

of the son,' with reference to his high ancestry), or that the son⁷ of Māna (= Agastya) is alluded to as interested in Viśpalā.

The Mānas—that is, the descendants of Māna, are in several passages alluded to as singers.⁸ Cf. Mānya, Māndārya.

⁷ Bergaigne, *loc. cit.*; Pischel, *loc. cit.*
Cf. Roth, St. Petersburg Dictionary,
s.v., where *sūnoḥ* is taken as dependent
on *vājam*.

Cf. Ludwig Translation of the Rig-
veda, 3, 116, 17, who thinks the Mānas
were settled on the Sindhu (Indus).
See Rv. i, 18.

⁸ Rv. i. 169, 8; 171, 5; 182, 8; 184, 5.

Mānava, 'descendant of Manu,'¹ is the patronymic of Nābhā-nediṣṭha and of Śāryāta.²

¹ Aitareya Brāhmaṇa, v. 14, 2.

² *Ibid.*, iv. 32, 7. Cf. Śatapatha Brāhmaṇa, i. 1, 5, 2 (Śāryāta).

Mānavī, 'descendant of Manu,' is the patronymic of the mythical Idā ('oblation') in the Śatapatha Brāhmaṇa,¹ and of a woman named Parsu in the Rigveda.²

¹ i. 8, 1, 26; Taittiriya Saṃhitā, ii. 6, 7, 3.

² x. 86, 23.

Mānu-tantavya, 'descendant of Manutantu,' is the patronymic of Aikādaśakṣa in the Aitareya Brāhmaṇa (v. 30, 15). The Saumāpau Mānutantavyau, 'two Saumāpas, descendants of Manutantu,' are mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 3, 2).

Mānthāla is the form in the Taittiriya Brāhmaṇa (ii. 5, 8, 4) of the next name.

Mānthālava,¹ Mānthīlava² are the names in the Yajurveda Saṃhitās of a victim at the Aśvamedha ('horse sacrifice'). What it was is unknown: the commentator Mahīdhara³ thinks it was a kind of mouse; Sāyaṇa explains it as a 'water-cock'

¹ Maitrāyaṇī Saṃhitā, iii. 14, 19,
where there is a variant Mātālava;
Vājasaneyi Saṃhitā, xxiv. 38.

² Taittiriya Saṃhitā, v. 5, 18, 1.

³ On Vājasaneyi Saṃhitā, *loc. cit.*