

in the Yajurveda Saṃhitā.<sup>1</sup> It can hardly be a 'snake,'<sup>2</sup> but rather either, as Roth<sup>3</sup> thinks, a 'bird,' or perhaps, according to the commentator on the Taittirīya Saṃhitā,<sup>1</sup> a 'bee.'

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 14, 1; Maitrāyaṇī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 5.

<sup>2</sup> Zimmer, *Altindisches Leben*, 95, so takes it.

<sup>3</sup> St. Petersburg Dictionary, s.v.

**Puṣṭi-gu** is the name of a Ṛṣi mentioned in a Vālakhilya hymn of the Rigveda.<sup>1</sup>

<sup>1</sup> viii. 51, 1. Cf. Ludwig, Translation of the Rigveda, 3, 140, 141.

**Puṣpa** in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes a 'flower' generally.

<sup>1</sup> viii. 7, 12. Cf. x. 8, 34.

<sup>2</sup> Vājasaneyi Saṃhitā, xxii. 28; Pañcaviṃśa Brāhmaṇa, viii. 4, 1;

xv. 3, 23; Taittirīya Saṃhitā, v. 4, 2; Chāndogya Upaniṣad, iii. 1, 2; Bṛhadāranyaka Upaniṣad, vi. 4, 1, etc.

**Puṣya** is the name in the Atharvaveda (xix. 7, 2 for the Nakṣatra called **Tiṣya** elsewhere.

Cf. Weber, *Nakṣatra*, 2, 371. On **Tiṣya**, see also *Journal of the Royal Asiatic Society*, 1911, 514-518; 794-800.

**Pūta-kratā** is the name of a woman in a Vālakhilya hymn of the Rigveda,<sup>1</sup> perhaps the wife of **Pūtakratu**, but this is doubtful, since the more regular form would be **Pūtakratāyi**,<sup>2</sup> which Scheftelowitz<sup>3</sup> reads in the hymn.

<sup>1</sup> viii. 64, 4.

<sup>2</sup> Pāṇini, iv. 1, 36.

<sup>3</sup> *Die Apokryphen des Rgveda*, 41, 42.

**Pūta-kratu** ('of clear insight') is the name of a patron in the Rigveda,<sup>1</sup> apparently the son of **Aśvamedha**.

<sup>1</sup> viii. 68, 17. Cf. Ludwig, Translation of the Rigveda, 3, 163. Scheftelowitz, *Die Apokryphen des Rgveda*, 41, reads **Pūtakratu** for **Pautakrata** in Rv.

viii. 56, 2, but this is improbable. See Oldenberg, *Göttingische Gelehrte Anzeigen*, 1907, 237, 238; Weber, *Episches im vedischen Ritual*, 39, n. 4.