

word occurs; but the sense of 'ray' is quite clearly found in the Upaniṣads,³ as well as the older sense.⁴

³ Praśna Upaniṣad, iv. 2. Cf. Taittirīya Upaniṣad, i. 1, 2; 2, 1; Maitrāyaṇi Upaniṣad, vi. 31.

⁴ Aitareya Upaniṣad, i. 2.

Maru, in the plural, is mentioned in the Taittirīya Āraṇyaka,¹ as the *utkara* ('mound of earth thrown up' from the excavation of the altar²) of Kurukṣetra. This seems to mean that the Maru deserts (the later Maru-sthala³) were so called because they stood to the 'altar,' Kurukṣetra, in the same relation as the waste earth of the *utkara* to the altar at the sacrifice.

¹ v. 1, 1.

² Eggeling, *Sacred Books of the East*, xii. 25, 54.

³ Cf. Zimmer, *Altindisches Leben*, 48, and Dhanvan.

Cf. Weber, *Indische Studien*, 1, 78.

Marutta Āvi-kṣita ('descendant of Avikṣit') **Kāma-pri** ('descendant of Kāmapra') is the name of a king who was anointed by **Samvarta** according to the Aitareya Brāhmaṇa.¹ In the Śatapatha Brāhmaṇa² account of the same king he is called **Āyogava**.

¹ viii. 21, 12.

² xiii. 5, 4, 6. Cf. also Śāṅkhāyana

Śrauta Sūtra, xvi. 9, 14, 16; Maitrāyaṇi Upaniṣad, i. 4.

Marud-vṛdhā¹ is the name of a stream mentioned in the Nadistuti ('Praise of Rivers') in the Rīgveda² along with the **Asiknī** (Akesines) and the **Vitastā** (Hydaspes). Roth³ considers that the Marudvṛdhā denotes the stream formed by the combined waters of these two rivers down to its junction with the **Paruṣṇī** (Ravi), a view accepted by Zimmer.⁴ On the other hand, Ludwig⁵ thinks that the Marudvṛdhā designates

¹ Literally, 'rejoicing in the Maruts'—i.e., 'swollen by the rainy winds.' The misspelling of the name as Marud-vṛdhā in Macdonell, *Vedic Mythology*, pp. 80, 88, is corrected in the Index and the Addenda of that work. On the accentuation of the name, see Vārttika 2 on Pāṇini, vi. 2, 106.

² x. 75, 5.

³ *Zur Litteratur und Geschichte des Weda*, 138 et seq.

⁴ *Altindisches Leben*, 11, 12.

⁵ Translation of the Rīgveda, 3, 200.