

Pauñji-ṣṭha is the form in the Atharvaveda,¹ the Vājasaneyi Saṃhitā,² and the Taittirīya Brāhmaṇa,³ of the word **Puñjiṣṭha**, denoting 'fisherman.' It is probably a caste name, 'son of a Puñjiṣṭha,' as the designation of a functional caste.

¹ x. 4, 9.

² xxx. 8.

³ iii. 4, 5, 1, where Sāyaṇa glosses it

with the word *kaivarta*, also probably the name of a functional caste.

Paṇḍarika is the patronymic of **Kṣemadhṛtvān** in the **Pañcaviṃśa Brāhmaṇa** (xxii. 18, 7).

Pauta-krata, 'descendant of **Pūtakratā**,' is the metronymic of a man, apparently **Dasyave Vṛka**, in the **Rigveda**.¹ Scheftelowitz² proposes to read **Pūtakratu** with the Kashmir MS. of the **Rigveda**, arguing that in the same hymn **Pūtakratāyī**, the wife of **Pūtakratu**, is referred to, and that therefore **Pūtakratu** is appropriate, **Pūtakratāyī**³ being the feminine, like **Manāyī**,⁴ for **Manāvī**. But the ordinary reading in the sense of descendant is perfectly legitimate, as Oldenberg⁵ has pointed out.

¹ viii. 56, 2.

² *Die Apokryphen des Rgveda*, 41, 42.

³ See Pāṇini, iv. 1, 36.

⁴ *Maitrāyaṇī Saṃhitā*, i. 8, 6; Pāṇini,

iv. 1, 38. Perhaps also *Vasāvi*, Rv.

x. 73, 4.

⁵ *Göttingische Gelehrte Anzeigen*, 1907, 237.

Pautimāṣī-putra, 'son of a female descendant of **Pūtimāṣa**,' is the metronymic of a teacher in the last **Vaṃśa** (list of teachers) of the **Kāṇva** recension of the **Bṛhadāranyaka Upaniṣad** (vi. 5, 1).

Pauti-māṣya, 'descendant of **Pūtimāṣa**,' is the patronymic of a teacher, a pupil of **Gaupavana**, in the first two **Vaṃśas** (lists of teachers) of the **Kāṇva** recension of the **Bṛhadāranyaka Upaniṣad** (ii. 6, 1; iv. 6, 1).

Pautimāṣyāyana, 'descendant of **Pautimāṣya**,' is the patronymic of a teacher, who, with **Kauṇḍinyāyana**, taught **Raiḍhya**, in the first two **Vaṃśas** (lists of teachers) of the **Mādhyamīna** recension of the **Bṛhadāranyaka Upaniṣad** (ii. 5, 20; iv. 5, 26).