

of the mention of the Muni in the Vedic texts that he was an infrequent figure in Vedic times: he was probably not approved by the priests who followed the ritual, and whose views were essentially different from the ideals of a Muni, which were superior to earthly considerations, such as the desire for children and Dakṣiṇās.⁷

⁷ Cf. Bṛhadāraṇyaka Upaniṣad, iii. 4, 1.

Cf. Oldenberg, *Religion des Veda*, 406;

Zeitschrift der Deutschen Morgenländischen Gesellschaft, 49, 480; *Buddha*,⁸ 36.

Muni-marāṇa, 'Saints' Death,' is the name of the place where, according to the Pañcaviṃśa Brāhmaṇa (xiv. 4, 7), the Vaikhanasas were slain.

Mulālin (masc.) or Mulālī (fem.) is the name of some part of an edible lotus (perhaps the *Nymphaea esculenta*) in the Atharvaveda.¹

¹ iv. 34. 5. Cf. Kauśika Sūtra, lxvi. 10; Weber, *Indische Studien*, 18, 138; Zimmer, *Altindisches Leben*, 70;

Whitney, *Translation of the Atharvaveda*, 207.

Muṣīvan denotes 'robber' in one passage of the Rigveda (i. 42, 3).

Muṣkara occurs in one passage of the Atharvaveda,¹ possibly in the sense of a small animal or insect, as suggested by Roth,² who, however, thought the passage corrupt. Bloomfield³ suggests that the reading of the Paippalāda text *puṣkaram*, ('blue lotus') is the correct form.

¹ vi. 14, 2.

² St. Petersburg Dictionary, s.v.

³ *Hymns of the Atharvaveda*, 463, 464.

Cf. Whitney, *Translation of the Atharvaveda*, 297.

Muṣṭi-han,¹ Muṣṭi-hatyā,² in the Rigveda and the Atharvaveda denote, respectively, the 'hand to hand fighter'—that is, the ordinary warrior as opposed to the charioteer, and the

¹ Rv. v. 58, 4; vi. 26, 2; viii. 20, 20; Av. v. 22, 4.

² Rv. i. 8, 2.