

Matya, 'harrow' or 'roller,' is found in the Brāhmana portions of the Samhitās.¹ Sāyana² takes it as 'manure.'

¹ Taittirīya Samhitā, vi. 6, 7, 4; Brāhmana, ii. 9, 2. Cf. *sumatitsaru* Kāthaka Samhitā, xxix. 4; Pañcaviṃśa above, i. 334.

² On Taittirīya Samhitā, *loc. cit.*

Māya, 2, 155, should be **Māyā**.

Māsa, 2, 157, note ¹⁰, add: according to Taittirīya Samhitā, iii. 5, 1, 3, the new moon begins the month.

Yuga.—Tilak¹ has pressed this word into his theory of the reminiscence in the Vedas of an arctic home. He finds in it the sense of 'month,' interpreting the legend of **Dīrghatamas** (=the sun) as an allusion to the arctic summer of ten months, followed by a night of two, traces of which he thinks exist in the notices of the seasons. This theory is, however, most improbable, as is his explanation² of the Aitareya Brāhmana³ reference by the theory that it portrays the various stages of the life of the Āryans.

¹ *The Arctic Home in the Vedas*, 172-187. Cf. Bloomfield, *Journal of the American Oriental Society*, 30, 60.

² *Op. cit.*, 455.

³ vii. 15.

Yojana.—From the attribution of thirty Yojanas to the dawn in the Rīgveda,¹ Tilak² has argued that the dawns of the arctic regions in the interglacial period must be meant. But the reference is apparently to the thirty dawns of the thirty days which constitute the Vedic month. See **Māsa**.

¹ i. 123, 8. Cf. vi. 59, 6, and the thirty dawns of Taittirīya Samhitā, iv. 3, 11, 1.

² *The Arctic Home in the Vedas*, 103-107.

Rakṣas in the early Vedic literature normally refers to demons, and is only metaphorically¹ applied to human foes. No definite tribe is meant.²

¹ Rv. iii. 30, 15-17; vii. 104, 1, 2; Muir, *Sanskrit Texts*, 2^d, 389 et seq.

² Cf. Grierson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 68.

Similarly **Pisācas** are not a tribe in Vedic literature, whatever they may be later.

Rājasūya.—Read 'victor' for 'victim' in line 12.

Lahyāyana, 2, 232, should be **Lāhyāyani**, and the reference, iii. 3, 1, 2.