

Māṣa is the name of a kind of bean (*Phaseolus radiatus*) in the Atharvaveda¹ and later.² It is still one of the most valuable of similar plants in India. The seeds³ were pounded (*piṣṭa*) according to the Atharvaveda.⁴ These beans ripened in the winter (*hemanta*).⁵ In the ritual the human head for the sacrifice is bought for twenty-one Māṣas⁶: it does not appear that the word here means a weight of metal, as it often does later.⁷ A taboo on beans is found in the Yajurveda Saṃhitās.⁸

¹ vi. 140, 2; xii. 2, 53.

² Taittirīya Saṃhitā, v. 1, 8, 1; vii. 2, 10, 2; Kāthaka Saṃhitā, xii. 7; xxxii. 7; xxxvii. 1; Maitrāyaṇī Saṃhitā, iv. 3, 2; Vājasaneyī Saṃhitā, xviii. 12; Śatapatha Brāhmaṇa, i. 1, 1, 10; Bṛhadāraṇyaka Upaniṣad, vi. 3, 22 (Mādhyamdina = vi. 3, 13 (Kāṇva)).

³ Later described as marked with black and grey spots. Cf. St. Petersburg Dictionary, s.v.

⁴ xii. 2, 53. *Ibid.*, xii. 2, 4, an offering of crushed beans (*māṣāya*) is mentioned.

⁵ Taittirīya Saṃhitā, vii. 2, 10, 2.

⁶ *Ibid.*, v. 1, 8, 1; Kāthaka Saṃhitā, xx. 8.

⁷ Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 267. According to Mann, viii. 134, one Māṣa is equivalent to five (erroneously stated as four above, vol. i., p. 185) Kṛṇālas. Cf. also St. Petersburg Dictionary, s.v. 2.

⁸ Kāthaka Saṃhitā, xxxii. 7; Maitrāyaṇī Saṃhitā, i. 4, 10. Cf. von Schroeder, *Vienna Oriental Journal*, 15, 187-212; Keith, *Journal of the Royal Asiatic Society*, 1909, 587, 588. Cf. Zimmer, *Altindisches Leben*, 240.

Mās denotes rarely 'moon,'¹ and often 'month' in the Rigveda² and later.³ See Māsa.

¹ Rv. x. 12, 7. Cf. also the compound *sūryā-māsa*, 'sun and moon,' viii. 94, 2; x. 64, 3; 68, 10; 92, 12; 93, 5, which may, however, be formed from *māsa*. Cf. Macdonell, *Vedic Grammar*, p. 220, n. 20.

² Rv. i. 25, 8; iv. 18, 4; v. 45, 7, 11; vii. 91, 2, etc.

³ Av. viii. 10, 19; Taittirīya Saṃhitā, v. 5, 2, 2; Pañcaviṃśa Brāhmaṇa, iv. 4, 1; Taittirīya Brāhmaṇa, i. 4, 9, 1, etc.

Māsa denotes a 'month,' a period of time repeatedly mentioned in the Rigveda and later.

The characteristic days (or rather nights) of the month were those of the new moon, Amā-vasyā, 'home-staying (night),' and 'of the full moon,' Paurṇamāsī. Two hymns of the Atharvaveda¹ celebrate these days respectively. A personification of the phases of the moon is seen in the four names Sinivālī,²

¹ vii. 79 and 80. Cf. Taittirīya Saṃhitā, iii. 5, 1, 1; Taittirīya Brāhmaṇa, iii. 7, 5, 13, etc.

² Taittirīya Saṃhitā, i. 8, 8, 1;

iii. 4, 9, 1; Rv. ii. 32, 6; Av. ii. 26, 2; vi. 11, 3; Vājasaneyī Saṃhitā, xi. 55, 56; xxxiv. 10; Kāthaka Saṃhitā, xii. 8; Śaḍviṃśa Brāhmaṇa, v. 6.