonell, *Vedic Mythology*, 50.

² Av. xiv. 2, 41; *Taittirīya Saṃhitā*, i. 5, 1, 3; vii. 5, 15, 3; ii. 5, 9, 1; 6, 7, 1; iii. 3, 2, 1; v. 4, 10, 5; vi. 6, 1; *Kāthaka Saṃhitā*, viii. 15; *Śata-*

patha Brāhmaṇa, i. 1, 4, 14, etc. *Jaiminiya Upaniṣad Brāhmaṇa*, iii. 15, 2, etc.

³ *Taittirīya Saṃhitā*, iii. 1, 9, 4; *Aitareya Brāhmaṇa*, v. 14, 1, 2.

⁴ *Śatapatha Brāhmaṇa*, i. 3, 1, 1 et seq. *Kāthaka Saṃhitā*, xi. 2.