

Pauluṣi, 'descendant of Puluṣa,' is the patronymic of **Sat-yayaḥjña** in the Śatapatha Brāhmaṇa (x. 6, 1, 1) and the Chāndogya Upaniṣad (v. 11, 1). In the Jaiminiya Upaniṣad Brāhmaṇa (i. 39, 1) the form is Pauluṣita, which is perhaps merely an error.

Paulkasa is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ The name also occurs in the Bṛhadāraṇyaka Upaniṣad² as that of a despised race of men, together with the **Cāṇḍāla**. The Maitrāyaṇi Saṃhitā³ has the variant Puklaka or Pulkaka, clearly the same as Pulkasa, of which Paulkasa is a derivative form, showing that a caste is meant (cf. **Kaulāla**, **Pauñjīṣṭha**). In the accepted theory⁴ the Pulkasa is the son of a Niṣāda or Śūdra by a Kṣatriya woman, but this is merely speculative; the Paulkasa may either have been a functional caste, or, as Fick⁵ believes, an aboriginal clan living by catching wild beasts, and only occasionally reduced to menial tasks.

¹ Vajasaneyi Saṃhitā, xxx. 17; Taittiriya Brāhmaṇa, iii. 4, 14, 1.

² iv. 3, 22.

³ i. 6, 11.

⁴ Cf. St. Petersburg Dictionary, s.v.,

Pukhaśa. Zimmer, *Altindisches Leben*, 217, takes Paulkasa as a mixed caste.

⁵ *Die sociale Gliederung*, 206. Cf. Eggeling, *Sacred Books of the East*, 44, 416, n. 6.

Puṣkara-sādi ('descendant of Puṣkarasādi') is the name of a teacher mentioned in the Śāṅkhāyana Āraṇyaka,¹ as well as the Taittiriya Prātiśākhya.² A Puṣkarasādi is mentioned in the Dharma Sūtra³ of Āpastamba and elsewhere.

¹ vii. 17. Cf. Keith, *Journal of the Royal Asiatic Society*, 1908, 371.

² i. 5; ii. 1. 2. 5; Pāṇini, viii. 4, 48;

Vārttika, 3; Kielhorn, *Indian Antiquary*, 16, 103; Pischel, *ibid.*, 34, 26.

³ i. 6, 19, 7; 10, 28, 1.

Paṣpīṇḍya is the name of a teacher, a pupil of **Jaimini**, in the Vaṃśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.¹

¹ Cf. Weber, *Indische Studien*, 4, 377.

Pyukṣṇa is found in the Śatapatha Brāhmaṇa (v. 3, 1, 11) denoting the 'covering' for a bow (**Dhanus**), presumably made of skin.