

Putra-sena is the name of a man in the Maitrāyaṇī Saṃhitā (iv. 6, 6).

Putrikā in the later literature<sup>1</sup> has the technical sense of the daughter of a man without sons, whom he gives in marriage on the express terms that her son shall perform the funeral rites for him, and be counted as his. The thing as well as the name is recognized by Yāska in the Nirukta,<sup>2</sup> and traced to the Rigveda.<sup>3</sup> But the passages in the Rigveda are of very uncertain meaning,<sup>4</sup> and in all probability do not refer to this custom at all.

<sup>1</sup> Mānava Dharma Śāstra, ix. 127 et seq.; Gautama Dharma Sūtra, xxviii. 20; Vasiṣṭha Dharma Sūtra, xvii. 17.

<sup>2</sup> iii. 5 ad fin.

<sup>3</sup> i. 124, 7. Cf. iii. 31, 1.

<sup>4</sup> Cf. Geldner, *Vedische Studien*, 3, 34; *Rigveda, Kommentar*, 48, 49; Oldenberg,

*Rgveda-Noten*, I, 239 et seq.; Roth, *Nirukta*, 'Erläuterungen', 27; Jolly, *Recht und Sitte*, 72, 73; Bṛhaddevatā, iv. 110, 111, with Macdonell's note; Keith, *Journal of the Royal Asiatic Society*, 1910, 924, 925; Jolly, *Die Adoption in Indien*, 32.

Punar-datta ('given again') is the name of a teacher in the Śāṅkhāyana Āraṇyaka (viii. 8).

Punar-bhū is found in the Atharvaveda<sup>1</sup> meaning a wife who marries again, a rite being mentioned by which she can ensure reunion with her second (not her first) husband in the next world.

<sup>1</sup> ix. 5, 28. Cf. Whitney, Translation of the Atharvaveda, 537.

Punar-vasu ('bringing goods again'), used in the dual, denotes the fifth in the series of the Vedic Nakṣatras, or 'Lunar Mansions.' Roth<sup>1</sup> takes the word to have this sense in its only occurrence in the Rigveda,<sup>2</sup> but this must be regarded as decidedly doubtful. The term is, however, found in the ordinary lists of the Nakṣatras in the later Saṃhitās and the Brāhmaṇas.<sup>3</sup>

<sup>1</sup> St. Petersburg Dictionary, s.v.

<sup>2</sup> x. 19, 1.

<sup>3</sup> Av. xix. 7, 1; Taittirīya Saṃhitā, i. 5, 1, 4. iv. 4, 10, 1; Taittirīya Brāhmaṇa, i. 1, 2, 3; Kauṣītaki Brāh-

maṇa, i. 3; Kāthaka Saṃhitā, viii. 15; xxxix. 13; Śatapatha Brāhmaṇa, ii. 1, 2, 10, etc.

Cf. Weber, *Nakṣatra*, 2, 289, 290; Zimmer, *Altindisches Leben*, 355.