

2. Muñja Sāma-śravasa ('descendant of Sāmaśravasa') is the name of a man, possibly a king, mentioned in the Jaiminiya Upaniṣad Brāhmaṇa¹ and the Śaḍviṃśa Brāhmaṇa.²

¹ iii. 5, 2.

² iv. 1 (*Indische Studien*, i, 39).

Muṇḍibha Audanya¹ or Audanyava² is the name of a man in the Śatapatha Brāhmaṇa¹ and the Taittirīya Brāhmaṇa.²

¹ Śatapatha Brāhmaṇa, xiii. 3, 5, 4. Apparently the word is a patronymic, 'son of Udanya' (so Eggeling, *Sacred Books of the East*, 44, 341, n. 1), or

'son of Odana' (so St. Petersburg Dictionary, s.v.).

² Taittirīya Brāhmaṇa, iii. 9, 15, 3 ('descendant of Udanyu').

Mudga, denoting a kind of bean (*Phaseolus Mungo*), occurs in a list of vegetables in the Vājasaneyi Saṃhitā.¹ A 'soup of rice with beans' (*mudgaudana*) is mentioned in the Śāṅkhāyana Āraṇyaka² and the Sūtras. Cf. perhaps Mudgala.

¹ xviii. 12.

² xii. 8.

Cf. Zimmer, *Altindisches Leben*, 240.

Mudgala and Mudgalānī, 'Mudgala's wife,' both figure in a hopelessly obscure hymn of the Rigveda,¹ variously interpreted by Pischel² and Geldner³ and von Bradke⁴ as telling of a real chariot race in which, despite difficulties, Mudgala won by his wife's aid. The Indian tradition is as variant as the interpretations of modern authorities. Śaḍguruśiṣya⁵ explains that Mudgala's oxen were stolen, that he pursued the thieves with the one old ox he had left, and that hurling his hammer (*dru-ghaṇa*) he caught the marauders. Yāska,⁶ on the other hand, says that Mudgala won a race with a *drughāṇa* and an ox instead of with two oxen. It is pretty clear that, as Roth⁷ observed, the tradition is merely a guess, and a bad one, at the meaning of an obscure hymn, and this view is

¹ x. 102.

² *Vedische Studien*, i, 124.

³ *Ibid.*, i, 138; 2, 1-22.

⁴ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 46, 445 et seq.

⁵ Macdonell's edition of the Sarvāṇu-kramaṇī, p. 158.

⁶ *Nirukta*, ix. 23, 24.

⁷ *Nirukta, Erläuterungen*, 129.