

Puruṣa Mrga, the 'man wild beast,' occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ Zimmer's² view that the ape is meant seems probable. According to him also, the word *Puruṣa* alone, in two passages of the Atharvaveda,³ refers to the ape and its cry (*māyu*); but this sense is not necessary, and it is not adopted by Bloomfield,⁴ though Whitney⁵ does not think the rendering 'cry of a man' satisfactory, the term *māyu* not being properly applicable to the noise made by human beings.

¹ Taittirīya Saṃhitā, v. 5, 15, 1; Maitrāyaṇī Saṃhitā, iii. 14, 16; Vājasaneyi Saṃhitā, xxiv. 35.

² *Altindisches Leben*, 85.

³ vi. 38, 4; xix. 39, 4.

⁴ *Hymns of the Atharvaveda*, 117.

⁵ Translation of the Atharvaveda, 309.

Puruṣa Hastin ('the man with a hand') is found in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ It must be the 'ape.'

¹ Vājasaneyi Saṃhitā, xxiv. 29; Maitrāyaṇī Saṃhitā, iii. 14, 8.

Puruṣanti is a name that occurs twice in the Rigveda,¹ in the first passage denoting a protégé of the Aśvins, in the second a patron who gave presents to one of the Vedic singers. In both cases the name is joined with that of **Dhvasanti** or **Dhvasra**. The presumption from the manner in which these three names are mentioned is that they designate men, but the grammatical form of the words might equally well be feminine. Females must be meant, if the evidence of the Pañcaviṃśa Brāhmaṇa² is to be taken as decisive, for the form of the first of the two names there occurring, *Dhvasre Puruṣanti*, 'Dhvasrā and Puruṣanti,' is exclusively feminine, though here as well as elsewhere Sāyaṇa³ interprets the names as masculines. See also **Taranta** and **Purumilha**.

¹ i. 112, 23; ix. 58, 3.

² xiii. 7, 12. Roth thinks the feminine form *Dhvasre* here is a corruption, based on the dual form occurring in the Rigveda, *Dhvasrayoh*, which might be feminine as well as masculine.

³ Also on the Śātyāyanaka, cited

on Rv. ix. 58, 3, and on Rv. i. 112, 23.

Cf. Weber, *Episches im vedischen Ritual*, 27, n. 1; Sieg, *Die Sagenstoffe des Rgveda*, 62, 63; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232, n. 1.