

2. **Mandhātṛ Yauvanāśva** ('descendant of Yuvanāśva') is in the Gopatha Brāhmaṇa¹ the name of an emperor who was instructed by **Vicārin**, son of **Kabandha Ātharvaṇa**.

¹ i. 2, 10 *et seq.* Cf. Bloomfield, *Atharvaveda*, 111.

Manyā (plur.), 'nape of the neck,' occurs in a passage of the *Atharvaveda*¹ directed against a disease which Bloomfield² regards as scrofulous swellings on the neck. He compares the disease **Manskunder**, 'tumours of the neck' (which looks like a combination of the words *manyā* and *skandhyā*, 'pains of the neck and shoulders,' both occurring in verses 1 and 3 of the *Atharvan* hymn), mentioned by Wise.³

¹ vi. 25, 1.

² *Proceedings of the American Oriental Society*, October, 1887, xix; *American Journal of Philology*, 11, 327 *et seq.*; *Hymns of the Atharvaveda*, 472.

³ *System of Hindu Medicine*, 316.

Cf. Weber, *Indische Studien*, 17, 202; Whitney, *Translation of the Atharvaveda*, 298, 299.

Mamatā is, according to Sāyaṇa, in one passage of the *Rigveda*,¹ the wife of Ucathya and the mother of **Dirghatamas**. But the word may be merely an abstract noun meaning 'self-interest,' a sense which it often has in the later language. Oldenberg² finds a mention of Mamata (masc.) in a verse of the *Rigveda*³ as the name of a **Bharadvāja**.

¹ vi. 10, 2. Cf. *Mahābhārata*, i. 4179 *et seq.*

² *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212.

³ vi. 50, 15, where the reading of the received text is *mama tasya*.

Maya is found once in the *Vājasaneyi Saṃhitā* (xxii. 19) in the sense of 'horse.'

Mayu occurs in the list of victims at the *Aśvamedha* ('horse sacrifice') in the *Yajurveda Saṃhitā*.¹ The commentator on the *Taittirīya Saṃhitā*¹ explains the word as meaning either an 'ape' (*kimṇuṣa*) or a 'forest peacock' (*āranya-mayūra*).

¹ *Taittirīya Saṃhitā*, v. 5, 12, 1; *Vājasaneyi Saṃhitā*, xxiv. 31.