

**Pūti-rajju** is the name of a certain plant of unknown kind in the Atharvaveda<sup>1</sup> according to Roth.<sup>2</sup> The Kauśika Sūtra<sup>3</sup> treats it as a 'putrid rope,' but Ludwig<sup>4</sup> suggests that a snake is meant.

<sup>1</sup> viii. 8, 2.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> xvi. 10.

<sup>4</sup> Translation of the Rigveda, 3. 527.

Cf. Whitney's Translation of the Rigveda, 503; Blömmfeld, *Hymns of the Atharvaveda*, 583.

**Pūtika** is the name of a plant often mentioned<sup>1</sup> as a substitute for the Soma plant. It is also given in the Taittiriya Saṃhitā<sup>2</sup> as a means of making milk curdle, being an alternative to the bark of the *Butea frondosa* (*paria-alka*). It is usually identified with the *Guilandina Bonduc*, but Hillebrandt<sup>3</sup> makes it out to be the *Basella Cordifolia*.

<sup>1</sup> Kāthaka Saṃhitā, xxxiv. 3 (*pūtika*, as quoted in the St. Petersburg Dictionary, s.v.); Śatapatha Brāhmaṇa, xiv. 1, 2, 12. Cf. iv. 5, 10, 4; Pañcaviṃśa Brāhmaṇa, viii. 4, 1; ix. 5, 3, etc.

<sup>2</sup> ii. 5, 3, 5.

<sup>3</sup> *Vedische Mythologie*, I, 24, n. 3. Cf. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 689; Zimmer, *Altindisches Leben*, 63, 276.

**Pūtu-dru** is another name for the Deodar (*deva-dāru*) in the Atharvaveda<sup>1</sup> and the Yajurveda Saṃhitās.<sup>2</sup> The longer form, **Pūtu-dāru**, is found in the Kauśika Sūtra.<sup>3</sup>

<sup>1</sup> viii. 2, 28.

<sup>2</sup> Taittiriya Saṃhitā, vi. 2, 8, 4 (in 6 the fruit is meant); Maitrāyaṇī Saṃhitā, iii. 8, 5.

<sup>3</sup> viii. 15; lviii. 15.

Cf. Zimmer, *Altindisches Leben*, 59.

**Pūru** is the name of a people and their king in the Rigveda. They are mentioned with the **Anus**, **Druhyus**, **Turvaśas**, and **Yadus** in one passage.<sup>1</sup> They also occur as enemies of the **Trtsus** in the hymn of **Sudās'** victory.<sup>2</sup> In another

<sup>1</sup> i. 108, 8.

<sup>2</sup> vii. 18, 13. Cf. **Turvaśa**. Apparently, as Hopkins, *Journal of the American Oriental Society*, 15, 263, n., and Geldner, *Vedische Studien*, 2, 135, think, in this verse the words *jeṣma Pāruṇa vidathe mṛdhravācam* refer to the Pūru king and to the priest **Viśvāmitra**,

who prayed for the defeat of **Sudās**, though in vain. Hopkins seems to take the words *vidathe mṛdhravācam* generally as 'the false speaker in the assembly'; but, according to Geldner, the meaning intended is that, while the king fought, the Purohita prayed in the Sabhā, or meeting-house of the people.