

'fight' itself. So also in the Atharvaveda³ the charioteer (*rathin*) is opposed to the foot-soldier (*ṣatti*), and in the Rīgveda⁴ the chariots are opposed to the troops (*grāma*) of the infantry. The parallel of the Greek and other Āryan races shows that the Kṣatriyas were the fighters from chariots, while the ordinary host fought on foot.

³ vii. 62, 1.

⁴ i. 100, 10.

Cf. Zimmer, *Altindisches Leben*, 297.

Musala denotes a 'pestle' in the later Saṃhitās¹ and in the Brāhmaṇas.²

¹ Av. x. 9, 26; xi. 3, 3; xii. 3, 13; Taittirīya Saṃhitā, i. 6, 8, 3, etc.

² Śāṅkhāyana Āraṇyaka, xii. 8; Śatapatha Brāhmaṇa, xii. 5, 2, 7; in the

Jaiminīya Brāhmaṇa, i. 42. 44 (*Journal of the American Oriental Society*, 15, 235, 237), *musalin* means a 'man armed with a club.'

Muhūrta denotes a division of time, one-thirtieth of a day, or an hour of forty-eight minutes, in the Brāhmaṇas.¹ In the Rīgveda² the sense of 'moment' only is found. Cf. **Ahan**.

¹ Taittirīya Brāhmaṇa, iii. 10, 1, 1 (for the names); 9, 7; 12, 9, 6; Śatapatha Brāhmaṇa, x. 4, 2, 18. 25. 27; 3, 20; xii. 3, 2, 5; x. 4, 4, 4, etc.

² iii. 33, 5; 53, 8. The sense of

'moment' is also common in the Brāhmaṇas.

Cf. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, 139 et seq.; *Indische Streifen*, 1, 92 et seq.

Mūcīpa or **Mūvīpa** is the variant in the Śāṅkhāyana Śrauta Sūtra (xv. 26, 6) of the **Mūtīpa** of the Aitareya Brāhmaṇa as the name of a barbarian tribe.

Cf. Weber, *Indische Studien*, 10, 67, n. 1.

Mūjavant is the name of a people who, along with the **Maṇāvṛṣas**, the **Gandhāris**, and the **Balhikas**, are mentioned in the Atharvaveda¹ as dwelling far away, and to whom fever is to be banished. Similarly in the Yajurveda Saṃhitās² the Mūjavants are chosen as a type of distant folk, beyond

¹ v. 22, 5. 7. 8. 14. Cf. Baudhāyana Śrauta Sūtra, ii. 5.

² Taittirīya Saṃhitā, i. 8, 6, 2; Kāthaka Saṃhitā, ix. 7; xxxvi. 14;

Maitrāyaṇī Saṃhitā, i. 4, 10, 20; Vājasaneyi Saṃhitā, iii. 61; Śatapatha Brāhmaṇa, ii. 6, 2, 17.