

Punaḥ-sara, 'recurrent,' is the epithet of the barking dog in the Rigveda,¹ which is told to bark at the thief. It refers, no doubt, to the dog's practice of running to and fro when it barks. It is also applied to a plant, Apāmārga (*Achyranthes aspera*), in the Atharvaveda,² with the sense of 'having revertent leaves.'

¹ vii. 55, 3; Pischel, *Vedische Studien*, 2, 56, n. 1.

² iv. 17, 2; vi. 129, 3; x. 1, 9. Cf. Whitney, Translation of the Atharvaveda, 179. Bloomfield, *Hymns of the*

Atharvaveda, 394, prefers the sense of 'attacking,' which is the meaning of *prati-sara*, Av. viii. 5, 5. Cf. Śatapatha Brāhmaṇa, v. 2, 4, 20.

Pumāms denotes in the Rigveda¹ and later² man as the 'male.' It has no special reference to marriage like Pati, or to heroism like Nṛ or Nara. In grammar it denotes the masculine gender.³

¹ i. 124, 7; 162, 22; iii. 29, 13; iv. 3, 10, etc.

² Av. iii. 6, 1; 23, 3; iv. 4, 4; vi. 11, 2; Vājasaneyi Samhitā, viii. 5, etc.

³ Nirukta, iii. 8; Śatapatha Brāhmaṇa, x. 1, 1, 8; 5, 1, 3. Cf. iv. 5, 2, 10, and *pumsā naḥṣatreṇa*, 'a Nakṣatra with a masculine name,' in the Bṛhad-āraṇyaka Upaniṣad, vi. 3, 1.

Pur is a word of frequent occurrence in the Rigveda¹ and later,² meaning 'rampart,' 'fort,' or 'stronghold.' Such fortifications must have been occasionally of considerable size, as one is called 'broad' (*prithvī*) and 'wide' (*urvī*).³ Elsewhere⁴ a fort 'made of stone' (*aśmamayī*) is mentioned. Sometimes strongholds 'of iron' (*āyastī*) are referred to,⁵ but these are probably only metaphorical. A fort 'full of kine' (*gomatī*) is mentioned,⁶ showing that strongholds were used to hold cattle. 'Autumnal' (*śārādī*) forts are named, apparently as belonging to the Dāsas: this may refer to the forts in that season being

¹ i. 53, 7; 58, 8; 131, 4; 166, 8; iii. 15, 4; iv. 27, 1, etc.

² Taittiriya Brāhmaṇa, i. 7, 7, 5; Aitareya Brāhmaṇa, i. 23; ii. 11; Śatapatha Brāhmaṇa, iii. 4, 4, 3; vi. 3, 3, 25; xi. 1, 1, 2, 3; Chāndogya Upaniṣad, viii. 5, 3, etc.

³ i. 189, 2.

⁴ Rv. iv. 30, 20. Perhaps sun-dried bricks are alluded to by *amā* (lit. 'raw,' 'unbaked') in Rv. ii. 35, 6.

⁵ Rv. i. 58, 8; ii. 20, 8; iv. 27, 1, vii. 3, 7; 15, 4; 95, 1; x. 101, 8. See Muir, *Sanskrit Texts*, 2^d, 378 *et seq.*

⁶ Av. viii. 6, 23.