

Mitra-varcas Sthairakāyana ('descendant of Sthiraka') is the name of a teacher, a pupil of **Supratīta Aulundya**, in the **Vamśa Brāhmaṇa**.¹

¹ *Indische Studien*, 4, 372.

Mitra-vinda Kāśyapa ('descendant of Kāśyapa') is the name of a teacher, a pupil of **Sunītha**, in the **Vamśa Brāhmaṇa**.¹

¹ *Indische Studien*, 4, 372.

Mitrātithi is mentioned in one hymn of the **Rigveda**¹ as the father of **Kuruśravāṇa** and the grandfather of **Upamaśravas**, all being evidently kings.

¹ x. 33, 7. Cf. Ludwig, Translation of the *Rigveda*, 3, 165; Geldner, *Indische Studien*, 2, 150, 184; Keith, *Journal of the Royal Asiatic Society*, 1910, 922, 923; Lanman, *Sanskrit Reader*, 384; Bṛhaddevatā, vii. 35, 36, with Macdonell's notes.

Mukṣijā is found in one passage of the **Rigveda**,¹ where the sense seems clearly to be 'net' for catching animals. Cf. **Padi**.

¹ i. 125, 2; Nirukta, v. 19. Cf. Zimmer, *Altindisches Leben*, 244.

1. **Muñja** denotes a grass, the *Saccharum Muñja*, which is of luxuriant growth, attaining to a height of ten feet. It is mentioned in the **Rigveda**¹ along with other kinds of grasses as the lurking-place of venomous creatures. In the same text² the **Muñja** grass is spoken of as purifying, apparently being used as the material of a filter for Soma. The grass is often mentioned in the later **Samhitās**³ and the **Brāhmaṇas**.⁴ It is in the **Śatapatha Brāhmaṇa**⁵ said to be 'hollow' (*suśira*) and to be used for the plaited part of the throne (**Āsandī**).⁶

¹ i. 191, 3.

² i. 161, 8 (*muñja-nejana*, which Sāyaṇa explains as *apagata-trṇa*, 'with the grass removed').

³ Av. i. 2, 4; Taittiriya Samhitā, v. 1, 9, 5; 10, 5, etc.

⁴ Kauṣītaki Brāhmaṇa, xviii. 7; Sata-

patha Brāhmaṇa, iv. 3, 3, 16; vi. 6, 1, 23; 2, 15, 16, etc. Cf. St. Petersburg Dictionary, s.v. *manūja*.

⁵ vi. 3, 1, 26.

⁶ Śatapatha Brāhmaṇa, xii. 8, 3, 6. Cf. Zimmer, *Altindisches Leben*, 72.